

The Lutheran.

**God's word and Luther's teaching will never perish.
Thirty-third year.**

1877.

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Printing office of the Synod of Missouri, Ohio and other states.

1877.

Register for the thirty-third year of the "Lutheran"

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Volume 33.

Foreword.

"What do we do? This man does many signs. If we let him, they will all believe in him. So the Romans come and take away our land and people." According to Joh. 11, 47. f., the chief priests and Pharisees, these archenemies of the Lord Jesus, spoke like this when they had met once again to discuss what to do about the Lord Jesus, through whom they believed their rule was endangered. They pondered back and forth, this and that concern was raised, this and that advice was given. Then Caiphas appeared, who thought to have found the right way out. He said, "You know nothing, consider nothing; it is better for us that one man die for the people than that the whole people perish.

We see here in Caiphas the image of a true church politician. At the same time, we also see what a reprehensible thing church politics is, since truth and justice are sacrificed in order to help up the church.

Nevertheless, the church politician Caiphas has had many followers at any time. There has never been a lack of people who want to promote the welfare of the church, as they claim, by means such as the state uses for its own purposes, and who transfer the rules of state wisdom to the area of the church. We find such in ancient and modern times, among papists and enthusiasts, unfortunately also among so-called Lutherans. They consider themselves to be extremely clever people and are probably also regarded as such in the eyes of others, just as Caiphas may have been admired by his colleagues because of his clever plot, but in the eyes of God their cause is reprehensible.

It is reprehensible above all because the promotion of the welfare of the church is usually only pretended and actually only the own cause, power and reputation in the eye. The popes and their executioners, who martyred and killed the witnesses of truth, certainly did not and could not have the welfare of the church in mind, but only their own power, their regiment. Like Caiphas, they thought: "It is better that these should die than that our regiment should perish; for

They had to fear this if they let the witnesses of truth live. Those who even now in the Protestant church do not think they can govern the church merely with the word, but are zealous for a strict church regiment, are mostly zealous only for their own rule. Those who try to hold together the community in which they stand with worldly rules of wisdom usually have only bread and reputation in mind. How many people make themselves comfortable with the confession only for the sake of their belly, how many sign the confession, is known to the one who announces the heart.

Church policy is also reprehensible because of the means it uses. There may be a few who, out of weak knowledge and seduced by others, really believe that they are helping Christ's kingdom. But the end does not justify the bad means. These are and remain reprehensible.

When the Reformation became more and more widespread and the demand for a general council became more and more general, the pope and his gang thought of a means of information in order to drive back the Reformation and the council. Church politics soon found such a means. Hypocritically, he posed as if he wanted to take the Reformation into his own hands. In 1537 he entrusted a number of cardinals and prelates with an expert opinion on the reformation of the church. Luther published it in a German translation with a preface and gloss. In the preface he writes: "So now they have devised a rank of the whole church reformation, as this booklet seekssschwänzelt, so that, if one believes such lies, henceforth no concilium is necessary.... And even if the concilium had to be held, for which they are so dreadfully afraid, it would have nothing more to reform or do in the church, because the pope has already begun to do so". (Erl. A. 25, 151.)

When our Luther was informed of the plan according to which Duke George of Saxony, his mortal enemy, wanted to reform the church, since he could not muffle the general clamor for reformation and yet wanted to work against Luther's reformation, he (Luther) therefore rightly said: "These people want to reform the church and govern it according to their thoughts and human wisdom, since such human wisdom is not possible.

The number of suggestions and councils is far too high. If our Lord God wanted to reform His church, it was done by divine, not human authority, wisdom and counsel, as in the time of Joshua, Judges, Samuel, the apostles and in our time. (Erl. A. 59, 136. f.)

After Luther's death, some theologians even went along with Emperor Carl V's plan to reunite the Protestants with the Roman Church. The unification formula, which was to serve as a provisional norm until the decision of a general council, was called the Interim. Just as it was church policy that dictated this plan, so it was also church policy that urged the emperor to comply with it, in order to prevent the dangers that were to be feared for the church in the event of refusal. Of course, the papists gave in on some points in this interim, but the Lutherans were to give in on the most important points. In the doctrine of conversion, for example, the Lutherans were to admit that man is not merely passive in his conversion, but can also do something in the process. In the doctrine of justification, they should drop the teaching that man is justified by faith alone. The faithful Lutherans rightly fought against this interim, rightly accused the timid, yielding theologians of infidelity, because they took the liberty of forgiving the truth of the divine word, which no man has a right to do. The faithful confessors said in a fair way:

Blessed is the man who can trust God, And does not consent to the interim, For that has the rogue behind him.

They rightly stood up against such a shameful procedure, since one haggles with the enemies about truths of the unchangeable word of God.

Bucer played an extremely miserable role as a church politician at the time of the Reformation. He wanted to unite the Zwinglians, to whom he was inclined, and the Lutherans. It is now clear that both doctrines are directly opposed to each other, that the Lutheran doctrine is in accordance with the holy word of God, and the Zwinglian doctrine is contrary to it. Nonetheless, Bucer sought to

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Luther should not take it so precisely, but be content with a few phrases of the Zwinglians, cover up the disagreement, and recognize the Swiss as brothers without them having to recant their error. What shameful imposition did church politics make on Luther! None less than: to forgive important pieces of the truth, to tolerate error, to allow truth and error equal rights, to approve hypocrisy and dishonesty in order to supposedly promote the cause of the church. However much one pointed out the purpose that one had to stand united against the Pabstthum and should stand by each other in this fight, the honest Luther could not understand himself to play such dishonest games. "That would be (he said to Bucer) the best thing for the matter, if your people taught right and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrine, let us now become wiser, be careful and teach rightly. For it is truly not possible to do so by covering up and concealing, just as one cannot satisfy one's own conscience or the consciences of others by doing so. For such evasiveness is not pleasing to God, who will especially encourage a sharp judgment of us for the sake of doctrine. Therefore we must not forgive God and his word in our ministry and life, be it ever so glittering, beautiful, glorious, powerful, artificial, clever, as can be thought and put forward. (Erl. A. 65, 93. f.)

Another sad example is provided by the cryptocalvinists (secret Calvinists). They were disciples of Melancthon, who, driven by a false love of peace, raved for the unification of Lutherans and Reformed. However, they not only favored Calvinism, but also sought to gain its entry into Saxony through all kinds of dishonest means. Outwardly, they claimed to be loyal sons of Luther, they wanted to be regarded as confessors of the Augsburg Confession, but inwardly they were devoted to Calvinism, and secretly they sought to promote it in every way. They therefore used ambiguous formulas, put a different meaning to Lutheran idioms, put their poison in catechisms, Bible editions, etc., and thus smuggled Calvinist teachings among the Lutheran people under the Lutheran name. Even a heathen can see that this was a completely dishonest game.

To cite examples of dishonest church politics from more recent times, it is known that the General Synod likes to sail under the Lutheran flag, although it is basically a Methodist-Puritan-Rationalist community, and differs from the local American sects only by the name it falsely bears. But the Lutheran name still has a good ring to it in some places, and with it, many things can be done, and among those who love Luther's name, sectarianism can spread all the more easily. This is probably church politics of the meanest kind, if one can speak of levels.

The *General Council* has been playing church politics from the beginning. The question of the High Council at Jerusalem: "What do we do?" John 11:47, or in American terms, "*What is expedient?*" — It is she who has occupied the same in the majority of her members at all her conventions. Without reason - because not for the sake of doctrine - synods separated from the general synod. In order to quickly provide the General Synod with a large and respectable body, the synods were The *General Council* was organized without the synods being united in doctrine. Until now, all means have been used to keep the loosely connected, disunited body together. From the point of view of church policy, it was considered advisable not to take truth too seriously, to be silent about error and to tolerate it. Because Lutheranism is now fashionable, one tried to express oneself occasionally in Lutheran terms, but also to do justice to the Lares. So far, one has limped on both sides. One deals blows against the sects, but often secretly and covertly also against the so-called "orthodox". One plays the friend and is nevertheless basically the enemy. And this is called a wise, intelligent procedure.

The Iowa people are the real paragons of this, who today decide something and tomorrow deny having decided it, who today affirm, tomorrow deny, and while they deny, claim to affirm. And with such unprecedented dishonest games, with such deceptions, they intend to promote the church. But after they have become obvious to everyone, we consider it unnecessary to describe this kind of church politicians further. Whoever still allows himself to be deceived by them is, one might say, worth nothing better, and

hardly of a different mind than these his seducers.

The UnirtEvangelicals are also masters in church politics. In order to unite Lutherans and reformers and to keep them together, they have to use ambiguous ways of speaking that please both parts, they have to give in to both parts, that is, they have to let Lutheran truth go, and they have to grant Reformed error justification, they have to accept two mutually contradictory confessions. But they accomplish this with ease. They easily ignore the fact that they do not actually accept any confession from the heart. They know how to make people believe in blue smoke where the majority of their people are Lutherans, to flatter the Lutherans, but also to say a good word to the Reformed where their favor is at stake.

This includes those in Germany who do not want to abandon the national church and go out of Babel, but remain in fellowship with the enemies of the church. Church politics keeps them in the national church. In their foolishness, they think that many souls would perish if one wanted to act strictly according to God's word, and they refrain from doing that, by which alone the souls and the whole people could be helped.

Other examples could easily be cited, e.g. how some allegedly seek the salvation of the church by curtailing the rights of the congregations, by placing church power more and more in the hands of the ministry, by insisting on legal strictness in the handling of church discipline; others by flattering the mob, by overlooking encroachments on the rights of preachers, by speaking out for laxity in church discipline 2c. But the examples given show us sufficiently what a reprehensible thing church policy is. And they do not present us with a particularly beautiful picture. Unbelief, arrogance, ambition, fear of man, complacency, bellyaching, falsehood 2c. - These are the noble virtues that play their roles.

What else is it but shameful unbelief if one does not trust the Lord to be able to pierce the little ship of his church through the storms of this world alone, if one thinks that by

to have to help the Lord with all kinds of measures? He is the Lord and Regent and wants to remain so alone. The preservation of the church is not our business, but his. He has built it on himself and his word, and the gates of hell shall not overpower it. He wants to preserve it through the word. We are to hold fast to the word, to extend his rule through the word, not to allow any measure contrary to his word to be justified, not to forgive anything from his word, even if it seems as if the church could be helped or a danger could be averted from it.

What else is it than terrible arrogance if one misses to be able to help Christ and his church with paltry prudential measures? One sets oneself up as God's counselor, one wants to be smarter than God, yes, one reaches into the office of the Lord.

The word of God, it cannot be denied, is generally an object of aversion in the world. But this should not challenge us. We are to do the word, unconcerned about what comes out of it. But they speak: Yes, what will people say if we stand so rigidly over the word, if we oppose everything that is contrary to it? - They betray with such language that they fear men more than the Lord, that the favor of men is higher to them than God's friendship. How terrible! They do not ask what God says when they forgive something from his word; what men say is more important to them! They are moved by concern for their bellies, by ambition, etc., not to offend men; to offend their God is a small thing to them.

It is obvious unfaithfulness against the divine truth to give even a piece of it. We cannot do as we please with the truth. It is a treasure entrusted to us, which we must guard jealously. But do we not give away this treasure if we drop even one of the divine truths out of fear of man, out of complacency, out of a false love of peace, if we remain silent about error, if we tolerate even one false doctrine? Is it not a shameful thing to haggle over the truth of God's word with the enemies of it, to compare with them, to make peace with them? As beautiful as unity is, so great is the audacity to maintain it at any price, even by accepting a heavenly truth. As distressing as disagreement is, as sad is it to control it at the expense of truth.

It is often said that all Protestants who are united in the main doctrines of Christianity should unite in a common struggle against the common enemies, papists and scoffers, and therefore refrain from fighting each other, overlooking the differences 2c. But as much as the godless church policy demands such a thing, it is nothing else than a betrayal of the truth and cannot please God. As necessary as the fight against piety and unbelief is, it is displeasing to God when orthodox believers make common cause with false believers and therefore remain silent about their error and deny the truth. By uniting to fight against popery and unbelief and fighting the lies of the papists and unbelievers on the one hand, they at the same time make themselves partakers of the error of the false believers. And this is certainly a not insignificant part that makes all church-political measures reprehensible, the fact that by evasion and silence,

by yielding and giving in to other people's sins. "I have", says Luther, "always been to such mediations. And I have asked them more than ten times that, since they did not seek right, pure, true unity, they should leave it at the first dissension and disunity until they bled themselves to death. I do not want to burden myself with other people's sins, so that I extinguish a little fire in them and make a big fire in us. God protect me from that." (61, 21.)

And what dishonesty, dishonesty and falseness is manifested by the concealment and covering up, the hiding of thoughts, the denial of error, the ambiguity, the approval of contradictory confessions, the limping on both sides, the mediation between truth and error, for the purpose of establishing and maintaining unity. This cannot please the pure, holy, truthful God. He has abominations for the false. Honest disunity is therefore certainly better than dishonest unity.

Church politics has never brought about anything beneficial. It may seem as if, where one leaves the regiment of the church to the Lord alone through his word and only presents himself as an instrument of the Lord, drives his word alone and remains unchanged by the word, the same is built little or not at all, even destroyed, - it only seems that way. The day will make it clear that only Christ's church has been built. It may seem as if the church politicians are doing great things; it only seems that way. What has become of Caiphas' wise counsel, how all attempts to help the church, in which one departed from God's word, went beyond God's word, have failed, how all attempts at unification, in which one did not let oneself be governed by God's word alone, only resulted in greater disunity and further fragmentation, how the Lord has put the wise to shame, history shows us.

Luther says: "But how did this counsel (of Caiphas) go forth? By this very means he caused the whole land to perish and perish. So do all such wise men in the Christian church and in the worldly government. This is why the Lord here" (Matth. 11) "says that he is not willing to suffer the wise men in his Christian church, who are called pope, emperor, kings, princes, doctors, who master his divine word and rule with their own wisdom in the great matters of faith and our salvation. We ourselves have experienced many such examples in a short time, that such clever ones took upon themselves to bring about unity or reformation, so that there would be unity in the Christian church: and brought this to market with delicious pretenses, saying: so and so the emperor, the kings, princes and lords should do it, so one could help (country) and people and create much good in Christendom. But what one accomplishes and creates by such own suggestions and cleverness, I think, can be seen now... God does not want and cannot suffer this. He does not want to be disciples, they should be disciples. He is the eternal wisdom and knows well what he wants to do or not to do.... The wretched foolish people want to master the divine majesty; he cannot and should not suffer that either..... The devil rides the people that they want to seek from the holy scripture and God's word a high name, own praise and honor and be more than other people. But we should speak here: Dear heavenly Father, speak, I would like to be a disciple.

and be a child and keep silent; for if I should govern the church, lead it out of my own wit, wisdom and reason, the cart would have long since been in the mud, and the ship would have long been in ruins! Therefore, dear God, govern and lead it yourself; I will gladly gouge out my own eyes, put my reason to it, and let you rule by your word alone. But this cannot be obtained from the world; the spirits of the mob rise up for this reason, seeking nothing else than that they may have great honor among the people, that it may be said of them: This is the right man, he will do it! and that they may also tickle and boast themselves with such fame: You have done this, this is your work, you are the right man, the right master, this is not suitable for all dogs. For true preachers should teach God's word diligently and faithfully and seek its honor and praise alone. In the same way the listeners should say: I do not believe in my pastor, but he tells me about another Lord, who is called Christ, whom he shows me, on whose mouth I will look and if he leads me to the same right Master and Preceptor, God's Son. Thus it would stand right in the church and be called well governed, and unity would remain everywhere." (Sermon on the Day of St. Matthew, E. A. 16, 268 f.)

With Luther, the "Lutheran" has so far also championed the sole rule of Christ and has never spoken out against reprehensible church politics. He has testified to the truth and fought against error, honestly, openly and unashamedly, unconcerned about the consequences, unconcerned about what the world says about it. By God's grace, this is how it should continue to be. The "Lutheran", whom the Lord has used so far as an instrument for the building up of his kingdom, shall also be placed in his service. Let the Lord continue to accept this service and say His gracious Yes and Amen to everything that is witnessed for His glory.

G.

(Submitted.)

About the age of our children at their confirmation.

If the writer expresses himself here about this subject, then this does not happen without request on the part of his brothers in the preaching and school office who are closest to him. Although many, and perhaps most, of the dear parents who have school-age children within our congregations and who read the "Lutheran" may not need this discussion as instruction on this subject, as far as the experience of the writer goes, others may find it useful for the present and the future.

Every year, as is well known, to our great joy, a larger or smaller number of children are confirmed in almost every one of our churches. The age of these is usually thirteen or fourteen, often fifteen or sixteen years; it has also sometimes happened, and especially in recent years it seems to have happened quite often, that twelve-year-old children were among them. The question that is often asked, namely at what age our children should be confirmed, cannot be answered on the basis of any explicit divine commandment or prohibition that speaks of our children's confirmation or the age required for it, but it is left to the evangelical wisdom and prudence of Christians to decide according to the circumstances.

The children are to be admitted to Holy Communion with us as soon as they have been confirmed. In our case, the situation is such that our children are admitted to partake of Holy Communion with us immediately after their confirmation. The word of the apostle applies to them, as it does to all who partake of the Lord's Supper: "Let a man examine himself, and so let him eat of this bread and drink of this cup. 1 Cor. 11, 28. They must necessarily be so far advanced in Christian knowledge that they can really test themselves. According to the connection between these words and the preceding and following words, the apostle obviously wants to say: The person who wants to partake of Holy Communion should first examine himself, make an investigation of himself, whether he is fit to partake of Holy Communion, namely, whether his heart is in such a state that he can receive it wholesomely and worthily. On this passage Calov writes: "So that no one eats and drinks unworthily, the apostle demands that everyone examine himself, that everyone search himself in his heart, whether he has prepared himself properly for

this holy meal, so that he can be a worthy guest. To this preparation is required both the discernment of the body and blood of the Lord and the earnest conversion to God, to which belongs the exhortation of the apostle (2 Cor. 13:5.): "Try yourselves, if you are in the faith, test yourselves" (*Bibllia Illustr.*.) And so that everything is done honestly and properly in the confirmation of our children, our synod has made the following provision in its constitution: "The district synod sees to it that its preachers only grant confirmation to the catechumens if they can recite at least the tertianum of the catechism by heart without interpretation and have been taught the understanding of it to such an extent that they are able to test themselves according to 1 Cor. 11, 28. The synod demands that more able catechumens be brought, where possible, to the point where they can substantiate the teachings of the Christian faith with the clearest proofs from Scripture and refute the false teachings of the sects. Where possible, one hundred hours are to be spent on confirmation classes. The preacher must also see to it that his confirmands have a good number of such good church core songs imprinted on their memory, which can serve them as a gift for their whole life." (Synodal Manual, p. 13.) Among the children who enjoy all the advantages of a good parochial school from their seventh or even sixth year of life, there are not infrequently those who, with little effort and in a short time, could be brought so far by the special instruction of the preacher that by the age of eleven, and some even by the age of ten, they could comply with the words of the apostle and satisfy the lowest requirement in our synodal constitution in regard to knowledge. But how foolish it would be and what mischief it would open the door to if we were to let our children take communion at that early age without need, is obvious to everyone, and the church has long since recognized it. In addition, God does not want us parents to have our children groomed in all haste, so to speak, only so far that they may go to communion with us, but He demands of us that we give them a good Christian education. It says, "Train them up in discipline and admonition to the Lord." Eph. 6. 4. Therefore it is a matter of

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In this debate, too, it was not really a question of answering the question: At what age could our children be confirmed and admitted to the Lord's Supper? Up to what age should we let our children attend the parochial school and enjoy Christian instruction? As is generally known, the Christian education of our children is generally conducted in such a way that the parents send their children to the parochial school for the time being, but afterwards, when they are confirmed and while they are preparing themselves for their actual vocation in life, they encourage them to attend the catechism examinations. The children enjoy the parochial school until they have reached a certain maturity of mind, and by means of the catechism examinations they are further practiced, established and strengthened in what they have learned in school from God's Word and the catechism. For this reason, our congregations have made arrangements for the confirmed to attend the catechism examinations up to a certain age of youth or virginity, and it is expected that, after God's Word has been so richly applied to them, they will be able, by God's grace, to stand on their own feet as courageous Christians when they have matured to maturity. There is no question that this public way of educating children, where it has been set in motion and kept going, has proved so successful that we cannot thank God enough for it, as experience among us teaches. On the other hand, experience has also taught us here and there that where this kind of education (namely, through parochial schools and catechism examinations) fell away, ruin sooner or later fell upon the parish.

At the same time as their confirmation, most of our children leave school, the time of learning in all school subjects is over for most of them. It is certainly important that we parents are clear about when we confirm our children and thus let them leave school, when we should conclude the time of learning in school for them. The fact that our Lord Christ, when he was twelve years old, gave a glorious testimony of his wisdom in Jerusalem, cannot be taken as proof that our children must now also be confirmed and taken out of school at the age of twelve. The fact that the children among us usually leave school at the age of thirteen or fourteen cannot be a reason for us to insist on the confirmation of our own children under all circumstances and to try to force the congregation and the preacher to confirm our children in every possible way, just for the sake of this existing practice.

Furthermore, it would be a restriction of Christian freedom and a binding of consciences, and therefore absolutely reprehensible, if one, without taking into account the knowledge of the children, circumstances and the like, were to establish a certain year of life which our children, without exception, must have completed before their admission to Confirmation. Whereas one child, for some reasons, perhaps because he has had little schooling in his earlier years or has a low level of aptitude, naturally waits until his fifteenth or sixteenth year before he is admitted to Confirmation, another gifted child who has attended school from early childhood can be admitted to Confirmation at the age of fourteen, thirteenth or, in some very isolated cases, even at the age of twelve.

years out of school. It is not the years of life, but rather the knowledge and other maturity that should be the deciding factor here. As in the education of children in general because of their differences, so also in their confirmation everything cannot be circumscribed according to certain established laws, but we are here in an area in which primarily the Christian wisdom, prudence and experience of parents, teachers and preachers have to speak. Just as, according to the experience of all educators, the education of one child is often to be handled quite differently from that of another, so also not all children will be able to be confirmed in the same year of life, nor with the same knowledge. Therefore, it can happen through mistakes that even children of fourteen are confirmed too early.

Some congregations, only in order to prevent some irregularities in confirmation, have made a provision in their Christian liberty, which states up to what age a child generally cannot be permitted to be confirmed, and at the same time they have permitted exceptional cases, which are subject to the Christian evaluation and decision of the congregation, and a Christian, recognizing his liberty, which he

has in Christ his Savior, submits to such a provision, if he finds it, for example, in his joining the congregation for the sake of brotherly love. A Christian, in recognition of the freedom he has in Christ his Savior, submits himself to such a provision if, for example, he finds it necessary to join the congregation for the sake of brotherly love, Christian order, peace and quiet. Such a provision, however, cannot be intended, nor is it calculated, to give light to the heart on such an important point as Confirmation is. We parents must always get this light from the gospel.

Our children are God's gift and bounty. They shall one day be eternally blessed with us. Therefore, God has redeemed them from sin, death and the devil through His Son, just like us. For this reason he also gave them new birth through water and the Holy Spirit in holy baptism and made them partakers of his grace, the forgiveness of their sins and redemption from death and the devil. We may offer them to him in our prayers and on our hands. God's will of grace is that they persevere in their baptismal grace, or if they have lost it, that they be restored to it, that they keep the pure doctrine they learn, that they have a heartfelt trust in him, their heavenly Father, that they lead a holy life according to his commandments, and that they stand firm against the devil, the world and their flesh in the power of Christ, and that they have complete victory over these their spiritual enemies, in short, that they faithfully keep what they once promised through their dear godparents. So that all this may happen to our children, God has also appointed us parents to be his agents and instruments. We are called by God to do the noble work of educating our children in His stead. It is a great joy for Christian parents to have children, but it is an even greater honor to raise them for eternal glory. Everything they do in this in God's name will one day be richly rewarded in grace. All the worries that pious parents have for the blessedness of their children, all their exhortations, punishments and rebukes to their children, and all the hardships they endure in order to give their children a Christian education are not in vain, but are inscribed with God, and their prayers are heard. Therefore, we should not be weary, nor

We are easily persuaded to end our children's schooling too early.

We should also consider the great disadvantages that can result from confirming our children too early and completing their schooling in the parochial school too early, and the great advantages that can result from confirming our children at a suitable age and taking them out of the parochial school. Due to the lack of space, it is not possible now to discuss the disadvantages that can arise for the church from the early completion of our children's schooling, if the immature or semi-mature children are later to take the place of the blessedly deceased old church members in the individual congregations as adult men and women. Nor can we now speak of the great advantages that the individual congregations have from our youth having enjoyed a thorough Christian education. For the time being, we must also refrain from mentioning the disadvantages and advantages that affect the state in this matter. Only some of the disadvantages and advantages that affect our children and us parents ourselves can now be mentioned in a few words. First of all, some disadvantages. Children who are taken out of the parochial school at too early an age have hardly reached the most basic level of Christian knowledge in school and in confirmation classes, and as half-mature and inexperienced people they come more and more into contact with the unbelieving and seductive world. Since it is a fact that so many children, who before the eyes of men at their confirmation gave rise to the best hopes, have nevertheless subsequently turned their backs on their God and their church and have turned to the world, is this not to be feared to an even greater extent in the case of those who are apparently confirmed too early? The little they have learned in school and in confirmation classes as children is, if not diligently practiced, oh! how soon forgotten again! They soon lose the desire to attend the catechism classes, because they are prevented from doing so by all kinds of obstacles, including the pleasures of the world, and perhaps they are no longer seriously encouraged to do so by their parents, who have finally become discouraged or weak. What a sad role ignorance then plays in such people, not only in divine but often also in worldly matters! Gradually they withdraw completely from the Christian supervision under which they used to be. Now they are to stand independently in the world. The poor children! And often enough, in their ignorance and conceit, they think that they understand very well, so they often later cause much trouble to the congregation they join, year after year. Of course, many other causes can also contribute to all this, as experience teaches. On the other hand, we see that God, in His grace, often changes and corrects many things for the good of neglected children; but this should not make us indifferent to the Christian education of our children, for we have our duty to do, no matter what God has reserved for Himself to do for our children. However, not only our children, but also we parents ourselves would suffer the disadvantages. If we had to see how our children, among other things, as a result of completing their schooling too early in the parochial school, would learn the catechism and

If we were to despise God's word and no longer want to learn it, become unchurched, fall prey to unbelief, perhaps even lead a vicious life, perhaps completely degenerate in spiritual matters, etc., we would have to have a troubled conscience, which is no small thing. It is truly no joke. God demands all our children from us again. He will ask us on the last day: Where are the children I gave you and entrusted to you, that you should bring them up to my praise? Woe to us then if we have to fall silent before him because our children have been eternally lost through our fault! Moreover, experience teaches that often those children to whom everything possible has been applied cause their godly parents much distress and worry, from which it is easy to assume that in general the worries must be much greater which such children cause in whom only a weak foundation has been laid in everything. Now also from the advantages. It is a capital in itself if young people who have completed their schooling are well versed in elementary knowledge, if they can read fluently in the two main languages of this country and have a good understanding of what they have read, if they can calculate well and can write easily. With God's help, they can become useful and useful people, citizens and community members. However, it is an incomparably higher capital if young people also have a good, firm grounding in the divine truths of salvation. With the catechism and the well learned and understood sayings of the divine word in their hearts, they are also able to comply in a completely different way with the apostolic command that concerns every adult Christian: "Always be ready for the responsibility of everyone who demands the reason for the hope that is in you." 1 Petr. 3,15. They then also have the means to be preserved, with God's help, from all false teaching, false union, sectarianism and fanaticism. And what can be more joyful for godly parents, who are serious about their and their children's blessedness, and encourage them to thank God more, than when they already see here in this life that God has blessed their little work on their children? But what joy they will enjoy only before the throne of the Lamb, when they have become eternally blessed with their children! Then, if the parents have considered everything in the fear of God, and perhaps have had their children confirmed by the counsel of the preacher and teacher, they can seriously punish their son or daughter if they deviate, and say to them: "You know God's word; you have been urged to it; no effort has been spared on you; if you now go astray, it is not our fault, but yours.

The author is convinced that we parents should not ignore the changes that take place in the child's soul during the school years, but should pay attention to them. It is general experience that our children work predominantly with their memory up to the age of twelve. Only from the twelfth year on does intellectual activity generally become more prominent in them. In general, however, the development of girls is more rapid than that of boys. The most important time for the foundation of our children, both in Christian and in any other knowledge, would therefore be from their

twelfth to fourteenth years. If character is to be formed in a way that is pleasing to God, we must offer children the appropriate help. When we parents look at our ten-year-old son, who has been going to school since the age of seven, we are perhaps inclined to say: "But how the boy is making progress, he is already reading quite fluently, he writes beautifully, he does his arithmetic well, and he is also making good progress in learning the catechism; when he is twelve years old, he can certainly already be confirmed. That this is the case with the boy is certainly very pleasing and God is to be thanked for his gift. But if the boy continues to make the same progress until the age of twelve, or even greater, it can be assumed that with God's help he will make twice as much progress until the age of fourteen, after the activity of understanding begins with him at the age of twelve.

However, certain conditions and circumstances can arise that require our children to complete their schooling somewhat early, and sometimes nothing can be done but to make exceptions. For example, there are some children who are difficult to learn. In addition, many children are prevented from attending school due to illness. In general, preachers, teachers and parents, depending on their involvement in the matter of education, will have to command God to do many things that they cannot change with the best will in the world. Godly parents will also have to cope here and there with bitter poverty in terms of earthly possessions and

Perhaps they are also afflicted by God with a protracted illness and are thus induced to shorten their children's schooling, which is so necessary, so that they can help earn the living they need. This often cannot be changed, no matter how much it is to be deplored for the sake of the children. Often, of course, the need may be considered greater than it is. But God, who has commanded us the Christian education of our children, but at the same time sends us the need, he can and will always help according to his gracious good pleasure. Therefore, we should not be so timid. Others go about with the idea of raising their children only

The reason for having them confirmed earlier than would otherwise be necessary is that they want to send them to the free school for further education after confirmation. However, there are a number of things to be considered here. How wrong it is to leave the children in their first years to the free schools and then let them learn only a little "religion" in the parish school and in the confirmation classes, or perhaps only in the confirmation classes, so that they may be confirmed with the other children of their age, is just as questionable on the other hand, with

The first case is that the school should only serve to sow the weeds that have been sown in the heart. In the first case, the school should only serve to sow the weeds that have been sown in the heart; in the second case, the must that is to become beautiful wine is so easily destroyed by poisonous additives. Should the free schools, you say, be used only in such a way that the children get as much as nothing out of them? Yes, I would rather do that than help the children to prepare their damnation.

The free schools are demonstrably not Christian, but pagan, secular schools. It would not be a sin in itself to let children who have reached the necessary maturity in the understanding of the doctrines of salvation and have therefore attained confirmation go to the free schools, but even to such they are still dangerous, and: "He who likes to be driven, ver-

dirbt inside." The use of the free schools on our part should at best be only a stopgap measure.

So I would have spoken freely about this subject. There would still be a great deal to say about it. Now, may these few words, written out of heartfelt love for the parents who read them and their dear children, have a good effect under God's blessing.

A Child Friend.

To the ecclesiastical chronicle.

I. America.

About our calendar for German Lutherans for the year 1877, a correspondent of the "Pilgrim" in Reading writes as follows: "Dear Pilgrim, as is part of your profession, you are announcing your next year's comrades, the "calendars", who are

already beginning their pilgrimage. Among those registered and recommended, apart from other advantages for Lutherans, one stands out just this time, which for a special reason does not need special recommendation, but is worthy of it. The "American Calendar for German Lutherans" contains a biography of the Reverend American Evangelist Friedrich Conrad Dietrich Wyneken. Drawn to the Lutheran people of America in grateful love by J. C. W. L. - You yourself, dear pilgrim, once told something about the aforementioned man of God on the occasion of his obituary. Nothing shall be said here and now about this dear father and teacher in Christ. Only the spreading of the mentioned writing recommend as warmly as you can. The blessing will be great. The "picture of life" is not only beautiful in the noblest sense of the word, but above all true. The clean and chaste drawing hand is unmistakable. A pleasure is offered here that calls for the praise and glory of God, who has given such men to our American Zion. - Well is the name of the blessed hero known to friend and foe. Few outside the inner circle of brothers and friends will have had access to a closer knowledge of this rich life. Now everyone is offered the opportunity to get to know the "missionary", the "city pastor", the "synodal priest", the "house father", the "patriarch" Wyneken. - It is a blessing to look at life pictures of the church present, like this. The sympathy for the tasks and the gratitude for the gifts of the church are awakened or strengthened. Even those who for some reason do not keep the "Missourian" calendar should read and spread the present one for the sake of this picture of life. The reader will thank you, dear pilgrim, for your recommendation and say from the bottom of his heart: "Remember your teachers who have told you the word of God, which end look and follow their faith! (Heb. 13, 7.) A non-Muslim."

Calendar. Pastor Brobst's calendar has been published again this year. As far as the content is concerned, Pastor Brobst first gives a compilation of the most important doctrines of discernment and then, in the familiar manner, all kinds of hints for church and Christian life. Less good is the sent in. For some, especially pastors, the enclosed list of all Lutheran preachers and the statistics of the Lutheran church is not useless. However, the author of this list and statistics, Mr. T. H. D., has not drawn the various bodies correctly. - The English calendar, *Church Almanac*, published within the *Council* by the *Lutheran Bookstore* in Philadelphia has better reading material this year, than before. - The content of the English calendar of the General Synod bears entirely the imprint of this body. Both of the latter calendars also contain the preaching list and statistics. G.

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California. We cannot but share with our readers the following pleasant news from California, which we received in a letter from our dear brother, Pastor Büblers in San Francisco, dated December 4 of last year. The latter writes: "In my last letter I could only indicate that a Pastor Dreves, formerly a teacher at the Hermannsburg Missionary Institution, later a preacher in the city of Hanover, now sent out by the Wisconsin Synod as a traveling preacher, had arrived here. Since then, assisted by our congregation, he visited many smaller towns in California and found individual souls hungry for God's Word almost everywhere. Yesterday, the 1st Advent, he spent with us, as he wished to participate in our communion celebration; he also preached for me. We are all convinced that in him we have gained a man who will carry on the missionary work in our state in perfect brotherly fellowship with our congregation and who will also serve to promote us. We also recently had the great joy of having among us Pastor Christensen from the Norwegian Synod, who was also in St. Louis years ago. He was on his way to Oregon, where he is supposed to work as a traveling preacher. So Pastor Christensen, Pastor Carlsen, the Norwegian brother here, Pastor Dreves and I were united in complete unity of faith. What a gracious providence of our faithful God! You can easily imagine how great our joy was, how much we surrendered in our happiness to the beautiful hope of being able to form a conference on this coast one day. Thus writes a man who for years, isolated from all brotherly fellowship, quietly served the Lord in His church with the most devoted faithfulness. May God most gloriously fulfill his hopes for the blossoming of a greater ecclesiastical community, united by the bond of truth, on the shores of the calm ocean! Those who are in greater fraternal and brotherly fellowship usually have no idea what a blessing they have from it and how miserable their situation would be without it; they probably even think in their arrogance that they would have come much further if they had always remained alone. This is how it is by nature with us poor fallen people that we only learn to see and feel the greatness of God's blessings when we no longer have them. W. [Walther]

The Pennsylvania Synod is known to send delegates to and receive delegates from the Reformed Synod. When the Reformed Synod recently met in Reading, a motion was made to cancel the change of delegates because of the Galesburg Rule. If the Reformed Synod had considered how little the Galesburg Rule meant in the *Council* and therefore also in the Pennsylvania Synod, they would not have attached so much importance to it. But - the motion was made and it is considered a great luck in the "Pennsylvanian" Synod that it had just one delegate at this meeting of the Reformed Synod who could avert the misfortune - the cancellation of the change of delegates - namely Pastor M. B. Schmucker. By his speech, in which he had much to say about the "intimate and friendly relations of the two bodies" and assured, as the "Herald" reports, that the Pennsylvania Synod in all its actions on account of the Galesburg Rule had not thought for a moment that the "friendly" relations with the Reformed Synod should be disturbed or should cease", he "happily" brought it about that the Reformed Synod declared itself with a large majority in favor of retaining the change of delegates. Beautiful mother synod!

G.

New-York.Synod. In the first district conference of this synod, a parochial school teachers' association constituted. The "Lutheran Herald", which reports this, remarks: "Our parish school system is still very much in trouble, and the blame has so far been laid on the pastors and their congregations for not showing more interest in the development of this so important parish institute, the parish school. The Lutheran church will not be able to maintain the number of confirmands in its community if it relies only on the work of the Sunday school. Only the parochial school can provide a thorough education and Christian upbringing, and therefore it is very necessary that everything be done, not only that every German Lutheran congregation have a parochial school, but also that those already existing be raised.

Presbyterian Church. Certain Presbyterian newspapers complain that infant baptism is greatly missed in this church. The report of the General Assembly shows that there is only one infant baptism per 27 communicating members. (Apologet.)

Also a Reformation feast. Bishop Escher of the Methodist Evangelical Fellowship reports on a Reformation festival that Reformed, Lutheran and Methodist congregations recently celebrated together in Detroit. We owe Mr. Escher a special debt of gratitude for his remark: "But there were no Missourians present," for they must be strange Lutherans who can celebrate Reformation feasts with Reformed and Methodists. G.

A criminal abuse of the pulpit consecrated for the preaching of the Word of God is political anointing from the mouth of a preacher consecrated for the service of the Word of God. If such white-collared stump preachers want to justify themselves with the prophets of the old covenant, this is simply ridiculous and only puts the impudent ignorance of such babblers in a glaring light. In Washington, of course, one believes one can be free of such scruples. On Thanksgiving Day, the court preacher Newman preached a sermon before the president's ears that could have put even a coolie like us in a harness. The Democrats were soundly ruffled, and amid the clapping and stamping of the "Zuschaners," the D. D. let loose the following gush: "In sending these troops to the South, General Grant has for the second time become the savior of a race trodden in the dust." (Pilgrim op.)

A Methodist caught by a Methodist. The Methodist "Apologet" writes of another Methodist paper, the "Christian Messenger," as follows: "The 'Christian Messenger' publicizes a list of so-called 'bitters,' which it claims are -harmful to health and seductive to drunkenness.' It divides these bitters into three classes and says, 'the bitters belonging to the first class are only manufactured as drinks. Hostetter's Bitters' is at the top of this first class and is listed as containing 43 percent alcohol. But the same Hostetter's Bitters are displayed in the columns of the Christian Messenger. How's that?" **Pabst and Turk.** Just as the creatures of the Roman Pabst fib to their blindly devoted followers much about Marian apparitions in recent times, so too the Muhammedans seek to stir their people to new zeal by telling them how recently Muhammed appeared to the watchman at his tomb in Medina.

II. foreign countries.

Dance. In a German newspaper we read: Recently, the Prussian authorities have taken strict action against the mischief of children attending public dances. Innkeepers who allow children to dance are threatened with revocation of their concession, and at the same time the children are to be warned in schools against attending the dances. Thus, for once, one hears something good from Prussia. Hanover, on the other hand, is reported in another paper as follows

written: The renewed attempt to pierce the Hanoverian Sabbath ordinance, which forbids dancing, balls, etc. on Saturdays, has had some success at the instigation of the Sedan celebration. The king rejected a request from Hildesheim. Harburg, on the other hand, appealed to the Landdrostei Lüneburg, and exceptionally received permission to dance.

Mexico. In the "Lutheraner" of March 1, 1876, we reported that Pastor Matthias Göthe had founded a German Lutheran congregation of the Augsburg Confession, i.e., a Lutheran congregation, in the capital of Mexico, the first of this confession ever to exist in Mexico. Later we received from him the manuscript of the small Lutheran catechism in Spanish. Now we see from a Californian newspaper that Pastor Göthe died on October 26th of last year. W. [Walther]

Ordinations and introductions.

On behalf of President Biltz, I ordained Candidate F. Cisenbetß on November 30. A. W. Frese.

Address: Bov. IV Liseudoiss,

Bonorr, dixon vo., dsodr.

Candidate Johannes Krüger was ordained and inducted in his congregation in Town Berlin on the 23rd Sunday after Tr. in the presence of the Reverend Presidium. The HCrr blessed him in his church. R. Winkler.

Address r Bov. Lroogor,
lovsu Berlin, Biedlunä Oo., Dneotu lerr.

On the 24th Sunday after Trin. the Rev. G. Rosen- winkel was introduced by the undersigned at Mishawaka and Woodland, St. Joseph County, Ind. H. Diemer.

At the request of President Wunder, on the first Sunday after Trin. Mr. Pastor A. Pohl, hitherto a member of the Ohio Synod, was installed by me, assisted by Pastors H. Schmidt and H. Ramelow, in his congregation at Palatine, Coook County, Illinois. I. E. Roeder.

On the second Sunday of Advent, 1876, Rev. L. W. R. Frederking, of LoSt Prairie, Perry County, Ill, was installed in the Presidency by me, assisted by Rev. Pennekamp introduced. I. A. F. W. Muller.

Address: Bov. O. IV. R. BrockorlrinA,
Binokno^vilis, Borr^ 60th, Ill.

On the first Sunday after Tr. Mr. Pastor I. A. F. W. Muller of Ehester, Ill, at his new branch at Saint Genevieve, Missouri, was introduc'd by the undersigned.

O. F. Voigt.

Address r Bov. .1. IV ^V. Nuollor,

Oliostor, III.

On the first Sunday of Advent, the Rev. W. Heine- mann was installed in the Salem Lutheran congregation in and around New Bielefeld, Missouri, assisted by the Rev. I. P. Fackler.

C. C. E. Brandt.

Address: Bsv. IV. Loinomunn,

Bluolc 8t. Bouis Oo., Ao.

On the second Sunday of Advent, Rev. P. Wesel oh was installed in his new office at St. John's Lutheran Parish, near Kimmswick, Missouri, by order of Mr. President Biltz, by the undersigned.

C. F. W. Sapper.

Address: Bov. IV 'IVesoloü,

Limnsviek, ^ockorson Oo., 2Io.

Rev. W. A. Weismann, of the Ohio Synod, called by St. John's Lutheran Parish, To- peka, Kansas, was introduced by me on behalf of Praeses Biltz on the First Sunday after Trinity.

H. T. Senne.

Address: Rov. ^VV. ^Voismunn,

lopoüa, 8d">VL6H vo., Lunsas.

On the 24th Sunday after Trinity, November 26, 1876, Rev. W. C. H. Lübker, formerly of Butler, Pennsylvania, was installed in his new office at the Lutheran DreietnigkritS congregation at Washington, D. C-, by order of the Hon. President I. P. Beyer, with solemn commitment to our symbols by the undersigned. W. G. Hugo Hanser.

Address: Bßv. ^VV V. L. Buollrort,
ago. ot 4tli L L 8t", ^VHiinZton, D. O.

Correction.

In my "Oeffentlichen Warnung" in No. 23*deS "Lutheraner" one of the teachers was called "a lying man". Since this word "mendacious" can easily be interpreted as if the teacher in question had been such a person "from whose mouth", as one is wont to say, "no true word comes", I hereby take back this expression with all my heart; for I have been told in detail that the teacher in question, at that time, surrounded by the opponents of Mr. Pastor H. Meyer, had "several times lied and made up his mind". Pastor H. Meyer, "several times took recourse to lies and distortions", which he, however, as I am further reported, did not confess "from elsewhere", but personally before his departure to the congregation repentantly and received forgiveness from it.

Fort Wayne, Dec. 4, 1876.

W. Sihler.

Warning.

It has been brought to my attention that a so-called Evangelical Lutheran congregation of Odessa, Yankton County, Dakota Terr. has sent out two men to beg for money for their deeply indebted church. It is unfortunately a fact that this congregation has expelled a pastor of our synod in a most disgraceful manner and is presently being served by Methodist preachers. Everyone will be able to judge for himself whether support should be given to such people.

Watertown, December 15, 1876. c. Penalties.

Announcement.

In this year's synod report of the Northwest District of our synod, it is announced that Mr. H. Zielsdorf. Teaching congregation of the Rev. Schilling^bet Kewaskum, Wis. has been deposed from his office in Christian order after being revealed as an unrepentant liar. Since he addressed a complaint to the aforementioned district synod and requested an investigation of his case, in which he disputed the correctness of the minutes in question, the synod saw itself compelled to take up his case. The commission chosen by the synod investigated the complaint on the spot and reported to the undersigned. It must confirm the verdict pronounced against Mr. H. Zielsdorf as absolutely just.

This is, due to certain circumstances, hereby made public.

Watertown, Wis. the 14th place. 1876.

C. Penalties, d. Z. President of the above district.

Call.

Where is Charlotte Saß, a née Weishahn, from Gnoien, Meklenburg - Schwerin, widow of Christian Saß, who died 17 to 18 years ago in Pittsburg, Pennsylvania. All who see this and know the above-mentioned person are asked to inform her that her husband's brother, Friedrich Saß, is looking for her in order to speak with her about an important matter for her and her children.

Man adressire r Air. IUeckr. Let, ear" ok Itev. ck. L.
Hurri!"^, Oo,, III.

Conference - Display.

The mixed Cvnfrnzn in the Nvrdrvstrn of Wisconsin will assemble, s. G. w., at Manitowoc on the 29th of January, and hold their meetings there on the 30th and 31st of that month.

I. I. Hoffmann.

Entered the caste of the Western District:

To the synod treasury: from teacher Heider in St. Louis Ht.50. Past. Tönjes in Morgan County, Mo., P2.00.. Collecte from Past. Luthäusrr's congregation in Stanton County, Nebr., P6.00, from himself H2.00. Collecte of Past. Wille's congregation in Brownsville, Mo., H9.40. 'Kindtauf- Collecte at P. Sym- mank by Past. Birkmann in Lee County, Texas, H5.55. 'Child baptismal collecte at Ä. Noack, by same, K1.85. From Rev. Holls' Cross congregation in St. Clair County, Ill, H9.00. From Rev. Bremer's congregation in Lake Creek, Mo, O5.05. From Trinity District in St. Louis O15.00. From Past. "ttemke's congregation at Serbin, Texas, O13.15, by himself H3.00. Past. Estel's congregation in Pierce, Nebr. k8.15, by himself H3.00. Rev. Holtermann's congregation at Perryvttle, Mo, K50.00. From Jm- manucls - District at St. Louis H14.05. From Rev. Seidel at Keokuk Junction, Ill, H2.00. IPast. Lenks congregation in North St. Louis Sw.tttt. Past. Karth's congregation in Humboldt, Kan- saS, H2.75. Past. Wesche's congregation in Jefferson City, Mo., P2.00. Of Pros. W.'s salary this year received back O200.00.

For college maintenanceS 7a sser By F. Ohmann in West St. Paul, Minn, S5.00.

For inner discord: from the Sunday school treasury by Past. Stroebel .in Wilton, Iowa, G6.50. Gift of srl. P. Brödehöft through Past. Wille in Brownsville, Mo., P10.W. From the Jmmanuels District in St. Louis P1.05. From the Virgins - Association of the Jmm. District, to a wintrrpelz for the traveling preacher in Iowa, Pltt.OO.

On the construction fund: By Past. Holls in Cmtreville, Ill.,

For Rev. Bruno's Institution: Don G. Vetter in St. Louis 21.00.
 For the Hermannsburg Mission: By Past. Stiemke in Serbin, Texas, by B. Herbrig 28.00, E. Herbrig 21.00, G. Woyte 21.00.
 For poor students: Half of the Reformation Festival Collecte by Past. Strobel's Gem., Wilton Co., Iowa, 26.00.
 To the Synodal Mission Fund: Don N. N. through Past. Wesche in Jefferson City, Mon., 21.Ä>.
 St. Louis, Dec. 23, 1875. E. Roschkr, Kassirer.
 Revenue to the Northwest District's coffers:
 For Past. Brunn's institution: From Past. H. Fischer's parish in Brnton 25.00. From Past. Seuel's congregation, Missionfest-Collecte, 215.00. Bon
 Past. E. Straschn's congregation in Watertown 211.74.
 For poor students in Addison: By Ernst Bollmann in Allouez 210.00.
 For the emigrants - Mission in New York: By Past. A. Käselitz in Wilson 23.00. By Past. Seuel's congregation, Missionfest-Collecte, 27.50. By Past.
 Strasen's congregation in Watertown 211.74.
 For the emigrants - Mission in Baltimore: from Past. Seuel's congregation, Mission Festival Collecte, 27.50.
 For Fritz Wambsgaß in St. Louis: by David Heckendorf in Kirchhain 26.00.
 For George Häffner at St. Louis: By Rev. Preger, collected at Nimmer's infant baptism, 21.00.
 For Wambsgaß in Springfield: Wedding - Collecte at Ehr. Groth 25.00.
 For bruss in Springfield: Wedding - Collecte at Ehr. Groth 26.00.
 For Wittwe Dreyer: From teacher Grothmann in Grafton 25.00.
 For Wittwe Nickel: From the same 25.00.
 For Past. Rehwinkel's parish: From Rev. Wm. Friedrich's parish in Waconia 26.30. From Sanct Stephen's parish in Milwaukee 224.00. From Past.
 Seuel's parish 29.00. by Rev. Schaaf's parish in Lewiston 215.75. From Fritze Brothers in Claremont 21.50.
 For you congregation in Hudson, NewAork: Don Past. Seuel's congregation 25.25. Past. Schaaf's congregation 25.25. Past. Schulze's congregation
 in Courtland 26.22.
 Wr Stud. Vetch in Springfield: from Past. Hudtloff, thank offering for recovery of his wife, 25.00.
 For the congregation in Padurah, Kentucky: From Past. Schulze's congregation in Eourtland 26.22.
 For the Heathen Mission: From F. K.'S children in Sheboygan 25.00. Miss I. K. 2'5.00^.
 For the deaf and dumb in Norris: From N. N. in Loganville 21-38. From members of the congregation in Lrbanon 26.50. Collected at Dohratz's
 house dedication 26.22. From Past. Schütz 21.00. Whose congregation 23.35. H. Kronitz 21.00.
 For the orphanage at Addison: From the piggy bank of Jda Bollmann in Allouez 22.25. Don the students of the Lrhrre Buuk in Milwaukee 21.00.
 For poor students in Springfield: by Past. A. G. Döhler 21.00. Past. W. Friedrich's congregation in Waconia 22.50. N. N. in Loganville 50 EtS. Bapt.
 Collecte bri A. Benter 24.25.
 To the synod building fund: from Past. H. Fischer's congregation in Benton 23.00. Past. Elöter's congregation 214.30.
 For the widow's fund: From Past. W. Friedrich's congregation in Waconia 29.40, in Watertown 23.00. Past. Schumann's congregation in Freistadt
 211.46. From some members of Past. I. Horst's congregation 214.50. Past. F. Johl's congregation in Claremont 25.00. From pastors: A. G. Döhler
 23.00, F. H. Koldr 24.00, Sprengeler 22.50, E. Seuel 24.00, Osterhus 22.00, H. Meyer 24.00, W. Friedrich 210.80, Ahner 21.00, I. F. Döscher 21.00,
 Karl Meyer 24.00. Of the teachers P. E. Eibert and Augustin 24.00 each.
 To the synodical treasury, Don Past. E. G. C.'Markworth 21.00. Whose congregation in Ealedonia 24.20, to Rat River 23.45, to Schröders Corner
 21.82, to Fremont Road 21.85, to Wolf River 22.00, in Fremont 84 Cts. in Manteufel 21.00. Past. A. G. Döhler 22.00. From Past. Präger's St. John's
 parish in Town Milwaukee 22.37. Past. E. Seuel 21.00. Past. Osterhus 21.00. Past. Schulze's congregation in Courtland, Harvest Festival Collecte,
 223.00. Past. Rosenwinkel's congregation 25.00. By Past. Schumann's congregation at Freistadt, Harvest Festival - Collecte 230.25, Reformation
 Festival - Collecte 26.90. Teacher Rüge 22.00. Teacher Pritzlaff 22.00. Past. Meyer's congregation to Cedar Creek 26.67. Past. H. Meyer 22.00. Past.
 C. Meyer 22.00. Rev. W. Friedrich 22.00. Whose congregation at Waconia 25.00, at Watertown 21. W. Rev. B. I. Zahn 22. M. By Past. Keller's St.
 John's parish 22.51. Of Past. Hill's congregation at Eedarburgh 210.17. Past. I. L. Daib and congregation in Osb- kosh .216.00. Past. Wambsgaß'
 congregation in Adell 216.64. Past. A. E. Winte.s congregation in Loganville 28.12. Past. E. Maurer's congregation in Belvidere 25.00. Past.
 Schumann's congregation in Freistadt 25.22. Teacher P. E. Liberi 22.00. Rev. Preger's congregation in Granville 22.88. M. ElauS in Sandusky 22.00.
 Rev. Allwardt's congregation 225.25. Past. Hoffmann's Gem. in Sheboygan Falls 25.68. Past. Elöters Gem. 22.57.
 For inner mission: From Past. Kolbe's congregation in Green Jsle 26.20. Past. Hoffmann's congregation in Plymouth 211.00. Past. Fischer's
 congregation in Benton 22.00. Past. W. Friedrich's parish in Waconia 210.00. Past. B. I. Zahn's St. John's parish in Portage 25.25. Dessen's St.
 Michar- lis parish in Lewiston 21.75. Past. Keller's St. John's congregation 23.50. Of whose Dreieinigkrets congregation 22.51. Past. Schneider's
 congregation in Watrfrd 25.70. Past. Seuels congregation, mission feast - Collecte, 234.26. Past. C. Mäurer's congregation in Ehester 25.00. Past. I.
 Friedrich's congregation in Fall Excel 210.00. Past. T. Rösch's congregation in East Granville 23.00. Past. Hudtloff's congregation 25.30. From Mr. Fr.
 Auch in Srbewaing, Mich. 22.00. From the Dreieinigkrets congregation in Milwaukee, MissionS-Collrcte, 23.00. From Past. Elöter's congregation, 22.84.
 For poor students in St. Louis: From Pastor Hudtloff, thank offering for recovery of his wife, 25.00. From Ernst Bollmann in Allouez 210.00. By Past.
 Elöter, collected at Ch. Heuer's wedding, 25.09.
 For Rev. Rufs: From Past. Hild's congregation 28.00. P st. Präger's congregation 217.00. Past. Küchle 22.00. Rev. Keller's congregation 218.11.
 Rev. W. I. Friedrich 50 Ets.
 Milwaukee, 19 Dec. 1876. C. Eißfeldt, Cassirer.
 Incoming to -the Eastern District's treasury:
 To the synodical treasury: From the congregation at Martins- ville 22.70. From Past. Kolbr 22.00. from Rorbury congregation 213.79. from
 Williamsburgh congregation 221.25. from College Point congregation 29.00. from Patrson congregation 29.05 and 29.33. from TrinityS congregation in
 Buffalo 218.00. from Eohocton congregation 24.00.
 For the widow's fund: From Mrs. Schneider 50 Cts. Mrs. Bitzel 25 EtS. From the parish in New York 220.10. From Ludw. Becker 21.00. Wedding -
 Collecte bet H. Metzler 211.50. From the parish in reserve 24.50. From E. S. 22.00. Mrs. Schäfer 22.00. A. Klose 22.00. Past. Walker 24.00.
 To the college maintenance fund: from the Ge- memde in New York 29.88. Jmmanuels - congregation in Baltimore 235.42.
 For the orphanage in Boston: From the old women's club in Olean 25.00. From the piggy bank of the children of the Past. Rademachrr 22.80. From
 his school children 21.50. From Kirchner 23.00. Wittwe Peters 22.00. From Gram 21.00. From the community in Bergholz 24.00. From the school
 children: Sarah Weslerbow 21.00, Lilly Müller 21.00, Marie Walker 22.00.
 For the Hudson community: From the Bird Hill community 24.00. Eedarburgh community 23.00. Earondelet community 23.50. Marysville community
 25.75. Homestead community 24.58. Eohocton community 22.25. Bergholz community 225.50. Benson community 24.40. Benton community 24.50.
 For poor students in Fort Wayne: From the old women's club in Olean for H. Döhrmann 25.00. Don Pastor Lremhuis for A. Rehwaldt 218.00. From
 Mrs. I. for the same 21.00. From the congregation in Johannsburg 23.00.
 For poor students in St. Louis: By Mrs. Barbara Zuber 23.00.

For poor students in Springfield: By Mrs. Barbara Zuber 23.00.

For the building fund: By R. Himmler 21.00.

For Rev. Multanowski: From Rev. Dreyer 22.00. 'Collected in Wolcottville 23.00. From C. S. 21.00. Kntdtauf-Collecte at L. Köstr 24.00. From H. Jde 50 Cts. E. Meier 21.00. Past. Hansen 21.00.

For the teacher's widow Nickel: From widow Peters 21.00. From widow Schor" 21-00. From Gram 21.00. From Stöcker 21.00.

New York, December 1, 1876. I. Birkner, Kassirer.

For poor students received from the worthy women's association of the local JmmanuelS-DistrictS 1 dozen bust shirts and 1 dozen stockings. Through Pastor Link from Mr. Haueisen (for Stud. Dreyer) 25.00. From the werthen Frauenverein der Gemeinde Pastor Hochstetter'S m Indianapolis 22 bust shirts and 8 pairs of socks. From the Zion District here 22.00. From the congregation of Pastor Strobrl'S in Wilton, Iowa, one-half of the Reformation Feast - Collecte in the amount of 26.00. By Mr. ObrnhauS in Sandis, TeraS, from Mrs. Schwede 22.50 and from Mrs. ObrnhauS 22.50. E. F. W. Walther.

I received the following funds for Pastor A. Wagner's churches in Hesse":

By Rev. W. H. in W. 23.00. By Rev. W. H. in Q. 25.00. By Past. I. M. I. in P. 21.00. By Past. E. Sch. in E. 23.75. By Past. I. H. I. in L. 25.00. by I. St. in P. 210.00. by Past. O. Sp. in Sh. 27.00. By Past. H. F. G. from the parish in E. 27.00. By Past. W. L. in A. 29.00. By Past. H. I. in I. 22.00. By Rev. F. D. in Ch. 210.00. By Rev. W. D. in P. R. 215.00. By Past. F. O. in C. 211.50. By Rev. H. E. in Ch. 24.00. by Teacher M. B. in A. 29.85. by Past. C. M. in K. 24.50. By Past. M. H. in St. 21.00. By Past. W. V. in M. C. 24.25. By Past. G. L. in N. 21.00. From members of my congregation 230.25. (Total 2144.10.) According to postal receipts sent free of charge: 2159.90.

Chicago, Ill

A. Wagner.

With heartfelt thanksgiving to God and kind givers, I certify to have received the following contributions for the very distressed congregation at Lawrence- burg h, Indiana:

From the congregations of the following pastors: I. H. Werfelmann in Milwaukee 22.00, G. Gerken in Havana, Ill, 211.50, O. Kolb in Martinöville, N. I., 23.50, I. Trautmann in Adrian, Mich. 25.00, A. G. Döhler m Forestville, Wis., 21.00, Bro. Nützel in West Ely, Mo., 22.25, H. E. Michels in Canaan, Mo., 22.00, G. Bernthal in Richville, Mich, 22.81, G. I. Mueller at Freedom, Pa., 24.00, F. Karth at Humboldt, Kansas, 210.00, E. A. Schürmann at Homestead, Iowa, 24.58, A. H. Tetzal at Chariten ForkS, Mo., 22.75, ^G. Tönjes at Stover, Mo., 23.00, F. Leyhr at Grand RapidS, Wis., 21.40, H. W. Krrnning at Lake Ererk, Mo., 22.45, E. G. Frank at Egg Harbor City, N. I., 23.50, I. v. Brandt at Blue Earth City, Minn, 21.10, V. Both in Mobile, Ala., 26.00, B. Sievers in California City, Mo., 23.50, E. M. Bürger in Hart, Minn., 22.50, H. BartelS in Beck- ville, Mo., 24.00. Further: by Mr. I. Meyer in Wood- worth, Ill, parish eollecte 27.00. By Past. I. R. Lauritzen 21.00. By Mr. E. Roschke of Past. Matthias' parish in Paola, Kansas 25.00. By Past. Gräbner's congregation in St. Charles, Mo. 210.20. Th. H. Jäger, Rev.

For poor students, the Bremen, St. Louis, parish gave 7 quiltS, 16 underpants, 12 undershirts, IL.pair of stockings.

8

For the Preachers' and Teachers' Widows' and Orphans' Coffee (of the Illinois District)

are received 1st contributions:

Of the teachers: C. Kb'bel, C. Waschilewsky each \$1.00, E. A. Zutz, A. Dorn each \$2.00, W. Klünder \$3.00, E. Kopittkc, A. Tadel each \$4.00.
From the pastors: H. Pröhl, T. F. Liebe, H. Wunder, H. H. Holtermann, W. Heinemann, F. Döderlein each \$4.00, P. Hansen \$4.75, G. W. Brüggmann, W. Achenbach each \$5.00, W. Kolb \$8.00.

2. gifts:

Of Rev. Kleppisch's congregation in Belleville \$6.65. Pastor Ramelow's congregation in Elk Grove \$15.60. Past. Ottmann's congregation in Collinsville \$17.50. H. Hinck in Chicago \$1.00. N. N. there \$3.00. Ph. Frey in Echester \$2.00. Past. Ber- gens congregation in Prairie Town \$9.30. Of Past. Schmidt's congregation in Schaumburg: Reformation Feast - Collecte \$21.14, from the bell bag \$8.86. Past. Riedel's congregation in Home-wood \$4.30, from himself 25 Cts. By Past. Wehrs from Mrs. Teyler in Genoa \$5.00. From Past. Streckfuß's congregation in Okawville \$11.82. by Past. Traub's congregation in Crete \$15.67. Past. Dorn's parish in Pleasant Ridge \$12.00. N. N. in Chicago \$3.00. L. Stuenkel in Addison 50 Cts. Past. Nachti- gall's cross - congregation in Waterloo \$8.00. By Past. Dör- mann by Mrs. N. N. in Morris \$2.00. By the singing choir of Teacher A. Wilde in Warsaw \$5.00. By Karl Burgdorf in Red Bud \$1.00. By the Women's Association in Past. Lirbe's congregation in Wine Hill \$15.00. From Past. Strieter's congregation in Proviso \$15.25. By Past. Lehman" by Mrs. M. Kruzburg \$2.00. By Past. Holst's congregation in Troy \$14.00. By Past. N. N. \$2.00. Past. N. N. \$1.00. Past. N. N. \$1.00. By Past. Wagner by Mrs. Wichmann 50 cts. By Past. Engelbrecht by N. N. 50 C "S. By Past. Achenbach's parish in Venedy \$18.00. By Past. Müller's parish in Echester \$31.80. By Past. Müller from the piggy bank of the children of "a friend of widows and orphans" \$1.00. By Past. Ottmann: from Mrs. Ros. Kalbfleisch \$1.00, Mrs. Elis. Wendler \$2.00, Aug. Junghans \$1.00. By Past. Ledebur's congregation in Bath \$1.90. Through Pastor Kothe: from Wittwe Hirmann \$2.00, from a "friend of widows and orphans" \$5.00.

Chicago, Ill, Dec. 14, 1876. H. Wunder, Cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Cafes (Middle Districts)

have been received

1. contributions:

By Mr. Past. E. Sitzmann \$2.00.

2. gifts:

From some members of Mr. Past. E. Sitzmann's congregation \$5.00. Collecte from Mr. Past. H. Jüngel's congregation \$10.25.

M. Conzelmann.

Received for the Castle Garden mission:

Missionsfest-Collecte by Past. Gensicke \$5.00. From the congregation of Past. Maisch in Texas \$20.00. By Mrs. Rieck 55 Cts. Sixtus Heindcl \$1.00. Past. Roeder 50 Cts. Rev. Maurer 75 Cts. Bro. Kohn \$1.00. By Past. Dowidat \$4.00. by Nienhäuser \$1.00. by Scholz sen. \$2.25. by Praeses Schütte \$5.00. by Past. Jackel by his women's club \$20.00. By Past. Eckelmann, Harvest Festival - Collecte, \$7.29. By the congregation in Rondout \$7.55. By Geo. Eheim \$1.50. Miss A. Schmidt \$5.00.

New York, December 1, 1876. I. Birkner, Kassirer.

For the Lutheran Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan, the following gifts were also received: From Past. Hoffmann's congregation in Plymouth, Wis. \$75.00, iu Sheboygan Falls \$30.00. From Past. Käselitz's congregation in Town Wilson, Wis. \$23.45. Past. Wuebben's Township in Town Hermann, Wis. \$34.50. Past. Nennicke's congregation \$21.00. From Mr. Pastor Lübker \$4.25. - Wishing God's blessing to the dear donors

C. H. Aeger.

Received for the seminary household in Springfield: 1 bl. Vinegar from Mr. Rocker in Springfield. 1Z Bush. Potatoes from Mr. Hackenfuß there. From Mr. Past. Wünsch's parish in Dwight, Ill: from Mr. Joh. Krug 1Z Bush. Potatoes ; Andr. Bürg 2 sack ditto; from Conrad 1 roll butter and 1Z Bush. Potatoes ; from Fillmann 1 roll of butter and apple slices ; from Mrs. Wittwe Hahn 4 pairs of woolen socks ; from L. H. 1 p. of potatoes and red beets ; from G. Simantel 4 barrels of wheat ; from H. apple slices and meat. From an unnamed person 1 barrel of apple butter. From 'Champaign, Ill, 1 barrel of sauerkraut. From Mr. Beiser, 1 barrel of pickled cucumbers.

Springfield, Ill, 18 Dec. 1876.

G. Peacock.

With heartfelt thanks to God and the dear donors, I certify that I have received for our church building: \$15.00 from Rev. Wagner's congregation through S. Bartling; \$15.00 from Pastor Löber in Milwaukee; \$1.00 from Past. Dörmg's congregation; and \$2.00 from himself.

Liberty Grove, Door Co, Wis. L. F. Huber, Rev.

Changed addresses:

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The "Lutheran" is published twice every month for the annual sutscrip. tivnsprei" of one dollar and five and twenty Lenk- for the out-of-town signers, who have to pay the same in advance and send in the" Pokgeld, which is- Ill Cts.- In St. Louis, each individual number is sold for ten cents.

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Ertrag: Die der freien
3 Jahr in den beibehalten;
die Zahl unter dem „Zins“
mit das richtig; in dieser
ist nicht mit der Zahl
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vermögter, verfallen nicht
den Bestimmungungen, so
bedeutend sein können, so
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Districte	Gemeinden		Seelenzahl	Gemeindeglieder		Schulen	Schulinder		Getaufte		Confirmitate	Communitate		Copul. Paare	Begrabene		Militäre							
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Zurückgeführt auf jeden Pfarrer:

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Volume 33.

H. A. Grubert.

(From the "Evangelical - Lutheran Free Church".)

On September 16 of last year, at 11 o'clock in the morning, the former missionary Heinrich Alfred Grubert died in Wiesbaden. He was a faithful son of the Lutheran Church and died in firm faith in the Lord, which he confessed to the end. Therefore his memory shall remain in blessing among us, although few knew him personally. The following lines are intended to make him a little known and thus to set up a memorial to him.

He was born on 29 October 1848 as the second of seven sons in Arensburg on the island of Oesel in Livonia, where his father was mayor. There he also attended the Progymnasium. In his eleventh year he lost his father, who died very quickly and suddenly of typhoid fever, from which he, although still so young, was very much affected. After his confirmation in his 14th year, he was sent to the mission house in Leipzig through the mediation of the pastor who had confirmed him, where he arrived in April 1863. After he had enjoyed the instruction of "his dear teacher" Bemann, as he used to call him, for 3-1/2 years, he passed the school-leaving examination at the Nikolaischule and then traveled to his home country for a visit. On the way, he suddenly fell ill with cholera in Riga, and only after a longer stay was he able to travel on to his mother, with whom he completely recovered.

From Michaelmas 1866 to Easter 1870 he studied at Leipzig University. During this time, he joined the "Philadelphia" association. His old friends from that association, whom he also remembered with pleasure in India, will be able to give him the testimony that he was a sincere friend to them at that time and had nothing else in mind than to promote and strengthen himself and others in divine truth. After he had finished his studies and had passed the Candidateneramen, he traveled again to his home country in the summer of 1870 to say goodbye to his mother and his brothers. He spent the following winter preparing for missionary service, practicing the English language and continuing his studies.

in theology. During this time, in which he mainly worked together with his friend Zorn, Schreiber came to know and appreciate him more closely. At that time, while studying together the doctrine of church and ministry, after we had found no satisfaction in the writings of the newer German theologians, we were made aware of Prof. Walther's book on this question by our then superior and fatherly advisor Dir. Hardebrand to Prof. Walther's book on this question and thus pointed us to "Missourian" theology in general, for which we are still sincerely grateful today. Schreiber remembers with particular fondness the weeks in that winter when he read through the symbolic books together with the deceased and was thereby greatly strengthened in the knowledge of the Lutheran doctrine as divine truth. In February 1871, Grubert was ordained by the Erlangen faculty at the same time as Zorn, since he could not return to his home town to be ordained there according to custom. Even then he felt the difference between his theological position and that of the newer university theologians, but he did not realize that such a difference must lead to ecclesiastical divorce, but believed, as we all do, that he would escape the conflict if he went to India. He did not suspect that the mission in India, as a daughter of the Church of Germany, could not be any different from this; he was led to this realization only by what he saw and heard over there.

When he had been in the mission house for 8 years, he wrote in his memorial booklet on the day of his entry into the house: Ps. 25, 9: He guides the miserable rightly and teaches the miserable his way. At the mission festival in 1871, Grubert was angrily delegated not by Prof. Luthardt, but by Dir. Hardebrand, and immediately thereafter they left for India, where they landed in Madras on July 8 after a happy journey.

He spent the first 1-1/2 years in India, like all new missionaries, learning the Tamul language, first in Trankebar, then in Pudukottah and finally in Madras. In the latter place, he had the task of supervising the school and teaching in it, and he also preached when he was more familiar with the language, regularly on Sundays in a branch. He learned the language quite quickly and had especially a very correct pronunciation, which the natives praised. In October 1872 he became engaged to the second daughter of Missionary Kremmer. From then on it was his great wish to get his own station or at least an independent position. But he had no idea what and how much he would have to go through before it came to that. On January 10, 1873, he fell slightly ill, as was first thought, but soon it became so serious that his life was feared for many days. At first the doctor thought it was typhoid fever, then galloping consumption, since his lungs were getting worse every day. But after two doctors had examined him closely, it turned out to be pleurisy. At the beginning of February, the water, which had already reached the middle of his chest and was causing him great discomfort, was removed by two physicians. The operation went with God's gracious help without danger of sites and he immediately felt relief. Now his recovery progressed, albeit slowly, and on March 10 he was again well enough to start the journey to Trankebar, where he was to recuperate with his friend Sugar. But instead of the recovery he really found there at first, new ailments soon awaited him. He suddenly discovered that he had the Guinea worm in his foot. Since the worm was torn off, he suffered terrible pain, not only on the leg where the worm was, but also in other places he got many small and larger ulcers, so that he could once count over a hundred. His dear friend and later brother-in-law Zucker nursed him most lovingly day and night until he, too, could no longer move because of the bumps, whereupon they took some schoolboys to help. - So he had to lie down again for many weeks, which was a difficult time for him. - At the beginning of July he was finally well enough to work again, although he had to use crutches because his left foot, in which the worm had lodged, was very weak. But he gradually strengthened during the next weeks, which he spent with his bride in Coimbatour, and then, in order to recover completely, he went to the Jerkad health station on the Shevaroy Mountains; for he longed very much for it.

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He tried to regain his full strength, since it was very difficult for him to eat "Gnadenbrod," as he called it, for so long. But since the sharp air of the mountains attacked his weakened lungs, he soon had to go down to the plains again and now waited first in Madras and then in Coimbatour for permanent employment. Although he remained weak and suffering for a long time and it was good that he was allowed to take it easy for a while, he still felt able to administer an easy office. Now his patience was put to a somewhat severe test. For months he had to wait for the determination of his working group. At the end of November he married, because he had been given hope that the decision of the Leipzig Mission College about his position would arrive at the beginning of Advent. But he was disappointed and had to wait until April of the following year before he was given a position. If it had been difficult enough for him before, when he had been prevented by illness from being active, this forced inactivity now became even more difficult for him, especially since he was of the opinion that it would have been possible to hire him more quickly. - Finally, in May 1874, he was able to take over the Negapatam station assigned to him. The work he had to do here was mainly pastoral; at first he had no time to preach to the pagans, then, when he had gained more time, he lacked a suitable assistant and also funds. The conditions in his congregation were particularly difficult because it consisted largely of "employees," officials at the railroad and the court, etc., who, although most of them came from old Christian families, had a traditional attachment to the Lutheran church, but at the same time did not want to reject the church of their superiors and bread lords, the Anglican church, to which they themselves had belonged for a time when the Lutheran mission had died out in the country. His task was therefore primarily to teach his congregation to understand why they were Lutheran and what they had to gain from the Lutheran church. How and with what success he strove to fulfill this task was proven not only by the hostility of the Anglican and Wesleyan (Methodist) missionaries that soon arose against him, but also by the eagerness with which his congregation members listened to the sermon and sought to ground themselves in the right doctrine. A few months after Grubert took office, a respected member of the congregation said against the senior of the mission, of whom Schreiber himself heard: Until then he had not known why he was actually Lutheran, but now he knew, through Grubert's sermons he had learned. - In the treatment of those who wanted to convert to the Lutheran church from other confessions, he was very punctilious; to our knowledge, he therefore only accepted one man who had previously fallen away to the Romans, but now returned repentant, after careful instruction; he rejected an entire congregation that was dissatisfied with the English missionary to whose parish it belonged and therefore wanted to become Lutheran. - With heartfelt joy and great zeal he participated in the theological conference which was initiated by the blessed missionary Kahl. - In September 1874 God gave him a son in whom he had great joy. But the Lord who gave it, took it away again in August 1875, when the little one died suddenly, while his mother was visiting with him in Trankebar, but his father was absent. He bore this heavy blow with Christian surrender and patience.

In the above-mentioned peculiarity of the congregation in Negapatam, Grubert had much opportunity to experience how little emphasis was placed on pure doctrine and genuine Lutheran practice, and how especially the mission servants had neither properly learned nor understood how to teach pure doctrine. These experiences, which he presented in a detailed report to the Mission College around Michaelmas 1875, also prompted him to join in resigning against the then director of the seminary. He did this in the well-known petition to the missionary college concerning the seminary, without first having admonished the missionary Handmann personally, because it was not a matter of an offense against the brother, whereby Matth. 18, 15. ff. must be applied, but rather a lack of the person concerned in proper teaching ability. *) He was concerned to confess God's truth, even among the Gentiles; he knew that if he confessed half the truth, he would not only become unfit to be a preacher among the Gentiles, but would also put his own soul in danger. Therefore, he could not refrain from speaking of what he himself had

experienced. Thus he, who had come to know the full truth especially through the ministry of "Missourian" books and writings and knew that they wanted and taught nothing but the old, pure doctrine of the church, which he was called and ordained to serve, could not remain silent when the Missourians were publicly reviled and slandered. He had hardly read that article in the Allgemeine ev.-luth. Kirchenzeitung when he also wrote a statement against it, which later formed the basis of our common declaration. The fact that Missouri's vituperation was published in the organ of the vice-president of the missionary college could keep him all the less from speaking out publicly against it, since he had been expressly told, before he was sent out, that the theological and church-political views of the vice-president did not bind the missionaries in any way. Thus he had long since felt inwardly detached from this superior, only the realization dawned on him, as it did on us, only in recent times that it was neither honest nor Christian to be subordinate to a man in ecclesiastical office whose theological views, i.e. whose teachings, one had recognized as erroneous and contradictory to the confession to which one was committed, and to whom one therefore felt inwardly quite alien. He was always joyful and certain in this matter, because it was absolutely a matter of conscience for him. He often strengthened the rest of us and especially pointed out that our knowledge and our conscience in this matter was God's gift and that it did not depend on our theological ability or inability. He loved the mission and his congregation, but did not enthuse about the mission in such a way that he could have thought that the mission was more important in the end than the full confession of the truth; he knew that even the mission is only pleasing to God as long as it preaches the truth and this alone and unabridged and is from the truth. He also knew that he could not prove his gratitude to the mission "which educated him" any better than by drawing its attention to the danger in which it stood and warning it.

His condition was again not the best lately. He often suffered from violent rheumatic

Incidentally, as far as personal matters were concerned, the necessary fraternal admonition was by no means omitted, but unfortunately remained without success.

In addition, there was a nasty sore throat, which often prevented him from preaching. In the end, the doctor forbade him to preach at all. Therefore, after his relationship with the mission had been resolved, he soon left Negapatam and lived with his brother-in-law Sandegren in Coimbatour for the last weeks before his departure from India. During the sea voyage to England he recovered more and more, but even then he said that he doubted whether he would soon be able to hold office again. He changed his original plan to go directly from England to America at the urgent request of his parents-in-law, who were in Germany at the time, and came with us to Germany. For a while he stayed with friends of his parents-in-law, who treated him very kindly. On the advice of the doctor, he visited Bad Ems, where he fell ill after a few days. Since the spa doctor declared the continuation of the cure dangerous, he went to Steeden, where he hoped to recover soon in the house of Pastor Brunn. But God had other plans for him. One week, which he wanted to endure in Steeden, turned into nine, and then he left this place as an almost dying man, to go home 8 days later in Wiesbaden. He himself probably thought as little as his wife that this illness was his last; they hoped for recovery and wanted to spend the winter in the milder Wiesbaden. But he was very devoted. He often had the song "Befiehl du deine Wege" read to him. One evening, when he had stayed awake longer than usual and his wife asked him where that came from, he said, "I was thinking about how much good God has already done me in my life." When she worried whether he would have a good night or whether he would have to cough a lot and the like, he always said: "With worries and with sorrows and with selfish pain, God doesn't let Himself be taken away from anything, it has to be asked for. On his last night, when he could not sleep at all, he once said that now some sleep would soon come over him, since he felt tired, and said: "Now I will try to fall asleep in the name of God the Father, the Son and the Holy Spirit." He always lived in his God, as could be seen from his conversation, and his surrender was delicious.

From his arrival in Wiesbaden, being so weak that he could not stand or speak a loud word, he awaited his end. His house was quickly ordered, he determined that his wife should go to America after his death and stay there with her siblings (Pastor Zuckers in Brooklyn). He assured her he had no fears for her, and blessed her. On Sept. 16 in the morning he desired and received Holy Communion with his wife through Pastor Hein. To the latter's question: Does your soul rest in Christ? he answered: "I have comfort with despair! To his joy, he was convinced that despondency was only his weakness, but that the "hesitation" was only nature's and the body's natural need, for he agreed with joyful mouth and shining eyes that we want to stay with what we have taught others about the inexhaustible grace of God in Christ and the forgiveness of sins in His blood until the end of our lives. So he became confident and received Holy Communion with his wife for the last time. God's kindness also meant that just at that time the air complaints were not allowed to be there; but soon after they came again and under this sour work his soul went home to eternal rest. His end

was a blessed one and extremely comforting for his family; for he confessed his faith to the end. - On Sept. 18, afternoon 4 o'clock, he was buried under the escort of the Wiesbaden Lutheran congregation by Hm. Pastor Hein.

Let our end be like this end. He has completed the course and kept faith. And even if we men ask why God has not longer preserved this power, this faithful servant, for the service of his church, the Holy Spirit says that God leads the wretched rightly. We are to believe this and be certain that He has done the right thing in this matter as well and has completed him at the right time. And as he said in the hour when he had to confess before men, when he had to leave everything for the sake of confessing the eternal, certain, one divine truth, that he could not die blessed if he remained in the mission, where the word of God was so uncertain, so we can and must say that his death is at the same time a sealing of his confession, and praise God that He has granted him such an end. Rom. 10, 9.10.

O. Willkomm, Pastor.

(Submitted by Dr. Sihler.)

On the ecclesiastical situation in Germany.

We now turn to the so-called Protestant regional church of Bavaria, first on this side of the Rhine. By far the largest part of it consists of Lutherans, among whom, however, a small number of Reformed are to be found. As in the Prussian Landeskirche the word "Protestant" indicates the union between Lutherans and Reformed, so in Bavaria the word "Protestant" is used, at least in practice. A Lutheran church, as such, actually exists just as little in Bavaria as in Prussia; and that today by Protestants are also to be understood such people who, as children of unbelief, protest against all articles of faith of the Holy Scriptures, is well enough known.

It is already a monstrosity in the Prussian so-called "Protestant Church" that the secular sovereign is the head bishop of this church by encroaching on the rights of the church and by presumption (called "historical right" by the state ecclesiastics). This monstrosity, however, is present in the Bavarian so-called "Protestant Church" in two ways; for, as is well known, the King of Bavaria is a Catholic, or more correctly a Roman Pontiff, though not one of the ultramontane party; for he is, according to the proceedings of his grandfather and namesake, Ludwig I, a romantic, German-patriotic, art-loving prince. As an obedient son of the Roman Church, i.e. of the most holy father, the pope, he now leaves the regiment over his Roman papist subjects to him, as is only fair, even if with some mild restrictions, not excluding himself, despite his "royal majesty". As a secular sovereign, however, he is the prince-pabbot over the so-called Protestant church in his lands by virtue of that traditional so-called "historical right"; and such a prince-pabbot as there is no stricter one in all of Germany, not out of personal taste, but out of the power of the so-called inherited right.

Cyprian, an orthodox servant of the Lutheran Church and a learned theologian of the last century, rightly says in his classic writing: "Ueber den Ursprung und Wachstum des Pabstthums" p. 219: "Ein Regent, welcher kein Mitglied der jeni

If a person is a member of the church which he tolerates in his country, he has no right to dictate to it in its ecclesiastical affairs, whether it be of the right or wrong faith, as long as it and its members do not do anything wrong against the common welfare, but observe all and every civil duty exactly.

But how? Has the "Protestant Church" in Bavaria ever made appropriate use of this truth and protested against the princely papacy of its sovereign as humbly as freely? However, in his better days, Pastor Löhe and his followers petitioned the General Synod of 1849 "to ask His Majesty, the King, to renounce the episcopate (the office of head bishop) on his part. But what did the General Synod, which of course consisted mostly of pastors, do? It did just the opposite and asked of its own free will for the continuation of the episcopate. Should one think it possible that the Bavarian church in its representatives voluntarily bowed under the servile yoke and permanently put on the handcuffs, leg irons and straitjacket themselves?

Therefore Löhe rightly wrote in his writing: "The General Synod of 1849" p. 11 and 31: "But that is it and there is a lack of it. "As soon as the stick of the driver is taken away and the rescripts of the ecclesiastical authorities no longer bear the mighty name of an earthly king, everything drifts apart and the motley disobedient multitude dissolves into its constituent parts."

Unfortunately all too true and generally valid for all non-Roman churches of Germany, they are now called Protestant, Evangelical or also Lutheran. With the exception of the small group of orthodox Lutherans, who in former times escaped from the Prussian and now from the Bavarian and Saxon state churches and prisons, everything, teachers and listeners, bows its neck patiently under the yoke of their princely benefices. And if only the obviously unbelieving preachers did this, the dogs, the wolves, the thieves, the murderers, the stomach monkeys and Epicurian swine together with their followers, it would be quite natural; At the same time, it would also be a kind of guilty gratitude, because the prince popes and their consistories and superintendents calmly allow them to lie and deceive in the pulpit in God's name, to deny Christ and thus to steal spiritually, to murder God's honor and their church children's salvation and thus their souls through false teaching.

The shameful and disgraceful thing, however, is that even believing pastors still remain in this prison and bow their necks under the yoke of their princely benefices and their authorities, even if they are prescribed and commanded to do or refrain from doing what God forbids or commands in His Word and what is therefore a matter of faith and conscience. How this is the case in the Prussian state church, which is in fact unchurched, has been reported earlier. In Bavaria, however, the situation is even worse. Until recently, the parish priests were bound by oath "to preserve and defend to the best of their ability the episcopal justice and sovereignty in spiritual and secular matters for His Royal Majesty and all her heirs," just as the pope also binds the German bishops by oath. Here, as there, one sees nothing of the fact that Christ's kingdom is not of this world; but there the tyranny and enslavement is even more disgusting and unbearable, because precisely, according to the Gospel, the secular princes have no right to rule in the Church.

It goes without saying that when filling parishes and transferring pastors, the parishes in question may not use their Protestant rights and may elect and appoint them themselves; indeed, the parishes are given pastors whom they do not want and very often have just reasons for this; for it happens that the pastor to be transferred deservedly has a nasty cry that he is, for example, a miser or an innkeeper or has lived in strife and discord with his previous parish. For example, he may be a miser or a bully in a tavern, or he may have lived in strife and discord with his former congregation. Nevertheless, they must take him; and if, moreover, he is a false teacher, as can scarcely be otherwise in such moral conduct, nothing is asked from above that Christ should tell his sheep, who as believers recognize him as their arch-shepherd, to flee the voice of the stranger and avoid the false prophets; for they must not turn to any neighboring believing pastor, because the order thus reads: "The ingrafted must have the acts wherein they are bound to the pastor done by him." And if the believers, who have wolves and false teachers,

wanted to come together to edify themselves from a read orthodox sermon, this is also not permitted; for it is said: "The church," i.e. the church government, "has to satisfy the religious needs of the congregations completely through its constitution and its organs (namely also false-believing pastors)."

Just as the parishes are not allowed to forbid a wolf and false teacher or a morally objectionable pastor, so they are not allowed, for example and this all the less, the fatter the parish is; for, according to the mischief of the consistory in question, this only comes to one who has a longer life and office for himself, even if he has fed his parish for decades with "unsalted water soups and horseradish straw" (as even Pastor Wucherer says). And even this does not deprive the Reverend Consistory of anything, that the pastor to be transferred was not only a hireling and half-believing Salbadian, but a rationalist from the old or new school, who had driven Christ's sheep around on the barren steppes of reason, i.e. unbelief against Christ, and led them to wells full of holes, which provided no water or only Epsom-salty water, and gave his people over-sugared poison pills instead of healing medicine. In the eyes of God and according to the judgment of Christ, he was a thief and murderer and a child of the devil, who helped his father to fill hell with his false murderous teachings against Christ and his merit. In the eyes of his ecclesiastical superiors and according to their judgment, however, he was "a faithful pastor" who had strictly obeyed every decree, ordinance and "command" of his ecclesiastical authority, had not given any gross moral offense and had lived in good peace with his congregation.

But that this peace is only a churchyard peace, which comes from the fact that pastors and congregations lie in a deep sleep of sin and are spiritually dead, is usually not seen by the "high authorities", when they take a look beyond their files at the conditions of the individual pastors and congregations. For, as is well known, they then usually have rose-red or green-tinted glasses on their noses and pronounce themselves very hopeful and anointed when everything goes along smoothly and quietly according to the statutes of their bureaucratic church order.

12

peace, if only the pastor is not an open drunkard 2c. (although here too they turn a blind eye for a long time until there is spectacle) and if the congregations are not too grossly unchurched and pay their dues.

On the other hand, these guardians become fearful and anxious when they hear that, through the ministry of a faithful, zealous preacher, Christ's word is showing itself anew as fire and sword in a congregation and is causing that wholesome tumult in which hearts are revealed whether they are for or against Christ, even in the individual families. Instead of rejoicing in this tumult and comforting and encouraging the pastor, who is often hostile, hated, and sometimes even inwardly challenged, they usually do the opposite; for there is no lack of warning letters to the pastor to moderate his zeal, not to incur enmity in the congregation, and to let the spirit of gentleness prevail. If, however, the rumor increases, the drunkards, adulterers, fornicators, etc. complain to the dean and the consistory that the pastor is denying them communion, or if the mob of unbelievers stirs up a storm and, with threats and impetuosity, demands the transfer of the pastor, what else is left for "the high authority" but to grant this request? And since the man has caused them so much worry, trouble and work, and since he could easily cause the same turmoil in a larger parish, the ecclesiastical superiors consider it appropriate and in accordance with love and wisdom to transfer him to a small, poor, so-called penitentiary parish.

But we return after this side glance at the organs or instruments of His Royal Majesty, the Prince-Bishop of Protestant Bavaria, in his church regiment to himself. As in the Roman Papist Church the individual priest has his office originally only from the pope through the mediation of the bishops, so every pastor in the so-called Protestant Bavarian regional church has his office originally only from the king through the mediation of the royal consistories and deans. *) They are bound to him and to the Bavarian state constitution by a special oath of service; in the case of transfers, it must be expressly reported to the king whether "the applicant is devoted to the monarchical principle and the existing state constitution; and the fourth point of the instruction of the pastors reads thus, "that they obey in all things what is decreed by His Royal Majesty or the Most High Colleges, in *specie* (especially) the Royal Protestant Consistory and therefore by the Royal Deanery, and carry out the orders thus coming to them as promptly as punctually; If, however, they do not understand something correctly or have doubts, they shall bring it to the Deanery with modesty, obtain instruction there and comply with it."

If the king made such a demand of a civil servant, the matter would be somewhat different; but even he, even if he were not a Christian, but stood on the standpoint of natural religion and knowledge of God, would still have to take a precaution that he would obey the orders of the prince only if they did not conflict with the divine law written in his heart and therefore also did not conflict with his conscience. **)

*) So it should be cheap that every "Königlich bayerischer Pfarrer" signed himself.

If, for example, the subject, as a judge, should condemn to death an innocent person who is hated by the prince, he should not do so.

But of the Bavarian so-called Protestant pastors, who, according to divine order, are placed in their office only by Christ, their one and only King, and as it should actually be, by the profession of the congregations - it is demanded of them that they "render punctual and prompt obedience to the orders" of the secular sovereign and his authorities "in everything".

And how do the pastors behave against this demand? Do they, in spite of the existing unfortunate coupling of state and church, make a frank protest against it, that they would only then render obedience if "the orders" did not conflict with God's word, faith and conscience, nor with Christian freedom? They throw the words of St. Paul behind them: "You have been bought at a price, do not become servants of men"; they willingly bow under the yoke; they would rather be servants of the prince than servants of Christ.

But that this is not an unjust accusation and charge will be evident from the following. Their King and Lord, Christ, commands them to teach the sheep of his flock commanded to them, to beware of the false prophets, to fight for the faith that is given to the saints once (for all), thus to represent the pure doctrine of

his word and to shut the mouths of the contradictors. It is obvious that both papists and reformists belong to these prophets. But the ecclesiastical authorities, whose decrees and orders go out in the name of the earthly king, the secular sovereign, forbid them to carry out this command of Christ; for how could that happen, since His Majesty, the king, is a Catholic?*). It would therefore be highly disrespectful to his sacred person, even insolent and presumptuous, if pastors, whom the king had appointed to office, took the liberty of punishing the errors of the church, to which his majesty belonged, with Lutheran doctrine. It is no less offensive that they take up arms against the Reformed, who live peacefully among them as brothers, since, as is well known, the Reformed church is "a sister church" of the Lutheran church. Yes, it is so unionistic in Bavaria that Lutheran deans appoint Reformed preachers to their office. In doing so, however, they deny their own ecclesiastical confession just as much as they, to a certain extent, officially and formally introduce the reformed preachers installed by them into their office to attack Lutheran doctrine and church; for reformed preachers, as such, cannot do otherwise than this, even if with an erroneous conscience. More about this later.

Their King and Lord, Christ, also forbids the pastors of the Protestant Church of Bavaria to give the sanctuary to the dogs and to cast pearls before swine. He does not want them to give absolution and Holy Communion to the biting despisers, scoffers and persecutors of the divine word, as well as to those who wallow in eating, drinking, whoring and similar vices like swine in the mud. He also does not want them to give the sacrament to those who, because of their gross ignorance of the law and the gospel, are unable to examine themselves before receiving Holy Communion, according to St. Paul's instructions. And so that they may have the absolutely necessary knowledge of sin and grace for the wholesome use of Holy Communion.

Thus, the parish priests are also commanded by church regulations to omit the condemnation of the Pabst in the use of the Würtemberger Summarien in prayer hours.

Furthermore, it is the will of Christ, their heavenly King, that they instruct their parishioners in the truth of salvation in a pastoral way and, of course, also make clear to themselves through questions whether they have grasped it in their need. *) Christ, the King, also wants the manifest sinner, after he has shown himself to be unrepentant and unbelieving even against the punishing and admonishing congregation, to be put out of it and recognized as a heathen and a tax collector.

How does the Royal Protestant High Consistory, which issues its decrees and "orders" in the name of His Majesty, the King of Bavaria, relate to this will of Christ, the true heavenly King, the only regent of His Church? Answer: It has no particular respect for the will of Christ, but lets itself be quite strongly influenced, and even determined in its decrees, by the liberal current of the time, by carnal considerations of the reluctance of the unruly unbelieving masses against all wholesome discipline and habituation, yes, by fear of man before their grumbling and before the clamor of the educated unbelievers and their liberal press about hierarchy and priestly rule, etc. This will now be proven in the following. This will now be demonstrated in the following.

(To be continued.)
(Submitted.)

Third Annual Report on the Institute for the Deaf and Dumb at Norris, Wahne Co, Mich.

When I look back after the three years of existence of the institution for the deaf and dumb, I see everywhere the great mercy and faithfulness of our God, who not only turned his merciful love to the deaf and dumb in need of help, but also awakened Christians who are pleased with this work and willingly support it. For the institution owes its preservation neither to the coercive command of a worldly power, nor to the love of a worldly association activity, which only gives good things to those from whom it hopes to receive something again, but to the love that comes from faith and does not seek its own. Praise and thanks be given to God for this in the last sorrowful time, when love is growing cold in many and injustice is gaining the upper hand.

Since its establishment, 40 children have been admitted to the institution. Of these, 9 have left again, 3 had to be dismissed because of feeble-mindedness, one child of English origin has entered the State Institution of Michigan in Flint, four others have been reclaimed by their parents after a short stay in our institution; and two, whom the undersigned had already taught before the establishment of the Institution for the Deaf and Dumb, have returned to their parents' home after confirmation. There are now 31 children here, 22 boys and 9 girls, most of whom are between the ages of 10 and 17. Among them is also an orphan boy, whose parents died on the sea voyage during their immigration to this country. The students are divided into three main classes, which are subdivided according to age, talent and the time of their entry. The elementary class has 11 students and is taught by teacher Ritzmann.

Accordingly, the 25th article of the Augsburg Confession reads: "Confession is not dispensed by the preachers of this part; for this custom is kept among us, not to administer the sacrament to those who have not first been interrogated and absolved.

provides. Teacher Uhlig teaches the elementary class of 6 children and the undersigned teaches the upper class of 14 children. The number of lessons per week is 33. On the whole, we can say that the students show pleasure and joy in their lessons and that they are undaunted in the often arduous and strenuous speech exercises. They take special pleasure in the biblical stories, and as far as the Word of God can be brought to them, it also proves itself to their hearts and consciences. What the students learn from the Word of God, be it a catechism, a song verse or a Bible verse, is repeated on the occasion of the daily home devotions and they become accustomed to pray before and after the table, in the morning and in the evening. When praying together in the evening before going to bed, one person says something like: Help God always; another: Now is the time of grace, now heaven is open 2c., a third a commandment or the faith and the words of institution of the holy sacraments. Of course, there is an unmelodious confusion, but this does not disturb their devotion, since no one hears the other. - In the time before and after school, the boys and girls are busy with all kinds of domestic work. The cleaning of the classrooms, living rooms, bedrooms and hallways is done by boys and girls in the rooms assigned to them. They also arrange their beds themselves in the morning. The boys saw and split wood and supply the kitchen, classrooms, etc. with it. As far as possible, the boys also help with the field work. In addition, the students also have their playtime. In general, the children give us pleasure in their behavior in and out of school, although one has enough to do with their old Adam, and in some of them he is noticeably malicious, crude, defiant, angry and lying. But it cannot be denied that by God's grace the defiance and irascibility have been broken in this and that person, and that he now allows himself to be punished by the word of God. - As far as the external conditions of the institution are concerned, God has guided us in the ways of His goodness and faithfulness. The state of health of the members of the institution was very good, there was no illness worth mentioning due to God's protection; the Lord protected us from Satan's harm, he also provided for our daily needs in the past year of the institution through the many faithful friends in the congregations of the Lutheran Synodal Conference; from the neighboring Lutheran congregations in Norris, Roseville and Frazer we were provided with various crops, especially potatoes, and our farm also produced quite a yield. This year's potato harvest is, of course, as everywhere, so also in our country, very enough and the dear friends who supplied us with potatoes last year, are themselves in short supply, so that we are forced to buy most of what we need.

The undersigned's wife is in charge of the household and the kitchen. Mrs. Uhlig, the teacher, and Mrs. Berg have the kindness to help with the washing and to take care of the mending of the boys' clothes. - We would like to thank all the kind donors once again and ask for their grace that they will not tire in their charity, which will also find ample opportunity to show itself here in the future, without taking away from more important needs of the Kingdom of God. Most of our deaf-mutes come from poor backgrounds and are in need of support.

There is one more circumstance I would like to touch upon, namely, the purpose and the services of the institution. When the institution for the deaf and dumb was founded, some friends may have had the opinion that it was a kind of sanatorium in which the students, after a shorter or longer stay, were enabled to use their speech instruments in such a way that they could henceforth talk to other people. It is not uncommon to think that speechlessness is mainly due to the inflexibility of the tongue; if this were to regain the proper mobility, speech would come of its own accord. This is not so, however, but only by means of gradual instruction must the institution achieve its purpose of gradually introducing the children to the German spoken language and teaching them the knowledge of it that they need for their eternal salvation and for civil life. In order to achieve this goal to some extent, an eight-year period of instruction is necessary, and most easily from the 8th to the 16th year, since the children enter neither too young nor too old, and still enjoy the instruction during the time when their more developed minds come to bear on their learning. It is quite natural that a full-witted child attends school from the 6th to the 14th year, who can hear and speak and brings along a lot of ideas and concepts in his language, and yet one often has to complain how soon the catechism is forgotten. If we compare this with the lowly position of the deaf-mute when he enters school, we will certainly find the demand of eight school years justified. It takes a long time for a deaf-mute child to be able to read the Scriptures and understand what he has read. Just take any biblical story or a piece of the Lutheran catechism and break it down according to the individual word and language forms, and you will soon find the sum of the most diverse language forms the student must have in order to grasp the content. It must be remembered that what the pupil learns is imparted only by the teacher, and that he has no benefit from his environment apart from school for the sake of his deafness. There are exceptions regarding the duration of the school period, when children of advanced age come to the institution; they can of course not go through a complete course, but they should also have at least 4 years of instruction, so that the most necessary would be achieved. And so that the exceptions become fewer and fewer, parents and friends who want to hand over a deaf-mute child to the institution should make sure that the child enters in the 8th year and completes a whole course. However, even if the external circumstances of an institution were so favorable, it is generally not possible to achieve with deaf-mutes what is possible under the same conditions with the sensory deaf. But the work in the Lord on them is not in vain, who wants that also these souls, bought with his blood, come to the knowledge of the truth. Therefore, let us rejoice and be glad also in this work of God and, trusting in his gracious help, let us carry it on to the glory of his name and to the blessing of the needy deaf and dumb and thank God that he has given us hearing and speech.

Norris, Wayne Co, Mich, November 1876.

G. Speckhard.

To the ecclesiastical chronicle.

I. America.

Pastor S. K. Brobst died of emaciation on the 23rd of last month at the age of 54 years, 1 month and 7 days. The funeral took place on the 28th of the same month.

II. foreign countries.

Saxony. The preachers, teachers and congregational delegates of our separated Lutheran congregations in Saxony met in Dresden on August 16 and 17 of this year for a conference in order to hold a fraternal council in God's name about the salvation, form and manner of a closer union of our small Lutheran Free Church in Saxony, and thus about the first steps necessary for the formation of a Lutheran synod. Present at the end were the pastors: Stallmann, Lic. Stöckhardt, Grosse, *) Willkomm and the undersigned, furthermore the teachers: Zeile and Mäyer, and as authorized community representatives the gentlemen: H. Naumann from Dresden, E. M. Potzger from Planitz, K. Berthold from Chemnitz and Kretschmar from Crimmitschau. In addition, the following gentlemen were present as dear guests and members of the conference: Pastor K. Schneider from Röhrsdorf, Pastor des. Eisenbeiß from St. Louis and Dr. weck. O. Fick from Leipzig. Finally, various members of the Dresden congregation were present as listeners. The conference meetings were held in the friendly and tastefully furnished church hall of the latter congregation (at the corner of the Große Brüdergasse behind the Hof- und Sophienkirche) and each of them opened with a liturgical service and closed with prayer. After a chairman and a secretary had been appointed for the duration of the meetings, they proceeded to the matter at hand. First, the reasons for the formation of a synodal association in general and among us in particular were explained and

discussed in detail, and the great benefit of such an association, even for such a small group as ours, was pointed out. Then the draft of a constitution of the synod of the Lutheran Free Church in Saxony was discussed. It contains the following 18 articles: 1) Of the confession. 2) The conditions of membership in the synod. 3) Composition and division of the synod. 4) The business of the synod. 5) Officers of the synod. 6) The synodal assemblies. 7) The position of the synod in relation to the individual congregations. 8) Of the supervision of the synod over doctrine, practice and life within its circle. 9) The issuance of expert opinions and the settlement of disputes. 10) The procedure of discipline. 11) On the reception and supply of new congregations. 12) The examination, admission, ordination and installation of new church and school servants. 13) Of conferences of preachers and teachers. 14) Of the teaching institution of the synod. 15) Of the office of a president and visitator. 16) Of the office of a secretary of the synod. 17) Of the office of a synodal officer. 18) The rights and duties of the individual members of the Synod. Finally, a final provision, concerning the changes of the constitution. The entire draft was first read out in context; then each individual article was discussed, examined, improved and amended according to opinion, and finally submitted for adoption. With hearty unanimity, the conference declared its support for the content and form of each individual article and finally for the entire draft. Thus it came to the unanimous decision, on this basis and only in the confident trust in the

*) In the meantime, he resigned from his post in Chemnitz on November 6 of last year.

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In view of the gracious and eternally firm promises of our Lord and Savior JEsu Christ, given to the smallest and most despised group of Christians, and of his merciful help, we want to establish a synod under the name of: Synod of the Evangelical Lutheran Free Church in Saxony. It was noted, however, that this name should be extended accordingly in "Saxony and other states" as soon as one or more congregations outside Saxony would join us. However, since the formation of a synod is not solely a matter for the church ministers and individual congregational delegates, but primarily a matter for the congregations and their resolution based on heartfelt conviction and voluntariness, it was now further decided to print the draft synod and to submit sufficient copies to the individual congregations in their public congregational meetings by the pastors for examination, consideration and any necessary review. It was then decided to have sufficient copies of the draft of the synod printed and presented to the individual congregations in their public congregational meetings by the pastors for examination, appraisal, and any necessary changes, so that only with the acceptance of the constitution on the part of all congregations, and with their express declaration that they wish to join the synod, the latter is to be regarded as having come into being. At the same time it was decided to submit the following provisional election of the synodal officials, made by the conference, to the congregations for confirmation: As president of the synod and visitor for Saxony Pastor Ruhland; as secretary of the synod, rector of the Latin school to be founded and editor of the church magazine: Pastor *Lic. theol.* Stöckhardt; as treasurer teacher Mäyer *) and as further members of the synodal administration council: bookseller H. Naumann in Dresden and printer J. Hermann in Zwickau. Finally, the conference decided to propose to the congregations the time and place of the first ordinary synod from Wednesday in the full week after Trinity to Tuesday after the first Sunday after Trinity in 1877 in Planitz, God willing. An exact record of all the proceedings of the conference was taken by Pastor Stallmann and the same was then closed on the evening of August 17 with a church service led by Pastor Grosse. With heartfelt thanks to the faithful, gracious God, who has given the will and will not lack the accomplishment, we were able to part. In the meantime, the entire synodal matter has come up for negotiation in the individual congregations, and after individual concerns raised from various sides and proposed changes concerning the constitution were discussed, partly in the congregations themselves, partly at a sermon held in Planitz on October 16 and 17. October at Planitz, all the congregations unanimously declared themselves in favor of the formation of the aforementioned synod, accepted the draft synodal constitution and confirmed the elections provisionally held at the Dresden conference, as well as the provisions regarding the time and place of the next synod.- Since then, already in the first beginnings of our synodal life, we have not lacked deeply humiliating and depressing experiences, which have shown us even more clearly than all the attacks of our regional church enemies from outside, the grim hostility of the father of lies against the achievement of an ecclesiastical synodal agreement on the narrow path of Lutheran truth. Although these events, which revealed the fierce hostility of the father of lies against the achievement of a synodal agreement on the path of Lutheran truth, purity and sobriety, will remain in our memory as salutary warning signs, the God of all consolation has also let his friendly face shine upon us in new blessings and precious gifts of peace, and has graciously strengthened and straightened our so often tired and weary hearts and knees. Among these lovely blessings we count the recent joining of Pastor Schneider with his congregation in

*) In the meantime, the same person has left the school service and the synod.

Frankenberg. Then there is the opening of our small Latin school with a few pupils in Planitz and finally, to our deepest joy, the decision of our dear brothers in faith in Nassau, some of whom have served the cause of the Lutheran Free Church in Germany so faithfully for many years, Pastors: Brunn, Hein and Eickmeyer and their dear congregations, to join hands with us in joint work and struggles and to enter into synodal fellowship with us as a Rhenish visitation circle. We will inform our dear readers about this in due time. (Evangelical Lutheran Free Church.)

Death notice.

On January 2, after six weeks of severe illness, Albert Julius Göhle, teacher at the school of the Lutheran Sanct Trinitatis Parish in South St. Louis, Mo., passed away gently and blessedly in faith in his Savior Jesus Christ, at the age of 27 years, 8 months and 25 days, after having administered his office, unfortunately only for 2 years, with great loyalty and sacrifice. He leaves a bereaved widow and 3 minor children.

C. F. W. Sapper, Lutheran Pastor.

Inaugurations.

Rev. H. A. Krafft was installed by me in his new congregation at Wolcottsburgh, Erie County, N. LI>, on the third Sunday of Advent, by order of Mr. District-PräsrS.O. Kolbe.

On the second Sunday of Advent, Rev. C. A. Frank was installed in his new office by me, assisted by Rev. Spielmann, at Lancaster, O. H. Maack.

Address: Rvv. 6.

DiL Lancaster, Hirtislcl Oo., 0.

Inducted the third Sunday of Advent, Dec. 17, 1876, at Carlinville, Ill, Rev. Bruno Mießlrr, formerly of Pal- myra, Missouri. H. Wyneken.

Address: Uov. 3. Hlissllev.

Uox 53- DarlinviU", Hlneoupin 6o., III.

In accordance with commission received, on the third Sunday of Advent, Rev. I. H. Witte, of Fowler, Michigan, was installed in his new office, with call from the congregation at St. Johns. I. M. Moll.

Address: Uvv.

Dovloi-, Olinton Oo., Älled.

Church dedications.

On the second Sunday of Advent, the congregation of Rev. Dammann in North Amherst, Ohio, had the joy of consecrating their second church, built on the site of the first, after a difficult period of testing. The festival preachers were Pastors Ph. Schmidt, H. Niemann (in English) and the undersigned. C. Schmidt.

The congregation in Welleslep, Canada, which had the misfortune to be deprived of its church by arson, God has provided a new church, a brick building, 32 X 55 feet square, with a steeple 80 feet high. The dedication took place on the third Sunday of Advent. Rev. F. Dubpernell and the undersigned preached sermons. I. KirmiS.

Again a place of worship dedicated to the service of the Triune God and His pure Word, namely on the 24th Sunday after Trinity at Agency, Minnesota, by Rev. K. Schulze and the undersigned. The same is a frame building 38 feet long by 24 feet wide. G. E. Ahner.

On December 10, 1876, being the 2nd Sunday of Advent, the congregation of Rev. Tramm at Vincennes, Indiana, consecrated their newly built, beautiful, Gothic style church. On this occasion Mr. Pastor Seurl of Indianapolis preached in the forenoon, Mr. Pastor Koll- morgen of Grayville, Ill, in the afternoon, and in the evening undersigned preached a sermon in English. S.

After my branch congregation at Town Frankfort, Will County, Ill, had held its meetings in an attic for more than 25 years, it had the joy of consecrating its new church to the service of the Triune God on December 10. It is 40 feet long, 26 feet wide and adorned with a tower. The festive sermon was held by Pastor H. Martin. The undersigned said the dedicatory prayer. E. Hieb er.

Public warning.

Since a part of the congregation at Campbell Hill (formerly Bradley), Jackson County, Illinois, closed the church to their former pastor and drove him out of the congregation, solely because he did not want to see his way to denying God's word to please them, - in particular, they wanted to force him, In particular, they wanted to force him not to touch the doctrine of the office of the keys in church and school with any words and not to use the Lutheran formula of absolution in confession, so every Lutheran pastor is asked and warned not to accept any call from this congregation until either the rebels have recognized their grave sin against God's Word and repented, or have been expelled from the congregation.

Fr. Earth man".

Conference - Displays.

The mixed conference in northeastern Wisconsin meets, s. G. w., at Manitowoc, January 29, and holds its sessions there on the 30th and 31st inst.

3. 3. Hoffman".

The Southern Michigan Pastoral Conference will meet, s. G. w., Tuesday, Feb. 6, at the home of Rev. E. Dankworth in Detroit. I. R. Lau scribe.

The Northwest Minnesota Pastoral Conference will meet, s. G. w., February 16-19 in St. Cloud.

K. Turn.

Proceeds to the Illinois - District treasury:

For the synod treasury: From Past. Lehmann's congregation in Chicago P4.75. From Past. Hansen's Concordia congregation in Geneseo O25.0V. Past. F. Schauer's congregation in Red Bud O15.00. From Past. Schüllr's congregation in Union Hill L10.80. Past. Lange's congregation in Chicago H30.00. By I. W. Diersen of Past. Traub's congregation in Trete K13.12. By Past. Frederking of Town Sumner congregation L3.50. By Past. Flaxbeard, communion - Collecte sr. Congregation in Dorsey, HIO.OO. By Rev. Dörmann of sr. Gemeinde bei Jorkville H12.75. By F. Ebers, Collecte am Erntefeste of Past. Lirbe's congregation at Wine Hill, P24.12. By Rev. Striker, Collecte at Harvest Festival from congregation at LyonS, W.OO. By Past. Piffel's congregation in Matteson P13.25. By Rev. Heinrmann of s. congregation in Neu - Gehlenbeck I10.50. By Addisonr congregation Collecte on 1st Sunday of Advent O26.82, on Christmas Day O60.36. By Rev. Dorn of sr. Congregation in Pleasant Ridge P10.OO. By Rev. Ledebur of the congregation in Bath P4.27. By Rev. Norden of H. Jlseman P3.00, Christmas Festival Collecte in Hinckley P7.80. By Past. F. Lindemann of St. John's congregation in Champaign P7.55. In regular contributions: by Past. Liede O4.00, the pastors Wunder and Hrinemann and the teachers Mack, Schachameyer, Hild and Dorn each P2.00. (Summa H316.59.)

For the building fund: By Past. Mennicke in Rock Island, part of the collection at the mission festival, H22.85. By Past. Riedel from the congregation in Bloomington P15.15. By Past. Wagner in Chicago from s. congregation P4.00. By Rev. H. Schmidt from s. congregation in Schaumburg P30.5V. (Summa P72.50.)

For the Springfield building fund: by F. Ebers of Past. Lirbe's church in Wine Hill O19.03.

For inner mission: Through Past. Winter in Hampton, a portion of the Collecte at the Mission Festival, P11.OO. By Past. Mennicke in Rock Island, a part of the collecte at the mission festival, K10.OO. Through Past. Ottmann in Collinsville of raisin veal-meat H1.00. (Summa K22.00.)

For the heathen mission: Through Past. Winter in Hampton, a part of the Collecte at the Mission Feast in sr. Parish, P10.OO. Through Rev. Mennicke in Rock Island, part of the collection at the mission feast, P10.OV. Through Past. Wunder in Chicago by the women in his. K3.55. (Summa P23.55.)

For college maintenance in St. Louis: By Past. Riedel, communion collecte of the congregation at Home- wood, O13.75. By Past. F. SchallerS congregation in Red Bud O10.50. (Summa H24.25.)

For the seminary household in Springfield: by members of the congregation of the Past. Holst in Troy P5.00.

For the seminary budget in Addison: From the collection bag of the congregation of Past. H. Schmidt in Schaumburg P20.00. By Kassirer Simon P35.72. (Summa P55.72.)

For musik. Instruments at Addison Seminary: By Kassirer Simon W.38. By teacher List in Blue Island by him and his singing choir H5.00. (Summa P13.38.)

For poor students in St. Louis: Bon Past. Wagner's congregation in Chicago for F. Looks O25.00.

For poor college students in Fort Wayne: By Past. Pissel in Matteson, collected at F. Stünkel's wedding, for Joh. Harsch H6.50. Through Past. W. Barttng in Chicago by F. Albrecht H 10.00 and by the Young Women's Association in s. Parish P5.00 for M. Albrecht. By the same from the Women's Association in sr. Gemeinde H8.00, from the Jungfrauenverein H7.00 for Th. Kohn. (Summa H36.50.)

For poor students in Springfield: through Past. Miracles from the women in sr. Parish for Sondhaus P5.50.

For poor seminarians in Addison: By Past. Rohr in Joliet, Collecte at Teacher Driver's wedding, O16.00. Collected at Aug. Frörmly's wedding in Addison, *21.00. Christmas gift for Brwie, Hock and Müller from the Women's Association of the parish in Echester H12.00. Through Past. Lange in Chicago from the Virgins Vrrin in sr. Gemeinde for A. Gockel Z10.00. By Past. Engelbrecht there for Jul. Trapp from the Women's Association

and from the Young Men's Association in his parish \$5.00 each. Parish each \$5.00. By Past. Wunder there for Ph. Baumgatt from the women in his parish \$10.00. Gemeinde \$10.00. By Past. Partenfelder in Bay City, Mich. for C. Voigt, wedding collections at Mall and Hopp, \$3.30, at Alb. Zube \$4.00. (Summa \$86.30.)

For the Emigrant Mission in Baltimore: By Past. Döderlein in Chicago by sr. Parish \$12.01).

For Past. Brunn's Anstalt: By Past. Hansen of sr. Concordia congregation in Geneseo \$10.00. By Pastor Mennicke in Rock Island, a part of the Collecte am Missionsfeste, \$10.00. (Summa \$20.00.)

For the congregation- in Ephraim, Wis. r Bon Past. Wagner's congregation in Chicago \$15.00.

For the congregation in Hudson, New York: By Past. Hansen vdn sr. Concordia - congregation in Geneseo \$5.25. Through Past. A. Willner of sr. Chandler- ville congregation \$3.16.

For the congregation in Lawrenceburgh, Ind: Through Past. A. Willner of his. Congregation in Chandlerville \$3.16.

For Wittwe Nickel in Iron Mountain, Mo. : By Past. Pissel in Matteson by sr. Parish \$11.63, by N. N. \$3.00. By H. Gehrke in Arlington Heights \$1.00.

For Pastor Multanowski: By Past. Heid in Peoria \$2.00. By Past. Kothe from "a friend of the poor" \$5.00.

For the deaf and dumb in Norris, Mich.: By Past. Döderlein in Chicago from Ch. Zum Mallm \$5.00. Through Past. C. Steege in Dundee from the communion coffee s. congregation \$8.00.

For the orphanage near Boston: through Pastor Pissel, collected at F. Stünkel's wedding in Matteson, \$6.56.

Addison, Ill, Dec. 30, 1876. h. bartling, cassirer.

Revenue to the Middle District's coffers:

To the synodical treasury: From some members of Pastor Steinbach's congregation in Fairfield \$15.25. Past. Lothmann's congregation in Akron \$10.25. Past. Niethammer's congregation in La Pote \$14.00. Teacher Müller in Bremen \$2.00. Pastor Huger's congregation there \$7.61. Past. Querl's congregation in Toledo \$5.82. Past. Jor's congregation in Logansport \$13.00. Past. Lange in Valparaiso \$2.00. Past. Schlesselmann \$2.00. Rev. Seitz's congregation near Columbia City \$5.20. By Rev. Diemer in Elkhart \$2.00. Of Past. Bethke's congregation at Arcadia \$4.25. Past. Schwan Sr. in Cleveland \$2.00. Past. Hieber's congregation in Edgerton \$5.25. Past. Dautenhahn in North Judson \$2.00, Past. Horst in Hilliard \$2.00. Whose parish \$3.13. Whose branch near Dublin \$2.50. Past. Sitzmann's parish at Terre Haute \$3.60. Past. Hochstetter in Indianapolis \$2.00. Whose congregation \$46.00. Bon Past. Saupert's congregation in Evansville \$21.65. Of Past. Krafft's congregation in Fulton County \$7.60. Past. Stubnatzy's congregation in Fort Wayne \$53.00. Past. Sihler's congregation there \$41.77. Past. Schaefer's congregation in New Boston \$2.00. Past. Schaefer's congregation there \$3.10. Past. Knief's congregation in New Detrlsau \$16.25. Mart. Scheiderer there \$1.00. Of the Women's Association in Aurora \$10.00. Past. Lothmann's congregation in Akron \$6.15. Of Past. Hiller's congregation in Pomeroy \$3.30. Past. Heintz in Crown Point \$2.00. G. Fischer there 75 cts. Past. Jor' parish in Logansport \$11.00. Past. Schöneberg's congregation in La Fayette \$36.50. From N. N. in Liverpool \$2.00. Mrs. Schneider there \$1.00. From Past. Lchwan's congregation in Cleveland subsequently \$5.00. From Past. Seitz's congregation near Columbia City \$2.47. Kindtauf collecte at E. Auer by Past. Leitz \$5.22. By I. Voßler at Wapakonetta \$5.00. Past. Jor' branch in Delphi \$5.25. Past. Krafft's 4 parishes in Fulton County \$12.00. Bon Past. Maack's parish in Sugar Grove \$8.05. Past. Niethammer's branch in Kingsbury \$6.70. Pastor Nützel's congregation in Columbus \$4.07. Past. Bodr's congregation near Fort Wayne \$24.00. By E. Brueggemann through Past. Seitz \$5.00. Past. Zschoche's congregation in Matton Township \$13.10. M. Wolf in Neu-DertelSau \$2.00. Past. Karrer's congregation in Bielefeld \$7.15. Of Past. Pohlmann's congregation near Lanesville \$9.20. Of Past. Lallmann's congregation at Newburgh \$20.00. Of Past. Brackhage's congregation in Switzerland County \$9.20. Past. Bethke's congregation in Arcadia \$5.30. Past. Querl's in Toledo \$4.10. whose congregation \$5.00. Past. Mees's congregation in Columbus \$34.00. Past. Mohr at Ingfield \$2.00. whose congregation \$5.00. teacher Nolti^a at Dudleytown \$2.00. past. Stubnatzy's congregation at Fort Wayne \$60.00. Past. Sihler's congregation there \$58.80. Of Past. Flirschmann's congregation in Kendallville \$9.22. Past. Schöneberg's congregation in La Fayette \$35.15. Past. Heintz's congregation at Crown Point \$5.34. Rev. Knief's congregation at Neu-Detteisau \$16.35. Rev. Heitmüller's congregation at Lliftv \$9.80. Teacher Falch's congregation in Marion Township \$2.00. Past. Zschoche's congregation there \$20.25.

To the building fund: From Past. Lange's congregation in Valparaiso \$45.00. From Past. Sihler's congregation in Fort Wayne \$15.00. From Joh. Wiegmann through Past. Krafft \$2.00. I. Schnaible in La Fayette \$3.M. By Past. Steinbach in Fair- sield \$4.00. By J.,Voßler in Wapakonetta \$5.00. By Past. Beth- ke's parish in Arcadia \$14.50.

For Past. Brunn's Institution: From the Mission Fund in Past.'Sihler's congregation at Fort Wayne \$25.00. From I. Fischer in Cleveland \$1.00. Wedding Collect at Ph. Reff by Pastor Karrer \$11.00. From Unnamed in Marion Township \$4.00.

For the Emigrant Mission in Baltimore: From Past. Heintz's congregation in Crown Point \$4.00. A. Wegner in La Fayette \$1.00.

For the Emigrant Mission in New York: Half of the Mission Festival Collect in Farmers Netreat \$29.32. From Past. Lothmann's congregation in Akron \$5.00. Past. Heintz's congregation in Hobart \$3.51. Whose congregation in Crown Point \$2.36. Of Past. Niethammer's congregation in La Porte \$16.60. A. Wegner's congregation in La Fayette \$2.00.

For poor students in Fort Wayne: From Past. Steinbach's congregation in Fairfield \$6.70. A portion of the MissionS- fest-Collecte in Past. Zucker's parish in Defianre \$25.00. From N. N. 50 Cts. Wedding - Collecte at I. Mcver by Teacher Hafner \$11.77. From Wittwe Blecke at Fort Wayne \$5.00. From Women's Club in Evansville \$8.00. From 3 members from

Past. Krafft's congregation 44.00. Thank offering from M. C. Md'ckel in Jerusalem 45.00. From Past. Lange's congregation in Valparaiso 4.5.50. Whose congregation in Westville 42.25. From the Women's Association in La Fayette for Zagel 410.00. From Mrs. Löscher there 41.00. From Past. Reichmann's congregation in Wapakonetta 47.00. E. Brueggemann by Past. Seitz 45.00. Past. Zschoche's congregation in Marion Township 416.00. Wedding - Collecte at Ferber's there, for Rrhwaldt, 46.25. Half of the wedding - Collecte at W. Molthan's, by Past. Karrer, 45.00. by I. Lerner at Mishawaka, 43.00. past. Cämmerer's congregation at Decatur 410.75. Past. Dulitz's township at Napoleon 4.10.80. Wittwe Braun there 46.00. By Reiser there 4'3.00. Bon Unnamed in Marion Township 43.00.

(Conclusion follows.)

For VaS Lutheran orphanage to the little child JESu at St. Louis

Received since November 21, 1876: From werthen Frauenverein at St. Charles, Mo., 3 pr. pants, 2 bodices, 4 scrubs, 1 bust shirt, 5 girls' shirts, 1 dress, 2 pr. woolen "socks. From G. Gieb in Des Peres, Mo., 9 bush. Seed potatoes. From Mrs. Kölling 1 pack of worn dresses. From Wittwe Hase 1 bushel of potatoes. From the worthy Women's Association at Belleville, Ill, a parthie of stuff for the orphans. (The above gift was received earlier, but has not been acknowledged). From N. N. through Mr. Past. Schaller in Red Bud, Ill, 41.00. Richard Barthel in St. Louis 5.00. From Mr. H. Brinkmann there 1 boy's jacket. From Mr. Niebrügge in Des Peres, Mo., 3 sacks of apples. G. Merz there 2 baskets of sweet potatoes. From Messrs. Knaup, Wellhausen L Krämer, a parthie of children's stockings together with several remnants of stuff. From the Women's Association of the Jmmanuel District in St. Louis 6 double blankets, 1 piece of jeans, 1 piece of cotton flannel, 1 piece of calico. From Leonhardt & L Fischer in Red Bud, Ill, 4 sacks of flour. From the werth women's club of the Zion - District in St. Louis, 12 pairs of pants, 4 quilts. From the werth women's club in St. Charles, Mo., 7 quilts, 2 double white blankets, 7 pr. night pants, 4 girls' shirts, 4 aprons, 4 boys' bosms, 6 petticoats, 6 dresses, 5 drool rags, 1 pr. stockings, 10 ad. Cotton Flannel. From the werth women's club at Evansville, Ind, 12 hoods, 10 girls' shirts, 5 boys' shirts, 4 pr. stockings, 3 kiffenübrzüge, 1 bed sheet, 1 coat, 1 pair of boots. From 9k. N. by Martin C. Barthel 1.35. By the same from Minna Schneider at Narrowsburgh, N. A., 65 cts. From the singing choir of the congregation in; Bremen - St. Louis through Teacher Karau 10.00. From the Jmmanuel - District in St. Louis through Collecte! . Günther 3.85, by Coü. Rudloff 7.00. From Heinrich Bunschmeyer 2.00. Wedding Collecte by Mr. Ph. Rüster 3.35. From Edw. Schäperköttr 2.00. Kindtauf Collecte by Mr. Karl Lepmeier by Mr. Past. Fackler 3.50. From Mrs. Anna Rohe in St. Louis County 2.00. M. Seidel in Humboldt, Kansas, 5.00. From the piggy bank of the Kindr of Mr. Past. Bühler in San Francisco, Cal., 6.00. By Mr. G. Trömel there: from himself 2.00, from Mr. Schwert 1.00, Th. Böttcher 1.00, A. Klingelhöser 1.00, O. Weinert 1.00. From the Dreieinigkeits District in St. Louis by Collector Schubarth 2.00, by Coll. Hcinig 5.00. From the valuable Women's Association in Bethlehem Parish in St. Louis 6 quilts, 3 jackets, 2 aprons, 2 dresses. Baptismal collecte at E. H. by Past. Sievers in California, Mo., 1.35. By the same from Mrs. L. 1.25. From C. Schoen-berger in Jonesboro, Ill, 1 pr. boots, 1 pr. shoes, 3 woolen quilts, 1 piece of cotton stuff, 1 piece of calico, 1 shirt, 1 apron, 9 handkerchiefs. From N. N. in Past. Links parish in st. Louis 1 bor candy. From W. Ziock L Co. in st. Louis 15 lbs. want yarn. From the werth women's club in Kreuz- Gemeinde in St. Louis by Mrs. Past. Brohm: 5 woolen boys' shirts, 6 girls' shirts, 5 aprons, 4 woolen dresses, 6 pr. woolen stockings. From the school children of teacher Gotsch in St. Louis 5.25. From Wilh. Killinger there 20 Cts. From the piggy bank of little Heinr. Volte in Spring- field, Ill, 1.00. By Past. F. Nützet in West Ely, Mo., 5.00. By Past. Schumacher in Coloma, Iowa, 3.90. By the school children of Mr. Teacher Eggcs in St. Louis, 6.00. By the school children of Mr. Teacher Hamann in Concordia, Mon., 4.55. By the school children of Mr. Teacher Deffner in St. Genrvieve, Mon., 2.00. By the school children of Mr. Teacher Mackenscn in st. Louis, a parthie of things for Christmas and 3.80. By Rev. Wille from H. Steinkühler 2.00. From the school children of Mrs. Wittwe Poblc in St. Louis 4.90. From Mr. Teacher Roschke's school children in St. Louis 10.00. From Mr. Teacher Günther's school children a parthie Christmas things and baar 1.40. From Mrs. Hoffmann through Past. Wesche in Jefferson City, Mo., 2.00. From Father Böge through Past. Schuricht 5.00. From Mr. Almstedt's school children in St. Louis 5.25. Christmas - Collecte from Mr. Past. Strobel's congregation in Wil- ton, Iowa, 11.50. Collecte on Christmas Eve from Past. Willc's congregation in Brownsville, Mo., 5.25. from an unnamed person in Dreieinigk.-Distr. in St. Louis 17.00. from Mr. W. Stein- meyer's children there 5.00. from Father Johs. Kalbfleisch there 1.00. Caroline HogeS there 1.00. Wittwe Kath. Meier there 50 Cts. Lollerte at the silver wedding of Mr. Aug. Frdder in Collinsville, Ill, by L. Ude 6.00. Collecte in the Jmmanuel - District at st. Louis on Christmas Eve 25.52. DeSgl. from the Dreieinigk.-District there with inclusion of the amounts received subsequently up to now 57.40. From Mr. Past. Ernst Hohmann 3.50.

Warmly thanking all kind donors in the name of the dear orphans and wishing God's rich blessing

St. Louis, Jan. 8, 1877. I. M. Estel, Cassirer.

For the orphanage in Addison

received since September 16, 1876:

From congregations :c. in Illinois: from the congregation in Aork Centre: by F. Ahrens 420.25 and by Past. Gotsch 422.25. From the congregation in Addison: a portion of the Collecte at the Mission Feast 435.50; by Wm. Buchholz 410.00; by D. Lührs 43.50; by John Kuhlmann 46.50; by E. Waller 41.50; by D. Fiene 41.00; by Prof. Selle and D. Kornhaaß 43.00 each; by F. Stünklt, Sr. 45.00; by N. N. 41.00; by L. Balgrmann 49.50. From Chicago: By Past. Lange from sr. Gemeinde 412.87, by N. N. 41.00, by Frauenverein 412.00, by Jakob Landrck 41.00; by Past. Wagner from sr. Gemeinde (subsequently) 41.00, by Mrs. Kessel and Mrs. N. N. 45.00 each, by Dorothea Nagel and Wittwe N. N. 50 cents each; by Past. Döderlein from sr. Gemeinde 407.75, by Ch. Zum Mallm 4'5.00, Mrs. Gareiß 40.00 and by John Harmen- ning from Ch. Dorn as a Christmas gift 420.00; by Past. Bartling by W. Hoppe 50 CtS., Herm. Schipplock 42.00, Marie Bernahl, Wittwe Bernahl, Joach. Hink, Jakob Küchler 41.00 each; by Past. Wunder from sr. Gemeinde 4127.70, Mrs. Koplicn 43.00, Miss M. Warneke 4'1.00, H. Döhla 50 Cts.; by Past. Succop from sr. Gemeinde 464.65; by Past. Lehmann from sr. Gemeinde 45.05. From Rodenberg: by Past. Brügg- mann of sr. Gemeinde 410.55; by John Harmening from F. Hinze 400.00, from Wittwe Meyer 45.00. By Past. I. Nachtigall in Watcrlloo from sr. Jmmanuel's parish 45.45. By Past. Wünsch in Dwiqht by sr. Gemeinde 45.00, by Marie Frühwirth 45.00. By Past. Rauschert in Dalton from Küster 42.00, from his congregation 400.00. By Past. Dörmann from sr. Gemeinde bei Jorkville 45.00. by Past. Pissel from sr. Gemeinde in Matteson 412.75. By Past. Strikter from the congregation at Proviso 472.60 and by Ch. Seegers 45.00; by Teacher Mack from the congregation's orphan box 46.25. From Dundee: thank offering by Mrs. Past. Steeae 43.00; from the communion cup of the congregation 416.00. By Rev. Norden from sr. Branch Parish in Nochelle 43.00. from the Women's Club in Effingham 45.00. by Rev. Ramelow in Elk Grove, Collecte at H. Mueller's wedding, 412.80. By Past. M. Große in Hartem by Mrs. Amling 41.00. From Schaumburg: by John Harmening by Mrs. C. Biesterfeldt, Jr. 42.00 and by Past. H. Schmidt from the congregation's collection bag 420.00. By Past. W. Krebs in La Rose by Mrs. Magd. Schmidt as a thank offering 410.00. By Past. H. Pröhl in Darmstadt from sr. Gemeinde 406.00. By Past. Wehrs by Mrs. Teyler in Genoa 45.00. By Past. E. Röder from the congregation in Ar- lington Heights 426.00, from the congregation in Palatine 44.67. By Past. Riede! by H. Rathe in Homewood 45.00, By Past. Rohe from sr. Gemeinde in Joliet 4'9.13. By Past. Ernst in Blue Island, Collecte at Harvest Festival, 400.00. By Past. Strikter of sr. congregation in Lyons 48.25. By Rev. Ott- mann in Collinsville by N. N. 45.00, by Aug. JunghanS 41.41. By Past. H. Sieving in Ottawa, Collecte at the celebration of the Christmas tree, 410.20. By Past. Traub in Trete by W. Arkenberg, Sr. 42.00. (Summa 4742.67.)

From churches etc. outside Illinois: By Past. Schilling in Amherst, Wis. by Marie Stöckert 412.00. By Past. H. Brammrr in Lowden, Iowa, by Joh. Klipp 41.00. By Past. Trautmann, Sr. in Adrian, Mich. collecte at G. Wiesinger's silver wedding, 45.75. By Kassirer E. Roschke from W. Wille at Jackson, Mo. 41.00. By N. N. in gort Wayne, Ind, 42.00. By Kassirer Eißfeldt, 417.65. By Kassirer Simon, 423.92. By teacher Schaus at Sheboygan Falls, Wis. 41.00. By teacher Reifert at New Melle, Mo. from Mrs. H. Meier and H. R. 50 cts. each. By Past. Daib in OshkvSh, Wis. from some members of his. Congregation 42.00. By N. N. in Sheboygan, Wis. as a Christmas gift 42.00. Dnrch Teacher Krenning in Lake Creek, Mo. collecte at H. Jagel's infant baptism, 42.20. By Past. P. F. Grmmann in Fort Smith, Ark, by Misses Minna and Alwine Schulte each, 41 -00. By Past. W. Hagedorn in

Dotyville, Wis. a portion of the Thanksgiving Collect, 45.00. By N. Kirchner in Eitzen, Minn. from himself 50 Cts. by his brother 41.00. By Past. Querl in Toledo, O., from the women's club in sr. Gemeinde 410.00. (Summa 490.02.)

Addison, Ill, Dec. 30, 1876. h. bartling, cassirer.

With heartfelt thanks to God and to the benevolent givers, I acknowledge receipt of the following gifts received by me from November 13 to December 31 for poor students r

By Mr. Lutz, teacher 43.00. By Mr. Hamann, teacher 43.00. By Mr. Past. Sallmann 46.00 and 410.00. By Mr. Buchholz from Milwaukee 49.71. By Mr. Past. Dub- perncil 46.00. Collected at Mr. Meier's wedding 410.95. By Mr. Past. v. Brandt 41.50. From Mr. Kassirer Bartling 416.00 and 421.00. From Mr. Past. Spchr 41.00. From the Virgins' Association in Hermannsau, Mich. 410.00 and 46.00. From M. in Baltimore 410.00. Collected from Heinr. Müller's wedding 46.00. By Mr. Past. P. Beyer from the Frauenverein sr. Gemeinde 47.00, from Jungfrauenverein 410.00. by Hrn. Past. Stürken from the women's association 45.00, from the virgins' association 45.00. By Mr. teacher Bewie 49.24. By Joh. Kuhlmann 43.00. By Mr. Past. Niemann, auk Stein- meyerS wedding collected, 45.80. By Hrn. Past. Kühle from the Jungfrauenverein 415.00.

Of the valuable women's clubs in: La Porte, Ind, 16 bust shirts, 4 pr. stockings; Paterson, N. J., "11 wool shirts, 3 pr. stockings; Brownsville, Mo., 2 quilts, 13 bust shirts, 9 pillowcases, 16 undershirts, 2 handkerchiefs; Milwaukee, Wis, (Triune! - Gern.) 9 buscn shirts, 9 undershirts, 6 handkerchiefs, 6 kiff covers, 6Pr. stockings, 6 undershirts, 2 quilts; Concordia, Mo, 2 quiltS, 8 sheets, 8 kiffcn covers, 6 buscn shirts, 6 underpants, 14 hand towels; Indianapolis, Ind, (Pasi. Scuels parish) shirts, handkerchiefs, &c.

Addison, Ill, Jan. 1, 1877. i. C. W. Lindemann.

For poor students received through Pastor Geyer in Serbin, Tcras, the Kindtauf Collects at Mr. A. Btar 43.00, at Mr. E. Lorenz 41.00, at Mr. A. Bichle 41-75. From Zions - congregation at Lincoln Creek, seward Co., Nebr, the last Weihnachls Collecte in the amount of 49.50. By Pastor Schuricht in st. Paul, Ill, collected at Mr. Turcker's wedding, 41.75. By the same from the werthen Frauenverein feiner Gemeinde 44.25. By Pastor Biedermann in Hebron, Nebr. from its congregation 45.24. C. F. W. Walther.

For poor students from an unnamed (Cleveland, West) 45.00 received with thanks.

springfield, 28 dec. 1876.

H. Wyneken.

Report of the General Cassirer of the Lutheran Synod of Missouri, Ohio, and other states.

From January 1, 1876 to January 1, 1877.

Synodalcasse.

Intake:

From the Western District by Cassirer E. Roschke	\$3250.89	From the Middle District by Cassirer C. Mahl	4308.24	From the Illinois District
by Cassirer H. Bartling....	2918.06	From the Northwestern District by Cassirer C. Eiß		
feldt			1622.10	
From the Eastern District through Cassirer I. Birkner	1425.00	From the Northern District through Cassirer I. Simon....	1357.47	Miscellaneous
minor receipts	71.08			

Agency (part of surplus) 17399.91

Sum of revenue \$32352.75

Issue:

Debt on January 1, 1876	\$26841.70	
Salaries of professors and superintendent in >Lt. Louis	3699.72	
	in Fort Wayne	8043.96
in Addison	5299.92	
in Springfield	2983.25	
Salary of the agent M. C. Barthel	1500.00	
Pension for widow Prof. Biewrnd	279.96	
Pension for Wittve Rector Gönner	225.00	
Spent by the supervisory authority in		
St. Louis :	1373.69	
Spent by the supervisory authority in		
Fort Wayne	3464.37	
Spent by the supervisory authority in		
Addison	2072.02	
Spent by supervisors in springfield	358.46	
State, county and city taxes, Saint		
Louis	601.70	
Travel expenses of the General Praeses, delegates to the Synodal Conference, interest 2c.		944.26

Sum of the output \$57688.01

Debt on January 1, 1877 25335.26

\$57688.01

L. Baucasse.

Intake:

From the Western District by Cassirer E. Roschke....	\$1157.70
From the Middle District by Cassirer C. Grahl	1753.86
From the Illinois District by Cassirer H. Bartling....	1655.26
From the Northwestern District by Cassirer C. Eiß	
feldt	1502.79
From the Eastern District by Cassirer I. Birkner...	1198.08
From the Northern District by Cassirer I. Simon...	559.45
By Prof. Walther	100.00

Debt on January 1, 1877 12957.57

\$ 7927.14

\$20884.71

Issue:

Debt on January 1, 1876	\$20473.56
Buildings in Springfield	411.15

\$20884.71

0. internal mission.

Intake:

Balance of the Casse on January 1, 1876	\$1630.52
Linnahme	432.29

\$2062.81

Issue:

By order of Mr. President Biltz to various pastors in the West for missionary purposesc 540.00

Inventory as of January 1, 1877 \$1522.81

v. Hermannsburg Mission.

Stock of the Casse on January 1, 1876	\$2079.00	Revenue	355.59
\$2434.59 Issuance None.			

L. Leipzig Mission.

Balance of the Casse on January 1, 1876	\$476.86		
Revenue	287.26		
			\$764.12
Issue:			
Expenses of missionaries and their families of the East Indies and other allowances of the President of the Missionary Commission	\$2994.65		
Debt at January 1, 1877	\$2230.53		
			\$2994.65

IV Proseminar Striving.

		Revenue	\$473.88
Debt on 1 January 1876	\$152.41		
Output	336.00		
			\$488.41
Debt on January 1, 1877	\$14.53		
			\$488.41

6th Chinese - Mission.

		Revenue	\$41.70
Issue:			
Debt as of January 1, 1876	\$305.74		
Burial costs of the missionary Vogel	15.50		
			K321.24
Debt on January 1, 1877	\$279.54		
			\$321.24

». Mission coffee.

Balance of Casse on January 1, 1876	\$9161.65		
Revenue	826.28		
			\$9987.93
Issue:			
Two dispatches to India	\$ 65.75		
To Past. Sievers for missionary purposes	100.00	To Past. Kanning for missionary purposes	100.00
the mission farm	800.00	To Past. Sievers for building a barn on	
\$1065.75			
Stock of the Casse on January 1, 1877	8922.18		
\$9987.93			

sl. Actien der Synodaldruckerei.

Shares outstanding on January 1, 1876	\$9840.00		
Shares redeemed	425.00		
		Not yet eingrlvste Actien...	\$9415.00

L. Pressure cricaffe.

Revenue: A portion of the surplus of the agency... \$2166.94 Debt on January 1, 1877 \$2166.94

I., Casse for poor and sick pastors and teachers.

		Revenue	\$19.00
Issue:			
Debt on January 1, 1876	\$ 17.63		
Output	220.00		
			\$237.63

Recap.

Dr. Or.

	Synodal	casse\$25335.26
Baucasse		12957.57
Shares of the Synodal Printing Office		\$9415.00
MMnscasse		8922.18
Inner mission		1,522.81
Leipzig Mission		2230.53
Hermannsburg Mission		2434.59
Chinese mission		279.54
Proseminar Steeden		14.53
Casse for poor & sick pastors & teachers	218	.63

Borrowed capital 18741.48

\$41036.06 \$41036.06

We, the undersigned, commissioned by the Directorate of the
 Synodal Printing Office to revise the books of the General Cassirer.
 Viren, hereby certify that the above report is correct.
 C. W. Behrens. Carl Ude.

In connection with the foregoing report, the undersigned takes the liberty of calling special attention to the fact that in the past year the expenses of the synodal treasury were covered by less than half of their amount by the contributions received, and that as a result not more than five hundred dollars of the debt resting on this treasury could be paid off, but that the treasury so needed for poor and sick pastors and teachers who have become incapacitated for service has unfortunately been almost entirely overlooked. Both this and other needs arising in this report are hereby most cordially and urgently recommended to the helpful Christian love of all synod members for the new year.

E. F. W. Meier, Cassirer.

Address: No. N. 45 Moier,

515 <d 517 4Vu--üin^ton ^vs., 8t. Douis, Llo.

Received for poor students: From Mr. Pastor Wünsch 45.00. Through Mr. Past. Hahn from the Staunton sewing club 1 Comfort, 2 bust shirts, 3 pairs of underpants, 2 towels, 2 pairs of stockings, By Mr. Past. Lindemann from the young people in his parish. Parish 46.50 for those who do not have washerwomen, and 44.00 for linen. Through Mr. Past. Dorn from Chr. Görling 45.00, from Hecht 42.00. From N. N. from Havana '510.1>0 for Krause. By Mr. Past. Matuschka from sr. Parish 412.75 for Krause. By Mr. Past. I. P. Fackler from sr. Parish 44.60 for MeeSke. By Mr. Past. Wetzel, collected at L. Meyer's wedding, 43.85. From the Effingham Women's Association, 2 quilts, 2 towels, 2 pot covers, 2 pairs of underpants, 4 pairs of socks, 6 bust shirts, 13 handkerchiefs. Through Mr. Past. Wagner from the Young Men's Association of sr. Parish 415.00 for Düver. Through Mr. Past. Beyer from the Women's Association sr. Gemeinde 47.00 and from the Jungfrauenverein 410.M for A. Schwankovsky. By Mr. Schulze from Randolph 45.00 for Gehrmann. By Mr. Past. L. Freie, collected at Mr. Kohl's wedding in Wokottsburg, 4'2.00. By Mr. Past. Groß from the women's association s. Gemeinde 410.00 and from an old widow 42.50 for Kellcrmann. Through Mr. Past. Hallerberg from the missionary treasury of his congregation. Gemeinde 410.00 for Mertner. By Mr. Past. Hügli from the Frauenverein sr. Gemeinde 43.00 and from Mr. Bieth 50 Lts. for Kaiser. By Mr. Past. I. I. Walker of the women's association s. Gemeinde 2 Comforts, 1 Quilt, 4 Kissenüberzüge, 3 Busenhemden, 3 Pr. Unterhosen, 3 Handkerchiefs, 5 Pr. wollene Strümpfe; furthermore from Mrs. Gerks for Kaiser 2 pairs of wollene Strümpfe and 1 towel. By Mr. Past. Schaaf from s. Gemeinde 41100 and from individual parishioners 45.00 for Schatz.

For the seminary household: Through Mr. Past. M. Hahn, Thanksgiving Collecte sr. Parish, 414.00. By Mr. Past. Wünsch, Crmtcdankfcst-Collecctc sr. Parish, 414.30.

Springfield, Ill, in January, 1877.

A. Crämer.

For the preachers' and teachers' widows' and orphans' fund (middle districts) have been received

1. contributions:

Bon the gentlemen pastors: H. Horst 45.00, P. A. Weyel, F. W. Büggemann 44.W each. Teacher T. Glaser 41.00.

2. gifts:

Through Mr. Past. C. C. Schmidt from Mrs. Schmittgen 43.00. By Mr. Past. I. G. Nütze! from his congregation 46.79. By Mr. Past. H. Horst from his main parish bet Hilliard 46.70, sr. Filialgemeinde bei Dublin 43.76. By Hrn. pastor P. A. Weyel of Fr. s. Aerger 42.00, of the Dreieinigkeits- and the st. Petri - Gemeinde together 419.20. Collecte of Hrn. past. Hochstetter^ congregation and from himself 418.15. Indianapolis, Jan. 3, 1877. m. Conzelmann.

For the Lutheran Orphanage and Deaf and Dumb Institution at Norris Station, Wayne County, Michigan."

received: From Past. Jor in Logansport 4'2.00. Past. L. Traub's parish in st. Clair, Mich. 4'24.35. Anna Davidson 41-00. past. C. Lohrmann's congregation 47.95. Past. Langc's congregation in Dearborn, Mich, 4'25.60. Bon Past. G. Traub's congregation in Crcte, Ill, 43.25. Past. Hettmuller's congregation in Columbus, Ind, 417.Ä!

Norris, 22 Dec. 1876.

C. H. Aerger.

To all dear donors, with testimony of my heartfelt thanks, the notification that I have received the sum of 4436.72 for the repayment of my debt, partly through the treasurers, partly directly. God repay the dear brothers according to his rich grace in Christ JEsu I

St. Llair, Mich, January 7, 1877.

I. F. Rufs.

!

! Received with heartfelt thanks: From Mr. Pastor Wcber'S congregation at Bcnson, Ill, 48.76 and from Mrs. Dierks 1 package of undergarments. C. E. Guenther.

From January 1, 1876 to January 1, 1877, I have received from the Women's Sewing and Mending Association of the parish of St. Paul, of which I am a member and treasurer, 4,103.00, of which 4,80.00 has also been spent in the purchase of new dresses for, poorer pupils of the college. Fort Wayne, Jan. 3, 1877, Susanna Sihler.

Changed addresses:

Dvv. 14th Xuuolä,

DrMarnnZus O>., 17th D.

3. IlumdorKoo, Dntkrsdurx, LlnkomvA Oo., Ollio.

Tor "Lutheran" is published twice a month for the annual subscription price of one dollar "and five and twenty cents for the out-of-town signers, who must pay the same in advance and send in the "postage" which is ten cents. - In St. Lonrs each number is sold for ten cems.

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Printing Office of the Synod of Missouri, Ohio and Other States".

Volume 33.

(Submitted by Dr. Sihler.)

On the ecclesiastical situation in Germany.

(Continued.)

At the time of the prevailing belief in reason (rationalism), it also happened in the "Protestant" pulpits of Bavaria that the deity of Christ and his accomplished work of redemption were decisively denied and instead of the triune God, God, Instead of the triune God, virtue and immortality were presented to the poor people as Christian doctrine by the apostate preachers of lies, it was of course no wonder that at the time of this atrocious unbelief also the personal confession of the parishioners to their pastor and confessor had fallen away.

The Lord, however, gave grace; for 40 to 50 years, he converted these and those, mostly from the younger pastors of Protestant Bavaria, from darkness to light and from the power of Satan to God. Accordingly, they also confessed Christ from their pulpits as our righteousness before God, and that it depended solely on faith to grasp Him in the Gospel and to attain forgiveness of sins, life and blessedness solely for His sake. Of course, their conscience was sharpened by the Holy Spirit and His Word. They now realized that they could not easily absolve any of their parishioners and give them Holy Communion without violating it. They realized that they had to have the opportunity to act as pastors and confessors with those of their parishioners who desired absolution and the sacrament from them. They did not want to bear any guilt on their part that one of Christ's sheep commanded to them would receive absolution and sacrament for his judgment, be it that it lay in obvious sins or was still in gross ignorance of the truth of salvation.

As obedient servants of the church regiment, they then, with due modesty, made the request to the Oberconsistorium "that henceforth the registration for communion be done personally and that the confessor be permitted to enter into suspension (temporary withholding) in all those cases in which his pastoral duty requires it".

St. Louis, Mon., Feb. 1, 1877.**No. 3.**

How now? Should not this ecclesiastical authority have been heartily pleased with this request? Indeed, had it not previously been their duty to re-establish the personal confession after their rationalist predecessors in office, "as blind watchmen," had dropped it? For the 25th article of the ecclesiastical confession, already referred to above, seriously urges it in its first words. The answer of the Royal High Consistory, however, proves that there is nothing about this article; for it answers the above request thus: "Because the existing order is sufficient and the demand for personal registration" (and even the suspension) "would cause much contradiction and discord, its necessity and practicability must therefore be doubted. Suspension, however, by virtue of the power of the father confessor, remains completely forbidden.

Although this decision was issued in 1838, it is still in full force and effect; and never before has the ecclesiastical supreme authority, in accordance with that article of the ecclesiastical confession, ordered that personal confession be made.

But what can be clearly read out of this negative decision of the Royal High Consistory ? Answer: Two things, namely the strengthening of the flesh in the ignorant and unfaithful parishioners and the inhibition and suppression of the faithful and loyal pastors to wait for their office according to God's word and will.

As far as the first point is concerned, it is certainly true that the introduction or rather the reestablishment of the personal confession would "cause many contradictions and disputes. But should that which is based on God's Word and which is in accordance with the Church's confession be omitted for that reason? Should we give in to the righteous crowd and give up what is a matter of conscience? What is the harm of the rumor and spectacle that would arise in families, clans and taverns because of this wholesome order? Or is it useful for the church and the souls of the individual church children if they still go to Holy Communion "according to the existing order" and give their name to the school teacher? Does this not deprive their pastor of the most appropriate opportunity?

How is it possible to get close to them personally as a pastor and confessor and, according to their spiritual need, to serve them with and according to God's word with teaching and instruction, with punishment and warning, with exhortation and consolation? Or is all this really replaced by a confessional address - now usually called "general preparation" - no matter how vigorous, before absolution and the administration of Holy Communion? This will hardly be claimed by anyone who has an understanding of the matter. For in such a speech he has no opportunity to question the individuals and to learn from their answers how their knowledge of God and of themselves stands, as a faithful and prudent steward, according to the will of the master of the house in his word, to give to these their housemates the fee necessary for each.

Now, if Mr. *Omnes*, that is, the great crowd of external churchgoers, is already hostile to the punishing Word of God, to every wholesome ecclesiastical order that imposes some constraint on their flesh - how is this flesh strengthened when they learn that their royal ecclesiastical superiors feed and nourish it so paternally; for this they do by preventing and forbidding by their decree the re-establishment of the "personal confession" so detested by them. And it is no less flattering to old Avam that "the high authorities" have such great respect for him and are afraid of his outbursts "into contradictions and discord.

The other evil resulting from that negative decision of the Royal High Consistory is also obvious, namely the inhibition and suppression of the faithful and loyal pastors to wait for their office according to God's word and will. For if their parishioners, according to the masses, were already suspicious and reluctant to personally register for confession, they became all the more so through this negative decision; and that the parish priests should also have no right and power to temporarily reject these and those from the Lord's Supper, that did not swell their comb by a small amount and depressed the reputation of their parish priests all the more, who hardly had to appear to them otherwise than as mere consistorial

servants.

But what should the better-minded pastors have done, and what should they do now, if they were to

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to act in accordance with God's Word and the Church's confession, and to guard their conscience?

First of all - since they are still in the prison of the state church and under the pressure of the royal church regiment - they should have just as modestly as frankly renewed the same application to their ecclesiastical superiors and justified it even more precisely. Now there is no doubt that the negative decision would also have been renewed and the petitioners would, moreover, have received a harsh reprimand for their insolence and insubordination. What was to be done then? Then they would have:

On the other hand, they should give their congregations thorough instruction in a special sermon about the necessity and salvation of the personal confession, and they should offer to give more detailed reports and instruction to each individual who does not yet understand this or that.

Thirdly, they would finally have to declare that they would not administer the Sacrament to anyone who persistently refused either to come to them and register personally, or to give them the opportunity to go to them if they desired Holy Communion, in order to deal with them more precisely in this regard as their pastors and confessors.

Now there is no doubt that this teaching and this final declaration would have aroused a great storm and resistance among the large group of name and muzzle Christians. And these would then have nothing more urgent to do than to sue their pastors for undue coercion and tyranny before the "high authorities". For they well know that their complaint, which is unjust before God, will find open ears and hearts with them. And what would they do then?

After sending out her pious horror about the renewed disobedience, even rebelliousness of the "subordinate pastors" against the decrees and "orders" of their superiors set for them by His Majesty the King, she would threaten the disobedient and recalcitrant with suspension and, if they did not desist from their wrong ways, with removal from office.

But what would the threatened pastors have to do if they wanted to act according to the word and will of Christ, their heavenly King, and according to the church confession? They would, however, have to continue on their good and right path, to be obedient to God more than to men, and finally also to gladly and willingly endure the removal from office in order to preserve faith and a good conscience.

And indeed, if there were several such right-believing and right-believing, that is, Lutheran pastors in the Bavarian so-called Protestant state church or, more correctly, state church, and if they had also otherwise sought to establish their congregations in the pure Protestant, that is, Lutheran doctrine as far as possible - they would hardly stand alone if they had really been removed from office; They would certainly have a group of righteous Lutherans from their congregations who would escape with them from the Babylonian prison of the state church and form free congregations on the basis of the divine word and the church confession.

Until now, with only one exception, the allegedly Lutheran-minded pastors remain quiet in the national church and in their position as consistorial servants. They thus continue to absolve grossly ignorant parishioners and gross sinners and to administer Holy Communion; for without the consent of the In accordance with the wishes of the dean and the consistory, they may not deny the sacrament to open drunkards, fornicators, adulterers, 2c. And just as their royal consistory rulers have taken the binding key out of their hands even in the clearest and grossest cases of public sin, so the congregations have their right and at the same time their duty, according to Match. 18, 17, to finally exclude from the congregation those who have been punished in vain and remain unrepentant, even in their (representative) assemblies, and to no longer consider them brethren but pagans, as long as they do not repent. Such a formal ban or exclusion from the congregation by the consistories, which was intended by Christ, is never and nowhere mentioned in the Bavarian state church in this humane and liberal time of ours.

The congregations, however, in their present state of spiritual ignorance and immaturity, would be quite incapable and unskilled to exercise this spiritual judicial office and to be understanding and obedient instruments of the divine Chief Judge and King Christ; for it is actually He who, by His judgment in His word, puts away from the congregation the manifestly impenitent sinners.

But what is the cause of this lasting spiritual ignorance and immaturity? In the unbiblical constitution of

the church, according to which the secular sovereigns administer the evangelical rights of the congregations. For how do they govern the non-papist church of their states, whether it is called evangelical or Protestant (in fact unit) or even Lutheran? Pretty much in the manner of the secular regiment through royal, grand ducal, ducal, princely authorities set up by them, mostly called consistories from old age. And these then issue their edicts, decrees, ordinances, regulations, yes, laws and orders to the pastors and congregations, either even formally, as in Bavaria, "in the name of His Majesty the King," or actually, as emanations of the sovereign-prince-bishop church regiment.

By this regiment, mostly indirectly through the consistories, the parishes have been given their pastors and the right of independent election and appointment of their pastors, to which they are absolutely entitled, has been robbed almost illegally. How would it now be possible and conceivable that through such prince-biscopal church regiment and its authorities the poor congregations would get out of the state of spiritual and ecclesiastical ignorance and immaturity? How could it happen that through thorough evangelical instruction they would come to a healthy knowledge and the right use of their evangelical rights, so that they could govern themselves according to God's word and the ecclesiastical law?

To govern according to the confession in the right relationship with Christ's servants, the pastors or ministers called by them?

But would such instruction from God's word to the New Testament Protestant congregations of the various states be reasonable to expect from the prince-bishop authorities, in order to help them to maturity and self-government according to the rule of the divine word and the ecclesiastical confession? Help God, what a request and what an insolence! they say. The secular sovereign would finally have to give up his prince-bishop's office and his higher and lower authorities; then this secular church rule would have completely ceased. That would be on the

ground of the church is a kind of self-destruction and cannot possibly happen.

But how would a pastor be regarded and treated who dared to give such instruction to his congregation or to issue a booklet in writing on the basic evangelical rights of the New Testament Christian congregations? He would immediately be declared a blatant transgressor of the fourth commandment, a rebel and insurrectionist against His Majesty or Royal Highness or Serene Highness, be deprived of his office, expelled from the country, or even - for here the humanistic and liberal influences and considerations come to an end - thrown into prison, as really happened in Prussia in 1832 under similar circumstances.

But how could a most submissive and loyal priest, who has been trained from above for decades, expose himself to such disgrace and impropriety? Oh, one thinks, that is far away!

(Conclusion follows.)

(Submitted.)

Message and thanks from Hesse.

After we have experienced the love of our Missourian brothers in faith in such abundance through many comforting words of encouragement for the struggle and testimony we have begun, it is time to once again inform our dear brothers about the progress of our work. First and foremost, I would like to express my and my congregation's heartfelt gratitude to the venerable ministers from Hessen, some of whom come from our region, Pastors A. Wagner in Chicago, J. Bergen in Jacksonville, I. Nachtigall in Waterloo and G. Schaaf in Lewiston, who, urged on by the joy that the Lord is beginning to build His church again in their old fatherland, have moved their congregations to practical help and have sent us abundant support for the building of our hall. I have received from Pastor A. Wagner in total: 596 Marks 54 Pf. - \$159.00; from Pastor Nachtigall 65 Marks 11 Pf. - \$17.00; from Pastor Schaaf 76 Marks 94 Pf. - \$20.00. The gifts of Pastor Bergen have already been acknowledged elsewhere, since they were not received by me, but by the Allendorf Pastor. The faithful and abundant Lord, through His spiritual blessing, richly repay what the dear brothers have donated from their earthly possessions and goods. It has not become easy for us to make use of these gifts for our ecclesiastical needs. But the dear brothers in office know best the poor position of my parishioners and know how to judge that a parish which, with all its efforts, is not able to raise more than 600 Marks annually for the maintenance of its pastor, could not think of undertaking a hall construction of 1500 Marks from its own funds alone. However, I must give her the testimony that she has really given all her strength for this building, because it is absolutely necessary for the preservation and practice of the preaching ministry, and so the awakening love of her countrymen on the other side of the sea, who are united in faith, must provide the proof that the Lord does not allow what has been started in faith in Him to become a disgrace. For the time being, we have refrained from the construction of a parsonage, which was first intended, for the sake of the more urgently needed building of the hall, until the Lord will one day also give us

will give us the means to do so. The Lord willing, we hope to be able to inaugurate the modest but for us sufficient and valuable hall by Pentecost. And, praise God, our spiritual building is still progressing under the Lord's gracious blessing. Even though it has the outward appearance of lowliness, we can clearly see that the Lord is the master builder of it. I may confess with thanksgiving to God that my congregation has a lively desire for the heavenly bread of the pure Word and Sacrament, and that it desires to establish itself ever more firmly, especially in pure doctrine, against the temptation that approaches it from right and left. Even though we had to let go two of our own who had regained their love for the world, the Lord has brought us other sincere souls in their place, from the midst of the national church, who were attracted to us only by the pure preaching and who did not bring with them all kinds of morbid concepts through all kinds of morbid food in the circle of the so-called revivalists. Of course, we can hardly count on a large increase in the near future, least of all from the circles mentioned. What is left of the greater revival that went through a part of Hesse about 15 years ago has since then mostly come together in conventicles that believe they have everything they need in a complacent speaker and praying man; With most of them, however, even the earlier deep feeling that they could not find anything in the preaching and worship of the national church that could make their souls blessed has completely dwindled with time; if they still miss this and that, they make do with what is offered to them, even if it is only hollow phrases. This whole revival, so highly praised, must have been too morbid in its very roots to be able to deliver a real yield for the Lutheran church. At least, the revival preachers have always taken care of the fact that the eyes of those awakened from their sleep of sin would not open at the whole pitiful and lying form of the national church, with their tiresome consolation of the rightly existing confession under all ecclesiastical mischief; Now, to their own detriment, the rebels have to learn that for a few years now they would like to persuade the people to resist the new constitution, however deeply they have lulled them to sleep before with their "Peace, peace"; no one wants to listen to their present wake-up call. Against us, however, it must serve as the most effective accusation that we keep it with the Missouri Synod. This name has become such a scare tactic in Germany that even sincere Christians believe they must be on their guard against such people who bear this name, as against death; for in their mind this means nothing else than not wanting to keep peace with any man on earth, bringing up new doctrines and tearing apart Christian unity in their favor, and at the same time burdening the consciences with heavy human laws; It is said that the Missourians themselves have recently violated the highest sanctuary of the Lutheran Church, the Leipzig Mission, which no one can forgive us for here in Germany! Well, we gladly bear the name Missourian, but we also testify to everyone that it means nothing else than that we want to stand with the Missouri Synod as one man for the truth of the whole Lutheran confession. The young pastor Luzius makes it clear that we demand of everyone in Germany the following

He writes without hesitation in the Meklenb. K. u. Zeitblatte that "Pastor Wagner immediately directed his public rallies against the Hessian Renitents, who had done nothing against him except that they had not separated themselves without further ado and had converted to the Missouri Synod. We have to hear such lies a hundred times over; we are most sorry for the many sincere souls who are thereby deterred from coming even once and hearing for themselves what is preached and practiced here. There is nothing left for us but to raise the voice of the testimony of truth even louder against the abomination of the national church. Perhaps God will give us the grace to open the eyes of one or the other through an emphatic testimony that will soon appear, which will expose the true form of the national church and punish it with God's Word. God grant that it may arouse the wrath of the deceitful comforters.

(Conclusion follows.)

(Sent in by Pastor Köstering.)

Why is it not indifferent whether one teaches rightly of the church?

If the church is the congregation of the saints or the entirety of all true believers in Jesus Christ, then it necessarily follows that no godless person, no hypocrite, no unregenerate, no heretic can belong to this church in the true sense of the word. Every thing must necessarily and only be judged according to its most essential nature, if it is to be judged correctly otherwise. If, for example, I want to give a concept of a human being, I must not begin my description with what happens to be ugly about some human beings, nor with what they eat and drink, what they do and what they do; for all this does not belong to the concept of a human being. This is also the case with the concept of the church. The church is essentially nothing other than the congregation of the saints. Therefore, whoever includes something else in the concept of the church than only the true believers, gives rise to dangerous confusion. For example, the means of grace: they are necessary conditions of the church, but they do not belong to the concept of the church; they cannot be separated from the church at all, and yet they must be distinguished from it. Just as, for example, a man cannot live without air and daily bread, and yet air and bread do not belong to the concept of a man; so also one cannot become or remain a member of the church without Word and Sacrament, and yet Word and Sacrament do not belong to the concept of the church. So we also say of the hypocrites and the wicked: although they are mixed with the church, and are in outward company with it, they belong as little to the concept of the church as scabies and scabies on the human body belong to the concept of a man. Therefore, it cannot be indifferent what is taught about them. It cannot be indifferent whether the hypocrites and the wicked are included in the concept of the church or whether they are excluded from it. If anywhere, the old saying finds its application here, "He who discerns well teaches well." Failure to observe this principle has created a more than Babylonian confusion in the matter of church and ministry. And this confusion directs more soul damage than most people believe.

If we have seen in an earlier number how our symbols answer the question, "What is the church?", let us now hear how they answer the question, "Who belongs to the church? We know that there is no difference between the two questions, for whoever knows what the church is also knows who belongs to it; the church is the true believers, and the true believers are the church. So then, to the question: What is the church? the answer is: The true believers; and to the question: Who belongs to the church? the answer is again: The true believers. Whoever has understood this correctly, that both questions have one and the same meaning, has understood the Lutheran-biblical doctrine of the church correctly; but whoever makes a distinction between the two questions, as many of the newer theologians do, has seriously misunderstood the Lutheran-biblical doctrine of the church.

But if we now still pose the question: Who belongs to the church? we do this in order to emphasize and reject the antithesis (the opposition), or to answer the question: Who does not belong to the church? The Lutheran Church answers: No godless, no hypocrite, no unregenerate,

not a heretic. In the third article it confesses: "I believe in a **holy** Christian church," and immediately after it is added by way of explanation: "the congregation of the **saints**"; or as the Large Catechism explains it: "a congregation in which there are **saints**. The Apology of the Augsburg Confession also refers to this when it says: "In whom Christ works nothing by His Spirit, they are not members of Christ. So we also confess in our holy symbol and faith: I believe in a holy Christian church. There we say that the church is holy, but the ungodly and the wicked cannot be the holy church. If the church, which is certainly Christ's and God's kingdom, is distinct from the devil's kingdom, then the ungodly, who are in the devil's kingdom, cannot be the church. And since the true church is called Christ's body in Scripture, it is not possible to speak of it in any other way than we have spoken of it. For it is ever certain that the hypocrites and the ungodly

cannot be Christ's body, but belong to the realm of the devil, who has captured them and drives them to do whatever he wants."

Furthermore, when the Augsburg Confession says in its 8th article: "Although the Christian church is nothing else than the assembly of all Christians, it is also the assembly of all Christians.

believers and saints (as it had said in the 7th article), but who, because in this life there are many false Christians and hypocrites, also remain public sinners among the pious" 2c., so it obviously excludes the hypocrites and the wicked from the concept of the church. The Apology then also says in reference to this: "Although the wicked and godless hypocrites have company with the true church in outward signs, in name and offices, nevertheless, if one really wants to speak of what the church is, one must say of this church, which is called the body of Christ and has fellowship not only in outward signs, but has the goods in the heart, the Holy Spirit and faith." Then she says: "Since Christ says: The kingdom of heaven is like a net; item, the ten virgins, He does not want the wicked to be the church, but teaches how the church appears in this world; therefore He says, they are the church.

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Be like this 2c., that is, as in the heap of fishes the good and the bad lie through one another, so the church here is hidden among the great heap and multitude of the wicked."

From these quotations one can see how decidedly our confessional writings exclude the hypocrites and the wicked from the concept of the church, without wanting to separate them in a donatist way from the outward society of the church. And thus the symbols stand on the clear scriptural ground; for St. Paul says: "He that hath not Christ's Spirit is not his." By Christ's Spirit the apostle understands the Holy Spirit, who rested on Christ (Is. 11, Ps. 45) and whom He acquired (Gal. 5) and whom He also communicates to His believers as His Spirit (Joh. 15). Whoever has this Spirit of Christ is his, i.e. he is a member of the true church, which is His spiritual body; but whoever does not have His Spirit is not his, i.e. he is not a member of His spiritual body, the church, although according to the outward society, which consists in the confession of faith and in the use of the means of grace, he is united with the multitude of the saints in this life.

So how does the Roman Church answer the question: Who belongs to the Church? It teaches: "The church is visible and includes in its bosom both good and evil. Therefore they condemn the seventh article of the Augsburg Confession, as it is said in the Apology, and go on a rambling rant that the wicked should not be separated from the church, i.e., should not be excluded from the concept of the church, because John the Baptist compared the church to a threshing floor on which grain and chaff lie together. But when it is answered that the church is called a holy community in Scripture, it pretends that the church is called holy only for the sake of its holy actions, but not for the sake of the truly faithful and those sanctified by faith. In this way, however, it completely confuses the concept of the church, and makes the holy acts, i.e. the means of grace by which the church is begotten and sanctified, the church itself.

But even many of the newer theologians, who nevertheless want to be considered faithful sons of the Reformation church, deviate from the confession of their church here as well, and pay homage to Roman views. For all who define the church as essentially visible must necessarily include the hypocrites in the concept of the church; but all who exclude the hypocrites from the concept of the church must necessarily confess that the church is essentially invisible. Among the newer ones, however, there are only a few. To some the doctrine of the invisibility of the church is a ridiculous thing and they make a mockery of it. They call it a Platonic idea, a donatist rapture, a Missourian little bundle, and the like. In their concept of the church belongs the whole bunch of the called, good and bad, as the Roman church also teaches. They admit that the hypocrites and the wicked are not living but only dead members of the church, but this is also taught by the Romans. The question is not whether the hypocrites are spiritually dead (for that goes without saying), but whether there can be dead members in the spiritual body of the church, and whether therefore the true church consists of the spiritually living and the spiritually dead? And this is exactly what is claimed by many. Some have made their assertion

They tried to support this by saying: It is a well-known doctrine of the Lutheran church that even the unworthy, i.e. the hypocrites, truly receive the body and blood of the Lord in the Lord's Supper. From this it follows that they are united with Christ, and that they are, if not living, then at least dead members of the church. They carried this idea over to baptism. In short, they imagined the church under the image of a tree, which had partly green and fresh, partly dry and dead branches, but the latter were still connected to the tree. This was Delitzsch's and others' conception of the church, which he presented in his books on the church as an ostensibly Lutheran, but strongly Romanizing doctrine; likewise Kliefoth's doctrine, which he set down in his eight books on the church.

If we now ask: Why is it not indifferent whether the hypocrites and the wicked are included in the concept of the church, or whether they are excluded from it? then the answer is: 1. Because it is already not indifferent whether a Lutheran agrees in the matter, as in the expression, with the holy scripture and with the confession of his church or not. Whoever wants to be a Lutheran claims to be a Christian of

orthodoxy; but a Christian of orthodoxy wants to believe and confess only what the holy Scriptures teach and what the true Church of God unanimously confesses. A Christian of orthodoxy has a conscience that is caught up in God's Word and sharpened by God's Word; therefore, he is already shocked when he catches himself in a false conception of doctrine, but even more so when he has used an expression that gives rise to error. And for this very reason it is not indifferent to him how he stands on the agitated question. For even if he does not yet realize the great importance of this question, he does not want to think about it any differently than Scripture teaches, and does not want to believe and confess it any differently than the true church has always believed and confessed.

(2) It is therefore not indifferent whether the hypocrites are included in the concept of the church or whether they are excluded from it, because it is a question of who will be saved and who will not be saved. Whoever wants to be saved must belong to Christ, must be a member of His spiritual body, the church, must be anointed with His spirit; whoever wants to come to the triumphant church in heaven one day must be in the closest connection with the invisible community of the saints; but all this can only happen through faith. Faith is the invisible bond by which we are joined to the spiritual body of Christ, and thus also to Christ Himself, the head of His body. But where this faith is not in the heart of a man, there cannot be even the slightest connection with Christ and His spiritual body, the Church. But the hypocrites and the wicked have no faith; consequently there can be no connection at all between them and the invisible congregation of the saints and its head. But he who teaches that even the hypocrites belong to the body of Christ, thereby grants them salvation; but he who grants salvation to the hypocrites teaches that one can be saved even without faith in Christ; but he who teaches that one can be saved even without faith in Jesus, thereby overthrows the article of justification, yes, the whole order of salvation of God, and teaches another way.

The only way to salvation is the one God has set before all people in Scripture. In any case, it is of great importance that through the pure doctrine of the church the hypocrites and all unconverted are deprived of the false comfort that they belong to the true church and can therefore hope to be blessed.

Whoever teaches that the hypocrites, who have no true faith, are nevertheless somehow still connected organically with the spiritual body of Christ, must necessarily have and present a false, Roman doctrine of the effect of the means of grace, if he otherwise wants to accomplish the feat of making the hypocrites appear as members of the church. And this is indeed the case with the newer theologians. They have a false view of the effect of the means of grace, especially of the sacraments, in that they extend the effect of these also to the hypocrites or so-called dead members; but this view is wholly incompatible with the pure doctrine of the justification of a poor sinner before God by grace for Christ's sake through faith, and which amounts to the vexatious, harmful and dangerous doctrine of the Romans of the *opus operatum* and the so-called indelible character. This false doctrine of theirs concerning the effect of the means of grace (namely, that they have a salutary effect even without faith on the part of the recipient) is a fruit of their papist view of the nature of the Church as an essentially visible one, and serves to strengthen the hypocrites and unconverts in their security and to comfort them into hell, for it remains eternally true that without faith there is no salutary effect of the means of grace. Received with faith, they are a savor of life unto life; received with unbelief, they are a savor of death unto death. For this reason it must also be testified to the hypocrites that they have no part in Christ as long as they persist in their unholy condition, and that their condemnation will be greater than that of the obviously unbelieving, because they add to the sin of impenitence that of hypocrisy.

If we now exclude the hypocrites from the concept of the church with the Scriptures and the confession of our fathers, it does not occur to us to want to separate them also from the outer society of the church. We know well that this is not possible, for we do not know the hypocrites. But of this next time.

To the ecclesiastical chronicle.

I. America.

Pastor Samuel Kistler Brobst, whose death we reported in the last number, came from an old German-Pennsylvania family, whose ancestor had moved from Lower Germany in 1694. The blessed Pastor Brobst, born on Nov. 16, 1822, was always sickly from his youth and already from his 24th year one thought that every year would be his last. Nevertheless, he was a very active man. His zeal for the German language was great; it was only a pity that he allowed himself to be tempted to work for it together with those with whom a Lutheran should have nothing to do. He did a lot for the school system. Since 1847 he has published the "Jugendfreund", since 19 years the "Zeitschrift" and for some years also a monthly magazine. In his calendar, which he has published every year since 1853, he has especially tried to give the

He wanted to serve the Lutheran Church and certainly meant well. He wanted to serve the Lutheran Church and, according to the knowledge he had, he certainly meant well, and he undoubtedly rendered outstanding services to the Lutheran Church in many respects, despite his occasional mistakes. - A few days before his death, he dictated a few words for the "Zeitschrift", in which he exhorted especially the younger pastors to take care of the sick. "In this difficult time of suffering," he wrote, "I have experienced much more than ever in my heart how comforting, how strengthening and refreshing the Bible verses and hymns are for the sick and dying. More than 60 preachers were present at his funeral. G.

The child in the mill. The Lutheran of December 28 says: "Since the General Conference (should be called Synodal Conference) is an almost entirely foreign community, it is not able to accomplish much for the permanent Lutheran Church in America. It has before it the inevitable transition from German to English. Before this is completed, it will remain without any significant influence on the religious spirit of America, and its doctrines and church customs will be treated largely as indifferent things." Fritzchen entered the mill for the first time. The jagged comb wheels, the mighty millstones crushing the wheat, the restless thing in the bag box, and the powerful interlocking of the individual parts of the great machinery, all aroused his admiration to the highest degree. Suddenly his eyes fell through an opening on the water wheel outside, and immediately his chattering mouth started to move: "What does this outsider want, this huddle poodle out there, who is just rolling around in the water for fun? If he were any good and understood anything, he would come in and help to make flour; but he is certainly a good-for-nothing who understands nothing but stirring water and making foam!" Fritzchen, you are a clever tongue. You are certainly right, if other people are right, who judge just as wisely as you do! The miller could also hang his mill with a drive belt on the neighbor's steam engine, as the American Lutheran church did before the good Lord moved the water of its marshy mill stream through the "foreigners". (Pilgrim from R.)

With reference to the Allentowner calendar it was said in No. 1. of the "Lutheraner" that Mr. D., the author of the statistics, had not drawn the different Lutheran bodies correctly. Mr. D., who now edits the "Lutheran Magazine," now writes: "What we have written has not been done in bad faith, and if the facts are not in accordance with this statement, or the "Lutheran" still objects to something else, then we will be grateful for a correction." So let it be kindly communicated here that what is not correct in the description of the synodal conference in the calendar was stated in our advertisement of the calendar, but that because of the death that occurred, the remarks made about it were omitted. They referred to the assertion that the Synodal Conference followed a particular, the so-called "Missourian", direction. This is not according to truth; for where doctrine is involved, "direction" is a departure from Lutheran doctrine. However, the Missouri Synod and the Synodal Conference to which it belongs have not yet been shown to have deviated.

G.

Sermons on Christmas Day. The New York correspondent of the Philadelphia *Ledger* writes in his letter of December 25: "The pastors moved more freely in their sermons today in the area of politics than usual. The Rev. John Cotton Smith, of the Church of the Ascension, for example, dished out as a Christmas message to his audience his long-held conviction that he was one of the 'chief causes' of the

He is bitterly critical of the "unfortunate mischief of granting the right to vote to foreigners. He bitterly criticizes the hopeless nonsense of granting voting rights to strangers. (Zeitschr.)

The desecration of the holy Christmas. It was not long ago that the local sects began to imitate the Lutherans in the celebration of Christmas, but already the celebration is beginning to degenerate among them as well. Thus a member of the "Evangelical Community" submits the question to the editor of the "Christian Messenger": "Whether it is Christian and to the glory of God, if on Christmas Eve a person with a mask on his face and otherwise disguised is brought into a church of the Evangelical Community to do his antics there? The editor denies the flights, but it is a fact that the worldly sense takes over with power in these sects that want to be so pious; therefore it cannot fail that they also play their foolish game at Christmas. - Are all our congregations watching that the spirit of the world does not find its way into them? G.

An orphanage near St. Louis recently burned down and unfortunately an orphan boy died in the fire. The board of directors, consisting of local Protestant pastors and some laymen, immediately appealed to the public for help in the local newspapers. It is true that they are willing to help, but in the manner of the unbelieving world, it should consist in organizing concerts, theatrical performances and dances for the benefit of the reconstruction of the institution. Whether this will be an honor for a church community and a blessing for the dear orphans, everyone may say for himself. W. [Walther]

A word against secret societies. Although we must condemn Moody's raving activities, we are pleased when we can report something good from him for once. And we can today. As the "Cynosure" reports, he spoke out against the secret societies in a sermon in December of last year. His topic was: "The walk before God." To such a walk he also counted the separation from the ungodly and cited the word of Paul: "Do not pull on a strange yoke with the unbelievers." He gave three examples: Entering into business relations with unbelievers, marrying an unbelieving person, and joining secret societies. Regarding the latter, he said, "I expect to step on some toes, perhaps some among the audience and perhaps some among the preachers, but out with it! I cannot see how a Christian, especially a Christian preacher, can go into the secret lodges with the unbelievers. They say they can work more good that way; I say they can work more good by staying away from them and punishing their evil works. . If 25 Christians go into a secret lodge with 50 who are not Christians, the 50 can vote as they please and the 25 will be guilty of their sins. They pull on the foreign yoke with the unbelievers. "But," says one, "what do you say about secret temperance orders?" I say the same of them. Do not do evil that good may come of it. You can never reform anything by pulling on a strange yoke with godless people. True reformers are apart from the world. "But," you say, "you had one of them in your church!" It is true. But when I found out what it was, I swept it out like a cage of unclean birds. They attracted a lot of young people in the church in the name of temperance, and then they held a dance and kept them up until after midnight. I made myself guilty of their sins by letting them into the church, but they were swept out and never came back. It is an abominable thought, temperance by it.

want to promote that one pulls at the same yoke with godless people. The most horrible meeting I ever attended was a temperance meeting in England. It was full of secret societies, and there was nothing of Christianity to be seen. I felt as if I had come to Sodom, and I made off as fast as I could. A person who is freed from intemperance by a society that does not operate according to evangelical principles is filled with arrogance and boasts that he has improved himself. Such a person is harder to save than a drunkard. "But," say some, "if you talk like that, you will drive all the members of secret societies out of your meetings and your churches!" But what does that matter? Better people will take their place. Just give them the truth, and if they would rather leave their churches than their lodges, let them go out of the churches, the sooner the better. I would rather have ten members who separate themselves from the world than a thousand such members. Go out from the lodge. Better one with God than a thousand without him! We shall walk before God, and if only one or two go with us, so be it! Do not lower the flag to please people who love their secret lodges or have some favorite sin they do not want to give up. G.

Mexico. The strangest lottery that has ever been held is certainly the drawing of souls from purgatory in Mexico. For such a purgatory draw, several thousand tickets, on which the players write down the name of a deceased person, are issued at two reales and more. The name of the deceased who comes up in the drawing is soon transferred from purgatory to paradise by means of a feast organized for this purpose. (People's Friend.)

II. foreign countries.

How they report about us in Germany. It is quite all right that we are attacked over and over again in Germany. It would be foolish to confess the truth publicly and not expect opposition to it in advance, or to find it disconcerting when one is severely rebuked for it. But we had a right to expect that at least those opponents who want to be Christians, yes, Lutherans, would not report obviously untruthful things about us and judge us on the basis of such untruths. Unfortunately, this happens all too often. Just now we read in the Pilgrim from Saxony of December 24 of last year that Pastor M. Fromme! reports in his latest writing that Pastor Zech was "deposed from the office he held at a Missourian congregation in Pittsburg for the sake of the doctrine of the Antichrist." Of this news it is not true, 1. that the named was removed from his office because of the teaching of the Antichrist; it is furthermore 2. not true that he had stood at a Missourian congregation. Now, dear Aesir, calculate how much of the whole message is true! But it is especially sad that a man like Frommel can report like this. What can one expect from others from the number of our opponents. We are not exaggerating when we say that if a Missourian wanted to regularly collect what is written untrue about us in Germany, he would have enough material to fill a special newspaper with it alone. Such a newspaper would probably find eager readers for a while, but how long they would endure such a lecture is another question. Incidentally, in the number of the "Pilgrim" shown, there is another report about Missouri, in which the reporter, who otherwise seems to be a well-meaning man, immediately at the beginning faithfully "reserves" the right to possibly "err in this and that point" in his description. Nevertheless, the editor

the essay a good pinch. Why? - Because in addition to some good, there is also some bad reported about Missouri. Finally, this: Were we to pronounce such a terrible judgment as is pronounced upon us in many periodicals, how should we fare?

W. [Walther]

Australia. Some time ago it seemed as if the Immanuel Synod in Australia was about to return to the original Lutheran doctrine and practice. In the German Church and Mission Newspaper of August 31, however, there is an article that belies this hope. It contains a whole series of sentences for the so-called "biblical chiliasm". According to this, among other things, the following is still to be hoped for: 1. the overthrow of Babylon and of the completed antichrist, 2. the conversion of Israel, 3. the thousand-year binding of Satan so that the Gentiles will no longer be deceived, so that God's kingdom will spread over the whole earth, 4. the first specific bodily resurrection of the martyrs and their reigning with Christ. May the Synod realize of what pernicious consequences also this leaven of their so-called "biblical" chiliasm is! W. [Walther]

Bible distribution around the world *since the* beginning of this century is estimated at 125 million copies in more than 200 languages. Of these, the British Bible Society has 73 million, the American 32 million, and the German Bible Societies 10 million. The total circulation in 1875 will have been about 5 million. It should be noted that free distribution is very limited everywhere, especially by the British Society. For example, in 1875 it amounted to not quite one percent of the total distribution in Germany. - Freimund adds to the above notes, which are taken from the "Stader Sonntagsblatt", the news that the Centralbibelverein für die protestantische Kirche in Bayern now owns its own house in Nuremberg. The acquisition of a "Bible House" had become an increasingly urgent need. The Nuremberg Bible House is admittedly quite modest when compared, for example, with the one built in New York in 1852 at a cost of one and a half million francs, which contains everything necessary for the production of Bibles. The printing plant alone, with its high-speed presses, covers two floors, 100 feet long and 40 feet deep. Bindery, magazine, everything is calculated to produce millions of Bibles and New Testaments annually for distribution. But the main goal of the American Bible Society is also that every family, yes, finally every single inhabitant of the great country owns and knows its Holy Scriptures. It is estimated that at the time (1804) the British and Foreign Bible Society was founded, there were about 5 million Bibles and New Testaments in 50 languages all over the world. Fifty years later, 8400 auxiliary societies were active, which had distributed the Holy Scriptures in 179 languages and in 46 million copies. Among these 179 languages or dialects, there are 125 into which the Bible had to be translated from scratch. Of the languages brought to print, more than 20 were only in oral use, had no alphabets before and had to be brought into a written form first. - Finally, a note from an older time. In 1699 Thomas Holweg (born in Untersteinach near Kulmbach) became pastor of Edelsfeld, Kürmreuth and Weißenberg near Sulzbach in the Upper Palatinate. In this entire parish he encountered no more than two Bibles. Since many parishioners would have liked to buy a Bible, the pastor traveled to Nuremberg, where he bought the bound copy at the bookstore in Nuremberg. printer Endter for 2 Thaler. This price was not high at that time and Pastor Holweg was able to distribute quite a number of Bibles in his parish. For the sake of those who could not or did not want to spend so much money, he then published a "Spruchbüchlein oder Auszug der Kern- und Machtsprüche in heiliger göttlicher Schrift" (little book of sayings or excerpts of core and power sayings in holy divine scripture), which was increased with "rhyme, prayer and sayings from old and new songs and with 100 pictures" when it went into its second edition. Only since there are Bible societies and Bible clubs, even the poorest families and persons can easily come into possession of the entire Holy Scriptures. (Freimund.)

A few words from the folding of hands.

Nowadays, there are many so-called Christians who not only publicly at tables and in worldly intercourse in general, but even publicly in church, when praying or singing, when standing before the altar, as godparents, as bride and groom, or as God's table guests, consider it a disgrace to fold their hands or put them together. If it comes up, they put them over each other, not to speak of those who let them hang down tightly and stiffly and, somewhat embarrassed, do not know what to do with them. Those, however, who do not like to fold them, have learned and done it as children. After their confirmation, they discarded this Christian custom, as if it were not proper for Christians other than children to practice it.

How strange! We do not understand such things, but what is not pride! But we know that the Israelites do not fold their hands; they say: they must not fold their hands, because we Christians put our fingers crosswise over each other and thus represent the figure of the cross, which is an abomination and an abhorrence to them!

The Israelites thus have an alleged reason for their reluctance to fold their hands. But the Christians!

But why do we speak in favor of the folding of hands? We do not prevent any Christian from praying in a different way. The Englishman, the American, the Frenchman pray in his own way. But it is pretentious and affected by German Christians when they stand in prayer like an Englishman or an American! It is especially sad that some even think that they are praying in a more appropriate, more Christian way!

We speak in favor of the folding of hands because it seems to us to be the sign and symbol of total surrender to God! And this is surely the right thing to do. We stand before God as his bound. I am in your hand, it says, do with me what pleases you. I beg the Lord for help and fold my hands as a sign that I renounce to be able to help myself. My hands shall rest, for I know that He must work if I am to be helped. And when I am strengthened in prayer and God's help is near me, then I joyfully tear the folded hands from each other and know that I can now do deeds with God.

Therefore, the folding of hands during prayer, though not absolutely necessary, is not superfluous either, and living Christians of our church who have practiced it in youth, far from wanting to give it up in later years, will continue to practice it with consciousness and joy and never let go of it, also taking care that their children and pupils are urged to do so with earnestness and Christian understanding in their prayers and recitation of the divine word. One always thinks that something is missing if the hands are not folded, and every true Christian feels compelled to express the humility and devotion in prayer that permeates his inner being. So let every Lutheran Christian take care that he helps to preserve the beautiful custom of folding hands! (Elsassrr Messenger of Peace.)

A delicious saying.

The old faithful servant of God and his Lutheran church, Lassenius, recently brought the following delicious saying to our attention, which is well worth taking to heart again and again. Therefore, it is also held up to the readers for refreshment and strengthening in the good fight of faith. This saying reads:

"The Fried alone is allowed to us.

Who does not rob God of His glory,

' And the true Christian faith

Not about sets on doubt screws.

The Savior alone shall be our cornerstone here, and no one else. To give in to this makes us lose our sea and our lives. Cursed be all faith and all hypocrisy, but God help the truth.

(Elsafer Messenger of Peace.)

Inaugurations.

By order of the Pres. Penalties, the Rev. M. Stülp nagel was introduced by the undersigned at Potsdam, Olmsted County, Minnesota, on the Sunday after Christmas.

L. v. Schenck.

Rev. W. Sandvoß, heretofore of Port Hudson, Missouri, answered a call from the neuronstituted Trinity Church at Point Prairie, St. Charles County, Missouri, and was installed on the second Sunday after Epiphany by order of the venerable District President, assisted by Revs. Bro. Sievers and B. Sievers instituted by the undersigned.

I. H. Ph. Gräbner.

Address r Rsv. Lauävoss.

Box 516.

8t. Oüarlss, Llo.

Ordination and introduction.

On the 24th Sunday after Trinity, Candidate F. Brunn was ordained by the undersigned with the assistance of Pastor A. Detzer and inducted into his office at the congregation in Jefferson, Cook County, Illinois. A. Reinke.

Address: R "v. Brunn.

Box 71.

ckoKörson, Oovk Oo., III.

Church consecration.

January 7 was a great day of joy for my St. Martin's parish in Clintonville, Waupaca County, Wisc. For on the same their church, a frame building 28 feet wide and 40 feet long, was dedicated to the service of the Triune God. Rev. E. G. C. Markworth preached the festival sermon, Rev. G. Barth the afternoon sermon, and undersigned preached in the evening in English.

I. I. Walker.

Consecration of the church and introduction.

On the second Sunday of Advent, the newly formed St. John's Lutheran congregation at Algonqutn, McHenry County, Illinois, celebrated a double feast of joy by dedicating their new church, 32 X 54 feet, with a tower 85 feet high and an addition which also serves as a schoolroom, and by having their appointed pastor, H. Freese, introduced by me, assisted by the Rev. I. E. Baumgärtner. In the evening, Mr. Pastor H. G. Schmidt preached in English.

C. Steegr.

Address: Rsv. H. Grosse,
^.IAonquin, LloHsnr^ Oo., III.

For your kind consideration.

The charitable donors who privately send gifts to our students do not want to expect receipts for them in the "Lutheraner", since these individual receipts would take up too much space. G.

Conference - Display".

German - Norwegian Pastoral Conference on February 26 at Stevens Point with Pastor Schilling. Please contact him in due time. G.
Rosenwinkel.

The Minnesota Teachers' Conference will meet, s. G. w., Tuesday, February 13, at the home of Mr. Fischer, teacher, at Saint Paul. G. P.
Fehrmann.

Display. .

At M. C. Barthel in St. Louis is to be had r

Two sermons, at his departure and at the introduction of his successor at Minerstown, Mo. delivered by A. Crämer.

Price: 10 cents postage paid. Single copies will be given only against sending the amount.

Revenue to the Western District's coffers:

To the synod treasury: Collecte from Past. Polack's congregation in Cape Girardeau, Mo., 810.00. From Past. Sievers' congregation in California, Mo., 811.00. Collecte from Past. Tetzels congregation in Glasgow, Mo., 84.25. Collecte from Past. Wille's congregation in Brownsville, Mo., 89.05. From Teacher Mackensen in St. Louis 82.00. Collecte from Past. Biedermann's congregation in Hebron, Neb., 85.00. Collecte from Past. Scholz's congregation in Holt County, Mo., 84.50. Collecte of Past. Wille's township in Brownsville, Mo., 84.75. Collecte from Past. Proft in Lee County, Texas, 82.00. Past. Gräbner's congregation in St. Charles, Mo., 847.75. by Past. Pröhl's congregation in Darmstadt, Ill., 88.20. Christmas Collecte of Past. Lenk's congregation in North St. Louis 839.00. Of the same congregation 810.00. Of Trinity District in St. Louis 821.50. Of Cross - District there 859.65. Of Teacher A. Brauer in West Roxbury, Mass. 81.00. Collecte of Zion's - congregation in Lincoln, Mo. 88.60. Collecte of Past. Fackler's congregation at Columbia Bottom, Mo., 86.00. Collecte of congregation at Neu - Gehlenbeck, Ill., 810.35. of Past. Hunziker in Cooper County, Mo., 8 . Past. E. A. Frese in Columbus, Nebr. of, 84.00. Past. Kleist's church in Washington, Mo., 83.30, by himself 82.00. Past. Mattfeldt in Pocahontas County, Iowa, 82.00. Collecte of Past. Leßmann's congregation in Sherrills Mount, Iowa, 88.75. from Teacher Iahn in New Haven, Ind. of 82.00. Past. Heinemann's congregation in New Bielefeld, Mo., 88.75. From Zions District in St. Louis 815.00. From Jmmanuels - District there 814.90. Collecte of Past. Th. Mießler's congregation in Des Peres, Mo., 814.25. From Past. Besel in Guttenberg, Iowa, 82.00. Past. Blitz's congregation at Concordia, Mo., 8'41.00. By Rev. M. Meyer of the congregation at Farley, Mo., 82.80. By Past. Zschoche's congregation at Atchison, Kansas, 82.60. By Rev. Nützel's congregation at West Elv, Mo., 86.50.

To the college maintenance fund: Don Past. Koste- rings congregation in Altenburg, Mo., 865.00. Past. Scholz's congregation in Holt County, Mo., 81.35. From the Cross" District in St. Louis 825.30.

For internal dissonance: Epiphany Collecte of the Drei- einigk.-Distr. in St. Louis 831.00. From Past. Kleist's congregation in Washington, Mo., 82.50. From Zion's District in St. Louis 818.57. Epiphany - Collecte of Jmmanuels District there 818.03. From same District 82.65. From H. Diekhoff by Past. Biltz at Concordia, Mo., 84.00.

To the Synodal Mission Fund: Epiphany-Coll. of the Dreieinigk.-Distr. in St. Louis 831.00. From Past. Geyer's congregation in Serbin, Texas, 87.40. Epiphany-Collecte of the Jmmanuels-Distr. in St. Louis 818.03. From F. Böckler through Past. Steck in Memphis, Tenn, 8! 00. wedding Collecte by Past. Sievers in California, Mo., 84.80.

For Past. Brunn's Institution: From the Zion District in St. Louis 810.00.

For Hermannsburg Mission: Collecte from Past. Scholz's congregation in Holt County, Mo., 85.65. From A. Piüack by Past. Birkmann in Lee County, Texas, 85.00.

For the Leipzig Mission: From the Cross District in St. Louis 837.90.

To the building fund: Collecte from Past. Leßmann's congregation in Sherrills Mount, Iowa, 85.00. By Past. Biltz in Concordia, Mo., 82.00. Through same from Past. Brackmann 85.00, by Louis Brackmann 83.00.

For the emigrants - mission in New York: Collecte of Past. Scholz's congregation in Holt County, Mo., 83.00. Collected at I. Kunze's wedding, by Past. Proft in Gidding, Texas, 83.75.

For poor students: Collected at Mr. Turker's wedding, by Past. Schuricht in St. Paul, Ill., 81.75. From the Women's Association in the congregation there 84.25. Collecte from Past. Biedermann's congregation in Hebron, Nebr., 85.24. From Zion's District in St. Louis 85.00. From Bro. Rabe through Rev. Biltz in Concordia, Mo., 81-00.

For purchase of physical instruments in Addison Seminar: By Past. Both in Mobile, Ala, 810.00.

For those harmed by locusts: from Sophie Pape through Past. Kaspar in Fayette County, Texas, 81.00.

For Mrs. Pastor Sonvhaus: From Past. Besel in Guttenberg, Iowa, 81.00.

St. Louis, Jan. 22, 1877. E. Roschke, Cassirer.

Proceeds to the LeS Illinois District Fund:

For the synod treasury: By Past. Hahn's congregation in Staunton 811.00. By Past. Gotsch from sr. Congregation in Aork Centre 831.51. By Past. Müller in Ehester, Collecte sr. Gemeinde am Weihnachtsfeste, 89.05. By Past. Pennekamp of sr. Gemeinde in Bremen 87.30. By Past. Schuricht from sr. Gemeinde in St. Paul 813.00. By Past. Frederking's congregation in Lost Prairie 85.45. By Past. Eirich of sr. Parish in New Minden 828.40. By Past. Ramelow in Elk Grovc, Collecte on New Year's Day, 813.50. By I. W. Dirr- scn of Past. Traub's congregation in Cretr 812.00. By W. Märten of Past. Wangerin's congregation in Bethlehem 83.60. By L. Balgemann in Addison 82.75. M. Buchholz there 81.00. By Past. Kothe in Mount Olive by sr. Parish 810.70. By I. H. Kühlenbeck of the Parish in CollinS- ville 813.30. By Past. Nightingale in Waterloo from sr. Gemeinde zum hl. Kreuz 88.30. From Chicago: By Past. Succop's parish 850.00; by Past. Döderlein, Collecte sr. Gemeinde am WeihnachtSfeste, 833.50 and from the synodal box 83.60;

By Past. Wagners Gemeinde \$52.00. By Past. Brüggmann in Rodenbrg by H. Geistfeld \$5.00. By Past. Döring from sr. Gemeinde in Glencoe \$2.00. By Past. H. Schmidt in Schaumburg, collecte sr. Gemeinde am Weihnachtsfest, \$22.66. By Rev. Pissel of sr. Gemeinde bei Matteson \$7.21. By Past. Trautmann in Gower: by sr. Parish \$12.21, by G. P. \$1.50. By Past. Feiertag in Aurora by Wittwe G. \$1.00. By Past. Loßner by sr. Parish in Brecher \$5.00. By Rev. Schmidt from sr. Church in Crystal Lake \$7.50.

Through Past. Wehrs from his. Parish in Lake Zurich \$4.30.

Through Past. Rover of sr. Arlington Heights \$14.81. By Past. Uffenbeck from our. Lemont \$3.80.

By Past. Nuoffer of his. Parish in Eagle Lake \$29.87.

Through Past. Dörmann of sr. Gemeinde bei Jorkville \$8.40. By Past. Hieher, Abendmahls Collecte sr. Gemeinde bei Matteson, \$5.10. In regular contributions: By Past. Hieber \$5.00, the pastors Sterze, Engelbrecht, Trautmann, Nachtigall, Koth" and Frederking (for 1877) each \$2.00. Past. H. Sirving \$3.00, the teaching n Fischer and Militzer each \$2.00. (Summa \$464.32.)

For the building fund: By Past. Nachtigall in Waterloo from sr. Parish of the Holy Cross \$10.00. By Past. Trautmann's parish in Gower \$2.1X). Past. Müller's parish in Echester \$9.00. (Summa \$21.00.)

For inner mission: By I. H. Kuhlbeck from the Gemeinde in Collinsville \$6.25. By Past. Hieher, Kirch- weih-Collecte sr. Filialgemeinde, \$6.50.

For the Gentile mission: Through Past. Miracles in Chicago from the missionary box of G. Kosche \$2.50. Through Past. Reisinger from sr. Gemeinde in Danville \$14.50. Through Past. H. Schmidt from a virgin in Schaumburg \$1.00. Through Rev. Trautmann in Gower by H. Hinrichs \$1.00. By Past. Engelbrecht in Chicago from Ernst, Emma and Hann- chen Kopitke 85 Cts. By Past. Müller in Kankakee from his congregation 75 Cts. (Summa \$20.60.)

For the college household in St. Louis: By Past. Bergen in Prairie Town, Collecte sr. Parish on Christmas Day, \$13.35. By Past. Steege in Dundee, a part d. Collecte on Christmas, \$5.64. (Summa \$18.99.)

For the seminary household in Springfield: by Past. Reisinger of sr. Congregation in Danville, \$11.50. By Past. Steege in Dundee, communion collections, \$7.00.

For the seminary household in Addison: By Cassirer Simon in Monro, Mich., \$5.00. By Pastor Steege in Dundee, a portion of the Collecte on Weihnachtstfeste, \$5.64.

For poor students in St. Louis: By Past. Bartling in Chicago: from sr. Gemeinde for Stud. Karl Roß \$3.11 and by the Jünglingsverein in sr. Gemeinde for Stud. Dreyer \$10.00. From the congregation in Homewood for Stud. F. Siebrandt \$15.00. By Past. Wagner from the Women's Association in his parish \$15.00. Gemeinde \$15.00. By Past. Hieber, Collecte sr. Congregation at Matteson on Christmas Day, \$8.30. (Summa \$51.41.)

For poor students in Springfield: By Past. I. L. Hirschmann in Arenzville, a portion of the Collecte at Christmas, for Stud. Karl Heyner \$6.00. By Past. Du- borg in South Chicago for Sondhaus of L. Häusler \$5.00.

For poor College - Schüler in Watertown: Through Past. Wagner in Chicago from the Young Women's Association in his. Parish \$20.00 for C. Huth.

For poor students at Addison Seminary: From N. N. in Echester as a Christmas gift for W. Müller and W. Bewik \$2.00. By Cassirer Simon: for poor students \$3.25, for W. Spubler and I. Wißbeck each \$5.00. Through Pastor G. Heintz of sr. Gemeinde in Crown Point, Ind., \$3.77. By Past. Müller in Echester for the 2 poorest students of the Jungfrauenverein there \$12.00. By Past. Brüggmann in Rodenberg from H. Gettsfeld \$5.00. From an unnamed person, into the collection bag of the parish Past. Müllers in Kankakee - aelrgt, \$10.00. By Past. Hieher at Matteson, Christmas Collecte in sr. Filialgemeinde, \$3.40. By Past. Piffels parish at Matteson \$10.50 for A. Bräuhahn. (Summa \$59.92.)

For the Emigrant Mission in Baltimore: By Past. Nachtigall in Waterloo vorz, sr. Gemeinde zum heil. Kreuz \$3.45.

For the Emigrant Mission: Dnrch Pastor Hieher at Matteson, from the bell bag of sr. Parish, \$8.00.

For old pastors: By Rev. Trautmann in Gower by G. P. \$1.00.

For the Sondhaus family: from Past. Roder's congregation in Arlington Heights \$10.00.

For Wittwe Nickel in Iron Mountain, Mo.: By Past. Pissel at Matteson by Wittwe Marquardt \$4.00.

For the deaf-mutes in Norris, Mich.: Echrist teaching collectives by Past. Müller in Kankakee \$2.50.

For the orphanage at St. Louis: By Past. Holst in Troy by N. N. \$5.00.

Correction.

In my receipt in No. 24. of the "Lutheran", Year 32, (page 191) "For poor students in Springfield" it should not read: "By Past. Engelbrecht" 2c., but: "Through Pastor Wagner in Chicago from the Jünglingsverein in sr. Gemeinde \$20.00 for Joh. Müller."

Addison, Ill, Jan. 15, 1877. H. Bartling, Kassirer.

Revenue to the Middle District's coffers:

(Conclusion.)

To the seminary household in Addison: From the Woman's Club in Toledo \$10.00. From C. Schreiber in Newburgh \$5.00.

To the College - Budget in Fort Wayne: By E. Schreiber in Newburgh \$5.00.

On the seminary budget in St. Louis: From Past. Schwan's congregation in Cleveland \$84.01. From C. Schreiber in Newburgh \$5.00.

To the seminary household in Springfield: by T. Schreiber in Newburgh \$5.00. Past. Pohlmann's Ge municipality a. d. Sinks \$3.75. Past. Mohr's Gemeinde bei Jngle- field \$5.00.

For heathen mission: From Mrs. Heineberg in La Porte \$1.00. Half of the mission festival - Collecte in Farmers Retreat \$29.32. Half of the mission festival - Collecte in Massillon \$9.80. From Mrs. Möller in La Porte \$1.00. From teacher Dreß' pupils in Zanesville \$4.00. Past. Dulitz's Gem. in Napoleon \$12.40. Wittwe Braun and son's that. \$2.00. L. 50 Cts.

Znr Hermannsburg Mission: By N. N. in North Dover \$1.25. A part of the Mission Festival-Collecte in De- fiance \$8.60. By Konrad Kammeyer \$1.00. Joh. Fischer in Cleveland \$1.00. By Unnamed in Marion Township \$5.00.

For inner mission: By N. N. in North Dover \$1.00. Past. Jüngel's congregation in Jonrsville \$12.06. By Teacher Meyn, missionary hours -'Collecte, 86 Cts. By the Women's Association in Aurora \$10.00. The Halste of the Mission Feast - Collecte in Massillon \$9.80. By Past. Zschoche's congregation in Marion Township \$10.25. Past. Knief's congregation in New - Dettelsau \$15.05. H. Berner in Switzerland County \$1.00. Of Rev. Bethke's congregation in Arcadia \$2.00. Past. Querl's congregation in Toledo \$6.00. Past. Hüge's congregation in Bremen \$4.59.

For poor students in St. Louis: From Past. Hüge's congregation in Bremen \$2.33. W. Schnute in Evansville \$5.00. Kindtauf - Collecte bei L. Kost" there \$3.00. From Past. Weycl's Drrieinigkeits - Gemeinde \$12.05. Of his St. Petri-Gemeinde \$4.95. Past. Krafft's 4 congregations \$6.79.

For poor seminarians in Addison: From Teacher Ries in Kendallville \$2.00. Wedding - Collecte at I. Barthel by Teacher Hafner \$10.65. From the Women's Association in Evans- ville \$8.00. From H. Jde there 50 Ets. A. Wegner in La Fayette for Wegner \$5.00.

For Stud. Ponitz in Springfield: From Past. Weyel's St. Petri-Gemeinde \$5.00.

For the Deaf and Dumb Institution: From Pastor Jüngel's congregation in Jonesville \$7.94. H chzeits - Collecte at the home of Mr. Hermskörfer in Fort Wayne \$11.20.

For orphanage near St. Louis: From Conector Bischoff at Fort Wayne \$20.00. N. N. at Aurora \$2.00. Wedding Collect at Bost's at Aurora \$2.50.

To the orphanage in Boston: By H. Meyer Ln La Fayette \$1.20. Mrs. Hofmann there \$1.00.

To the orphanage at Addison: Bon Albertine Haase at Fort Wayne 25 Ets. By Past. Krafft \$2.50. Wedding - Collecte at F. Mueller in Fairfield \$5.27. By N. N. in Sugar Grove \$5.20. By Teacher Mryn's school children at Cold- water and Columbia Road \$3.70. By I. Lerner in Mihawaka \$3.00. Ehr. Kr. in Past. Stubnatzy's parish \$2.00.

To the widow's fund: from Teacher Ries at Kendallville \$2.00. A. Erdmann at Logansport \$1.00. Mrs. White! at Trre Haute \$5.00. Past. Zagrls community at Fort Wayne \$13.04. Andr. Fuchs in Neu-Dettelsau \$1.00. Past. Hitler's parish at Pomeroy \$5.50. I. Sattler's parish at La Fayette \$5.00. By I. Schnaible there \$2.00. Past. Schmidt's parish at Liverpool \$11.00. Past. Seitz's congregation at Columbia City \$4.00. Wedding - Collecte at A. Stramp in Neu - Dettelsau \$10.35. By G. C. Scheiderer there \$1.00. Pastor Knief there \$2.00. Half of the Wedding - Collecte at Molthan by Past. Karrer \$5.00. By Past. Karrer in Bielefeld \$3.00. Past. Pohlmann's congregation near Bradford \$3.15. teacher Meyn near Fort Wayne \$2.00. widow Marie Reitz In Switzerland County \$10.00. past. Rupprecht's community at North Dover \$9.15. I. Lerner at Mihawaka \$2.00. Prof. Stellhorn at Fort Wayne \$8.00. Past. Fleischmann's congregation in Krndall- ville \$1.85. by A. Schuessler and I. Bahls in La Fayette \$1.00 each. A. Heyer there \$5.00. H. Schnaible there \$2.00. A. Fuchs in Neu-Dettelsau \$1.00. by Teacher Falch in Marion Township \$4.00. Past. Dulik' congregation in Napoleon \$14.87. Collected at Lange's wedding there \$2.83.

For Pastor Multanowski: From Past. Steinbach \$3.00. Mrs. Müsina in Adams County \$1.00. From 5 church members" in La Fayette \$10.00. Mrs. Schneider in Liverpool \$1.00. Prof. Stellhorn in Fort Wayne \$1.00. From Past. Mertz's congregation in Brownstown \$3.35. From A. Wegner in La Fayette \$1.00. N. N. in Past. Weyel's Trinity parish \$1.00. N. N. in his St. Prtri parish \$1.00.

For the congregation in Hudson, New York: By Past. Krafft \$1.00. Past. Leininger \$1.00. Past. Zagel's congregation at Fort Wayne \$11.89. A portion of the wedding collection at Finkheuser by Past. Krafft \$1.60. By F. Leininger Sr. 25 cts. Past. Bode's congregation at Fort Wayne \$7.33. Past. Hüge's congregation at Bremen \$3.05. From several members of Past. Stubnatzy's congregation \$16.40. G. Schnaible in La Fayette \$2.00.

For Rev. Nuff: From Rev. Schöneberg's congregation in LaFayette \$40.00. Teacher Ries in Kendallville \$4.75. Past. Jor in Logansport \$5.00. Bon quite a few members from Pastor Sttlmbach's congregation \$8.25. Prof. Stellhorn in Fort Wayne \$1.00. Past. Mertz's congregation in Brownstown \$3.35. N. N. in Past. Weyels Dreieinigkeits-Gemeinve \$1.00. N. N. in his St. Petri parish \$1.00.

For the congregation in Lawrmceburgh: By Past. Kraft \$1.00. Peter Leininger \$1.00. A part of the Hoch- zeils-Collecte at Fankhauscn by Past. Krafft \$1.73. By F. Leininger Sr. 25 Ets. Past. Bodr'S congregation at Fort Wayne \$5.40. Past. Hüge's congregation at Bremen \$3.00.

For the community in Amherst, Ohio: From M. Mohrhart in Pomeroy \$5.00. M. Mertz in Fairfield \$3.00.

For the Paducah, Kentucky congregation: from several members of Past. Ltubnatzy's congregation in Fort Wayne \$16.40.

Fort Wayne, Dec. 31, 1876.... C. Grahl, Kassirer.

The undersigned certifies with gratitude that he has received \$4.00 for the deaf-mutes from the schoolchildren of Mr. Schröder, a teacher in Okolona.

Norris, Jan. 15, 1877.

G. Speckhard.

To Pastor Wagner in Germany I have deducted \$159.60, - not \$159.90.

A. W.

24

Revenue To the Northern District's coffers:

To the syndicate treasury: Communion - Collecte of Pastor Senne's congregation 42.25. Addendum of Adrian 85 CtS. From Past. Hügli 42.00. A. Mittelbergrr in Saginaw 45.00. A. Weiß there 42.00. From the congregation in Amelith 45.62. Congregation in Sebewaing 47.70. Congregation in Grand RapidS 414.79. From Past. Koch 43.00. Bon of the congregation at Sandy Creek 45.45 and 43.90. By Past. Ernst 48 42. from Rev. O. Schmidt's congregation 46.00. from d. Wyandotte congregation 46.80. from Rev. Markworth 42.00. Christmas - Collecte in Frankenmuth 426.67. By Past. Hügli'S parish 420.70. From the parish at Port Hope 44.25. Parish at Grand RapidS 417.13.

To College-Hau Walt in Fort Wayne: From the communion coffee of the congregation in Adrian 48.00. By Past. Ernst 42.70.

To the Seminary budget in Springfield: Ans the communion coffee from the congregation in Adrian 48.00. From the congregation in Amelith 42.65. congregation in Manistee 45.00.

Znm Semtnar-HanShalt in Addison: From the comm. in Cold Watrr 44.00. comm. in Manistee 45.00.

For the Emigrants - Mission in New York: From the Women's Cafr of the congregation in Adrian 410.00. From the congregation in Frankenmuth 415.00. Thank offering from Mrs. A. Eichinger 43.00. From the congregation in Amelith O4.11.

For t he Em i gr an ten - M issi on in Baltimore: from t he congregat ion in Amelith 44.11.

For the Deaf and Dumb Institution: By G. L. Volkensdörfer 45.00. By the congregation in Blue Bush 41.32. Congregation in Big RapidS 43.22. Congregation in Richmond 42.90. By Past. Ernst 41.50. By congregation in Saginaw City 410.30. congregation in Manistee 414.00.

For poor students in St. Louis: From Mrs. R. Emmert in Hillsdale 4'2.00. From an unnamed 41.00.

For poor students in Springfield: By Past. Ernst 44.45. By the same for Lüdemann and Schenk 414.04. By the congregation in Rivcr Town for Heuer 42.00.

For poor students in Addison: From the Women's Association of the parish to Sandy Creek for Spuhler 4'5-00. From the same parish for Wißbeck 4'5.00. Through Past. Ernst O3.25.

To the widow's fund: From Past. Böling's congregation 415.80. G. Mohr 50 Cts. Praeses Fürbringer 4'4.00. pastor Arendt 45.00. past. Sievers 4'5.00. Past. Hügli 44.00. Proceeds from Past. Lemke's sermons 42.85. From the Women's Club in Adrian 45.00. From N. N. 41-00. wedding - Collecte at G. Rödel 414.60. DrSgl. at I. G. Grüber 417.35. From Mrs. M. Schmied in Monroe 42.00. A. Weiß in Saginaw 42.00. From d. congregation in Frankentrost 411.25. congregation in Amelith 44.50. From P. Kleemann 41.00. C. Kleemann 25 CtS. From d. Wittve Burk 25 Cts. From d. parish to Sandy Creek 44.25. From Past. Lrmke 44.00. from teacher Brinkmann 43.00. from parish at Sebewaing 47.21. from F. Auch 42.00. from parish at Kilmanagh 79 Cts. Parish at Unionville 41.40. Collecte at B. Wtek's wedding 47.26. By Past. Cook 45.00. by Past. Ernst 415.52. by Oauck. min. I. Walther 42.00. S. Abraham 4'1-00. past. Markworth 4'2.00. min. by M. Beyerlein 42.00. proceeds from Past. Lrmke'S wedding sermons 4'10.00. By Past. Hoyer by Schuhmacher 41.00.

To the building fund: From some members in Frankenlust 45.00. From the congregation in Frankentrost 45.05. Congregation in Amelith 4'2-75. Thank offering from A. Schruerlein 42.00. From the congregation in Manistee 48.00. By Past. Ernst 41.45.

For the orphanage in Addison: From Gustav Finzel in Monroe 50 Cts. His brother Karl 50 CtS. From the school children of teacher Onasch 45.20. P. Klremann 41.00.

For the Heathen Mission: Epiphany - Collecte of the congregation at Saginaw City 46.03. Desgl. of the congregation at Frankenmuth 415.85. From the congregation at Montague (for Hermannsburg) 42.40. From my school children 44.96.

For inner discord: From the parish in Nich- moon 43.67. Parish in Big RapidS 43.33. From the women's treasury of the parish in Adrian 410.00. From the parish in Lake Ridge 44.00. Wedding - Collecte at C. Schultheiss 47.50. From the parish in Hadley Hill 42.30. Parish in Monroe 46.02. Wedding - Collecte at H. Scherzer 45.25.; From the parish at Amelith 46.52. Wedding - Collecte at I. Berntbal 4'7-00. DeSgl. at L. Hupfer 4'2.00. From Klenk 42.00. From the parish at Manistee 410.00. Two Collecte from the parish at Nichville 410.25. From the parish at Alpena 44.45.

For the proseminar in Streden: From the congregation in Frankenlust 418.46. From C. Bieth 42.00. From the Young Men's Association in Monroe 41.25. By Past. Ernst 49.11.

For the orphanage at St. Louis: From A. Nickel in Frankenmuth 45.00.

For the hospital in St. Louis: From I. M. Förster 41.00.

For sick pastors and teachers: From Pastor GeyerS congregation in Serbin, TeraS (for Past. Jske): Baptismal Collecte by A. Schubert 4'3.25, by I. Nulischk 42.10, W. Leub- ner 41.90, A. Drömer 4'1.25, A. Urban 42.05, G. Wingert 42.00, Mother Ries 41.00. From Past. Lohrmann's congregation 49.00. From some friends in Frankenlust 45.00. From some members in Hadley Hill 42.60. From Kassirer Meier through Past! Hügli 4175.54. from the congregation in Wyandotte 43.35. congregation in Saginaw City 410.00. from Past. Lemke 45.00. by Past. Huegli'S congregation 48.00. congregation at Grand RapidS 418.66. congregation at Sandy Creek 410.00. by Past. Ernst 42.16. Vdn Past. H. O. Schmidt's township 49.75, by himself 41.00. By d. Township at Manistee 410.00. Township at Port Huron 46.00. Township at Grand RapidS 413.49.

For Past. MultanowSki: By Pa.i. Ernst 41-08.

For the community in Braver Dam, WiSc.: From the municipality in Sebewaing 45.00.

For the congregation in Hudson, New York: Vcil etlichen Gliedern aus Past. Lifts congregation 43.40. From the congregation in Frankenlust 49.24. congregation in Frankenmuth 4'14.65. congregation in Saginaw City 45.00. congregation in Amelith 42.64. By Past. Ernst 68 CtS. From the parish in Sebewaing 4'5.00..

For the congregation in WelleSley, Canada: From Past. Arendt's congregation 48.00. From the congregation in Adrian 410.00. congregation in Frankenmuth 414.37. congregation in Frankentrost 415.07. congregation in Sebewaing 45.00. congregation in Manistee 415.00. congregation in Monroe 412.59.

For Town Maine: From the Township at Blue Bush 41.35. Township at Sebewaing 45.10. Township at Monroe 412.59.

For the orphanage in Boston: By Pastor Ernst 416.00. By H. Saffran 41.00.

For the community in Paducah: From the community in Sebewaing 45.00. Community in Monroe O12.59.

Monroe, Jan. 14, 1877. i. s. Simon, Cassirer.

Report of the Preachers' and Teachers' Widows' and Orphans' Coffee from Jan. 1, 1876 to then 1877.

Coffee stock from lah e 1875	410.65
Bill of exchange returned from last year	25.00

Intake.

4 35.65

From the Western District

by Mr. Kassirer teacher O. Gotsch, contributions	288.85
by the same, Gifted	271.15
by teacher H. Reifert	2.00

by Pastor F. Nützet	4.50		566.50
From the Illinois District			
by Mr. Kassirer Past. H. Wunder, contributions	415.75		
by the same, gifts	559.95		
by N. N. in Beardstown, Ill	18.00		
by Pastor H. Pröhl	10.00		
			1003.70
From the northwestern District			
by Mr. Kassirer C. Eißfeldt, contributions and gifts	255.13		
by N. N. in Rechtster	45		
			255.58
From the northern district			
by Mr. Kassirer Teacher I. S. Simon, contributions	197.56		
by densriben, gifts	213.50		
			411.06
From the middle district			
by Mr. Kassirer teacher M. Conzclmann, contributions	237.00		
by the same, gifts	261.24		
by Hcrrn Kassirer teacher C. Grahl, contributions	13.00		
by the same, gifts	415.47		
			926.71
From the Eastern District			
by Mr. Kassirer I. Birkner, contributions	121.65		
by the same, gifts	245.05		
			366.70
Total revenue			3565.90

D. Issue.

Support to 28 preachers' and teachers' widows > nd their orphans	43355.00		
Expenses by shipping	4.50		
		Summa of the output	43359.90

Leaving standO 206.00

Thus, the faithful God has once again proven to be the provider of the widows and orphans, and has helped them beyond request and understanding. Glory and praise be to Jbm for everything! In the name of the widows and orphans sincerely thanking the dear donors

C. F. W. Sapper,

d. The general treasurer of the Preachers' and Teachers' Widows' and Orphans' Fund.

South St. Louis, Mo. in January 1877.

Note. Of course, only those monies are included here that were received by me within the specified period, but not those that were still in the hands of the district treasurers and were only handed over to me in January. These will be settled in the new year. Once again, I would like to ask you to give the money for the treasury to the District Treasurer, but the money for the orphanage near St. Louis to Mr. M. Estel in St. Louis. However, if one definitely wants to send me Tlons^ Orckcrrs, one should at least send them in the ?ost OLC-v "Kc-rM 8t. l^ouis", Llo., payable.

Distant gifts received for the church in Lawrencebnrgh, Indiana: Through Past. H. G. Bramer at JaneSville, O., 45.82. Through Past. E. Lenk of sr. BethlehemS parish in St. Louis, 413.00. AuS Past. A. WillnerS congregation in Chandlrrville, Ill, 43.16. By Past. Th. Wichmann in Farmers Retreat, Ind, 414.25. By Past. G. M. Zucker in Drfiance, O., 44.17. AuS Past. G. WangrinS congregation in Altamont, Ill., 45.20.

May God reward the dear givers for Christ's sake!

Th. H. Jäger, Rev.

Correction.

In the last invoice filing of the undersigned (see "Lutheran" No. 2), under "L. Synodalcasse, Einnahme," there is an error made by shifting an item of \$892.09 during addition. Instead of r

From the Middle District rc\$4308	.24
From the Illinois District rc	2918.06.
should read: Ans dem mittleren District rc\$3416	.15
Au- the Illinois - District rc	3810.15

E. F. W. Meier, Cassirer of the General Synod.

For poor students received from Mr. Lawrence Rank in Lonaconing, Md., \$2.00. From Mr. Fr. Helms in Newburgh, Ind. Kleist from the worthy women's club of his congregation in Washington, Mo., \$12.00. By Miss I. Ostmann from the worthy women's club in Memphis, Tenn. 10 shirts and 6 pairs of stockings. Through Pastor Sieck there for Stud. L. Schulze from the worthy virgins' association in his parish \$10.00. By Past. H. Fischer in Carver, Carver County, Minn. a collecte in the amount of \$6.00. By Mr. F. W. Robbert in Reed City, Mich. \$2.30. By Past. Weber in Benson, Ill, collected at the wedding of Hr. Hilwert HarmS', (sür Stud. Günther) \$10.70. C. F. W. Walther.

Received for the Lutheran Hospital in St. Louis with heartfelt thanks: From gray Pastor Weyel 1 quilt, 3 sheets, 6 head covers. From Ferdinand Goehring in St. Louis \$1.00. Mr. Past. Heintz's congregation in Crown Point, Ind. \$6.15. To Mr. Fester in St. Louis 1 barrel of apples and \$1.00. Mrs. Wittwe Otto \$1.00. From Miss Louise Peterin St. Louis \$2.50. To Mr. Past. Both in Mobile \$5.00. By the General Treasurer of the Synod \$75.00. From Mr. Waltke in St. Louis 3 bar soap. From Mrs. Schubarth, pot covers. Mrs. Breustedt \$2.00. Emma Polinsky \$1.50. Mr. Schwach in New Bremen, St. Louis, 1 barrel of flour.

F. W. Schuricht, Kassirer.

For the local seminar - library

received with thanks:

by Past. Köstering from the congregation in Frohna \$11.00. by Prof. Schmidt:

^l. Kekmickr, Dinosaurius Huris ssi. s. äissertatioires seiest"".

Klerckanr äs quutnor summis impßriis libri 3 Oon- tinuatio ^_e\$. 8tr "uelitii L 8sinur2Üsiseüii.

Danrpe, 8^uopsis üistorinis sasras st seelesinstiess.

A number of writings belonging to American Lutheran church and literary history.

by Mr. Pastor Z.: Nägelsbach, Hebrew Grammar.

by Mr. I. Birkner in New York: H. Fick, Es ist ein Gott.

M. Günther.

Received for poor students: Through Past. C. F. Liebe from his congregation for Stud. Gemeinde for Stud. Pennekamp \$8.50. By Past. Stärken vom Jungfrauenverein for Stud. G. W. Müller \$5.00. By Mr. Past. Gräbner from his. Parish in Saint Charles, Mo., \$5.80, from the Parish in Point Prairie \$4.05 for Stud. Borth.

G.

For poor students from A. Barlag in Cleveland (west side) 5 bust shirts, through Mr. Kassirer Simon \$27.75, received with thanks from Pastor I. R. and family \$3.00.

Springfield, Jan. 23, 1877.

H. Wyneken.

Get

since January 1, 1877 :

1. for the seminary household in St. Louis: From Mr. C. Schönnrberger in Jonesborough, Union Co., Ills., 5 pairs of boots for poor students and 2 tablecloths for the household. From Mr. Paul Gast in Baden, Mo., 5 gallons. Wine. From Mr. Schermann in Jefferson County, Mo. 1 bag of corn flour. From the valuable women's trust of the congregation of Mr. Past. Schaller in Red Bud, Ills, 3 quilts, 5 shirts, 3 pairs of stockings, 1 pr. gloves. Through Mr. I. H. Kühlenbeck of the Collinsville congregation, Ill, \$19.55.

2. To pay off the budget- Sch u l d.: By Mr. Kassirer E. F. W. Meier \$315.04.

Next to God the Lord sincerely thanking the dear donors St. Louis, Jan. 20, 1877, H. Jungkuntz.

Received at the Seminar - Haushalt in Springfield: From parishioners" at Dwight, Ill, et al. from Mr. Fried. Frühwirth 15 pieces of chickens; from Marie Frühwirth 1 salted shoulder. From Franz Thomä in Springfield 6 pieces of smoked beef tongues.

Correction.

In my last receipt ("Luth." No. 1, p. 8) eS must read: From Champaign, Ill, from Mr. Beiser 1 barrel of pickled cucumbers and 1 barrel of sauerkraut.

Springfield, Ill, Jan. 16, 1877.

G. Peacock.

Changed addresses:

urZü, Oxaukss Oo., ^Viss.

Rsv. Simon 8uss8, "VViusüsstr, Duetts Oo., Dsxas.

Hsv. ^Vm. "Neither, Lox 42, ^Vausau, Marathon Oo., ^Vis.

The "Lutheran" is published twice every month for the annual subscription premium of one dollar and five and twenty cents for the outside signers, who must pay the same "out and send in the postage, which is 10 cts." - In St. Louis each individual number would be sold for "eh" Len

Only letters containing information for the paper will be sent to the editorial office, but all other letters containing business, orders, cancellations, etc. should be sent to the address: v. L. "rtd" I, Oor. vk hitamt 8street L Indian" brenne, 8t. I.onis, lo., to be sent to. -ÄnDeutsch- land "st this" sheet, " obtain through ZuftuS Naumann"" Bookstore yes Dresden. .

Volume 33.

Dr. Martin Chemnitz.

This year we celebrate the anniversary of the completion of the Formula of Concord, the glorious confessional document of our church, by which the doctrinal controversy that had broken out after Luther's death was settled and true unity (Concordia) was given to the church. It will therefore certainly be desirable for the dear readers to be made acquainted with the noble men whom God used for this high work.

Among these men, as in general among the Lutheran theologians whom the Lord gave to the Church after Luther's death, the most important is Dr. M. Chemnitz, without whom, to speak humanly, the work of Concord would not have come about.

Martin Chemnitz is descended from an old noble family, which, however, already in the 13th century saw itself prompted to leave the homeland (Hinterpommern), to move from the castles to the cities, to abandon the nobility and to engage in bourgeois trades. His father was a clothier in Treuen-Brietzen in the Mark Brandenburg. Among the three children born to him, Martin was the youngest, born on November 9, 1522.

Chemnitz himself wrote a history of his life "so that the children and descendants of him and his arrival and how miraculously and graciously the pious God led him through the time of his life" might know something. We therefore rightly follow these faithful communications as far as they go (1555).

His teacher Laurentius Barthold soon discovered in the boy "a peculiar ingenuity" and exhorted his mother to keep him in school and to appoint him to study. "Now," he writes, "a peculiar case happened. ... I was in my grandfather's house and had to go over a small booklet that was floating through the city. But I missed it and fell into it. And although I got no damage to my body, because the neighbors soon rescued me, but from the fright that followed (which had not been before) I began to stammer or stutter very much, so when I should speak something, that I could not make a word and not four words unuttered.

stammering. Mother was very sad about this and often talked to the schoolmaster that this would not serve for studying. Now it was a strange thing: the accident did not prevent me from reading, but I could read a whole page without stammering; therefore the schoolmaster gave me good hope, because it was not innate, it would change, as it did, praise God! But in childhood the stammering lasted for three or four years. Due to the aforementioned fright, I also got up in my sleep and left; but this was soon reversed. As for the customs of childhood, my relatives and peers often found me lost afterwards, that I would not have wanted to play with other children in the streets, but would have been quiet and to myself, sat down in a little corner and had my own game, and talked to myself.

On the urgent advice of the teacher, the mother - (the father had died in 1533) - sent the boy, who was about fourteen years old, to the trivial school in Wittenberg, where she had relatives. His stay in Wittenberg, however, lasted only about half a year and was, as he himself assures, "without special fruit", but it was a breath of fresh air for him "to see the excellent men and to hear Luther in the sermon". At home, he attended school again and practiced his Latin proficiently. His teacher, however, thought it necessary for him to attend an external school. "But," he writes, "the brother was hard and unwilling against it: he should work and I should eat! So I had to leave school in 1538 and was supposed to help with the cloth maker's trade. But I had no desire to do so, nor did I do any good. Then I was told that I should think of another trade, but I could not think of one that I would like... I also asked other people that I should come back to school. But the answer was always: "It costs too much! When he was close to giving up hope, relatives from Magdeburg came to visit. Hope was rekindled. He went into his closet and wrote them a Latin letter in which he expressed his heart's desire, and also added a lateinical verse. "Because they now," he reports, "were able to find an ingenium that would have liked to be gone, the pious man Petrus Niemann in particular took care of me with all fidelity, persuaded my mother that it should not cost much, and that he would bring me a free table and also sponsor books. Which he also did for me with all his faithfulness. For, according to God, I have to thank the same Petro Niemann in particular that I am able to return to my studies. After he had studied diligently for three and a half years in Magdeburg, he was ready for university. He was already looking forward to being able to attend the academies when the cries of his own, "It costs too much," again reached his ears and destroyed his joy. So he temporarily took on a collaborator role at Calbe and taught Latin and Greek there from St. John's Day 1542 to Easter 1543. He would have liked to stay longer in Calbe, but he was drawn to the university. With the money he had acquired, to which his mother had added something, he went to the university in Frankfurt, where a relative of his was a professor. "However," he writes, "when my money was used up, I had to think of another service, and it happened that the schoolmaster left Frankfurt in a small town called Writzen on the Oder, where there is a large fish trade. I got the same job in 1544 and was there for a year and a half. Here I bought many authors and read them diligently. Now this was quite a service, because the clerkship in the fish customs was annexed and ways and means were suggested to me that I could have stayed there, and my brother advised me very much to do so. But my thoughts were still far away. Therefore, because I had colligated some money in the service, I went to Wittenberg in 1545.

Since he did not study theology here in Wittenberg, but mathematics and other things on Melanchthon's advice, he heard Luther only on special occasions. "At that time, I also heard Luther in his lectures, sermons and disputations; but because my mind was directed to other things at that time, I did not listen with the attention it deserved. The Schmalkaldic War drove him from Wittenberg and he went to the recently founded university at

Königsberg. With a maternal support of 20 Thalers, the largest sum he ever received from his family, in his pocket, he set out and arrived there in May 1547. In addition to his studies, he taught some young Polish noblemen, and later took a rector's post at the cathedral school. He was one of the first to become a master at the new university. In the small town of Salfeld, where he had retreated because of the plague, he diligently studied Luther's postils. God, who wanted to make him a blessed instrument in his church, now drew his heart more and more to sacred theology and also gave him the opportunity to study it proficiently. The Duke of Prussia, with whom he had made himself popular by publishing calendars, appointed him librarian of the princely library. "I consider this," he writes, "the greatest good fortune that God has given me at the time of my studies. For until now I had rambled about in various lectures and manifold studies without having made a firm decision on which study I wanted to throw myself exclusively.... When, under the guidance of God, I was provided with a rich stock of books in the ducal library, I devoted myself entirely to theological studies.... I diligently used this wonderful opportunity to study in the *library* for three whole years, and at the same time I had the best days of my life. For from the duke I had table, apartment, wood, light. Clothes and a family's entertainment; at the Burgrave's, on whose children I had a great deal of attention, my table was splendid; there the chancellor, the marshal and the most distinguished councillors ate; with them I had great favor, received gifts, had nothing to do, but studied with pleasure. Thus he acquired theological knowledge of such scope and thoroughness as could not be found in any of his contemporaries. But he was not to stay here either. In 1549 Andreas Osiander *) appeared in Königsberg with a false doctrine of justification. Chemnitz could not remain silent about it, but had to stand up against him. The followers of Osiander tried to disgrace him with the duke, but they did not succeed. However, since the duke favored Osiander and "the clamor of Osiander became more and more burdensome," he took his leave toward the end of 1552 and went to Wittenberg, richly endowed by the duke. Here he first taught philosophy and had to examine those who wanted to become masters. Later, at Melanchthon's request, he gave theological lectures on his *loci*, i.e., doctrines of faith. There were so many listeners that Melanchthon had to assign him a larger lecture hall, which remained full until the end. In the fall of 1554, through the mediation of an old friend from Königsberg, the Brunswick superintendent Joachim Mörlin, he received a call to be coadjutor (assistant and prospective successor). He recognized the call as a divine one and accepted it, to the great distress of the Wittenbergers, who tried to keep him in every way. On November 25 he was ordained by Bugenhagen, on November 30 he left Wittenberg "with honorable escort and praised testimonies" and arrived in Brunswick on December 4.

The effectiveness of our Chemnitz in Brunswick . was an exceedingly beneficial one, extending far beyond the

This Osiander would have liked to play Luther after Luther's death; his speech was: "The lion is now dead, he wants to deal with the remaining rabbits and foxes."

The pastor's office extended to the borders of Braunschweig. Soon after taking office, he opened theological lectures on Melanchthon's *loci* for the pastors, so that they might be properly encouraged in teaching. Later he combined the lectures with public disputations. His superintendent was so pleased with this that he burst into tears of joy at the first one and thanked God for letting him experience the day, since this custom, which was otherwise only common at universities, had also been introduced in the city and church of Brunswick. Chemnitz was very serious about his preaching ministry, he spent a lot of time and faithfulness on the preparation of his sermons; for the preaching ministry was considered to be the most important and greatest ministry. With his superintendent he stood in the sweetest harmony. Both worked together so that God's name would be sanctified through pure teaching and godly living.

In 1566, Mörlin and Chemnitz were both given a vocation to Königsberg by their old patron and friend, the Duke of Prussia. When, after the refusal of the council to let them both go, the duke made further representations to the council, the latter allowed them to go to Prussia for a quarter of a year in order to

arrange the church system there. After they had completed their work, the duke tried in every way to persuade them to stay, but in vain. A month later, the duke renewed his request to the council for the release of both theologians. After long negotiations, the council finally agreed to dismiss Mörlin if Chemnitz promised to take over the superintendency. The latter requested time for reflection and asked the pastors to exhort the people in all churches to faithfully and diligently command this matter in common prayer to the dear God. In the following days, Chemnitz was urged not to resist God's clear will any longer. Then Chemnitz declared that he would stay if the ministry, the council and the church leaders promised him the fulfillment of some conditions. He demanded of the preachers that they be united not only in doctrine, but also in the rejection of false doctrine; that the colloquium (the conference) be diligently attended by all pastors, that they not be allowed to separate themselves; as he was then quite intent on discussing everything with them together; The superior should be at liberty, if he finds fault with one or more of his fellow pastors, or if he is concerned about office or life, privately or in front of the whole Colloquio, to act mildly or with due seriousness, while he himself would also like to be told. "Thus, by God's grace, we would build the church rightly, if in our Colloquio we would not only talk about other people's shortcomings, but also inquire about ourselves, what would be necessary for improvement. That I should be held in high esteem, I do not desire; only that nevertheless the office could not be properly conducted if the brothers did not want to present the owed honor and obedience to their superintendent." He demanded of the council that they allow the preachers to remain untroubled in their confession, to present pure doctrine, to condemn false doctrine and to conduct their ministry according to God's word and command, not only with regard to the teaching office, but also with regard to the penal office, and that they not hinder church discipline, that he will keep the Colloquium, which is important for the godly unity of the whole town, that the school inspection is and remains with the Superintendent and Colloquio and that the election of a Coadjutor is not without the knowledge, advice and consent of the Superintendent.

superintendents. Finally, the lords of the castes and the deacons shall be the fathers of the preachers, and shall show them all kindness and favor, so that the preachers, in their difficult office, may have comfort from their lords of the castes at all times. They shall diligently take care of their preachers' households so that they do not suffer any hardship; the deacons shall demand the preachers' testimony as to whom alms are to be given, and shall not refuse the preachers' intercession for the poor. When the general colloquy is held, the caste lords should diligently come together and help to discuss the matter.

All punctualities were approved by those concerned, as well as by those "who were otherwise used to demand on behalf of the congregation", and Chemnitz was publicly introduced as superintendent on Oct. 15, 1567. The separation from Mörlin, who now moved to Prussia, was difficult for him. On the other hand, the people of Brunswick were pleased that they could keep Chemnitz, and they tried in all kinds of ways to show their gratitude. At his expense, the city council sent him to Rostock to obtain a doctorate in theology, which was conferred upon him in the most honorable manner on June 30, 1568.

Just as Chemnitz did not let up on any of the demands presented to the council, he also made it his own business with tireless diligence to comply with what he had outlined for himself and his colleagues in the submission to the council. There was brotherly harmony between him and his colleagues. The colloquia, i.e., the meetings of all preachers of the city, in which they discussed religious and church matters, were held diligently (every 14 days). He took care that the pure doctrine would flourish in Brunswick, that false doctrine would not be allowed to enter, and that the pure doctrine would be adorned by godly conduct.

On one occasion, some of the council members declared themselves against the implementation of church discipline. An adulterer had been expelled from the city for two years. After this punishment had been commuted to a fine and the adulterer had been allowed to return to the city, the preachers demanded that the adulterer also renounce the offense in the church community. He refused, however, and declared that he would only do so if he was ordered to do so by the city council. On behalf of the city preachers, Chemnitz now gave the council a detailed report on the handling of church discipline, with what diligence and modesty it was conducted, and how necessary it was. He referred to the church order, which had been accepted by the entire congregation with one accord and in which it says: Those who sin in public should reform; item: The judgment of the Christian ban should be passed on them in the name of the congregation from God's word. He also reminded him of the promise he had made to him before accepting the superintendency.

This statement resulted in the council declaring that church discipline "is persequit for the betterment of the church as cheap, Christian and necessary". The adulterer now appeared before the Colloquium, but defiantly and defiantly, accompanied by four men. Chemnitz, who spoke, treated him so kindly that his four companions fell away from him and he himself came to Chemnitz the following day and declared that he recognized his guilt, that he was sorry for it, that he had been stirred up by others; he would gladly testify that the whole procedure with him had been Christian, reasonable, and useful and necessary to him.

When the Rector of St. Catherine's School, M.

Matth. Bergius, fell for Calvinism and rejected the Concordia formula, Chemnitz brought the matter before the entire congregation as the last and highest court, and Bergius had to repent and publicly recant.

At the beginning of the year 1568, at Chemnitz's instigation, it was publicly announced from the pulpit that the women and virgins at the celebration of Holy Communion should not be dressed in gold, silver, diamonds and pearl jewelry, but should appear in black and white robes, as is customary at funerals, to show their true penitence and humility, and such admonition was gladly and willingly obeyed.

He also succeeded in bringing order in matrimonial matters. There had been cases in which strangers, after a short stay in the city, had registered for copulation and it later turned out that they had left their spouses or had become engaged against the will of their parents. To prevent such misbehavior, it was decreed that such persons, who were not citizens, had to report to the mayors and the pastors before the banns and the copulation and to declare by reliable testimony that they were free and unmarried, had parental consent and were not in any family relationship that was to be counted among the forbidden degrees. These are only individual examples. Rehtmeier says: "almost all good institutions in the church affairs of this city are to be thanked to the good Chemnitio".

More and more the people of Brunswick recognized the truth of the word that Mörlin wrote to the council from Königsberg: "E. E. let the small but great man, my dearest friend and godfather, Doctor Chemnitzium, be faithfully recommended to you, and do not doubt that in him and the whole Colloquio she has the highest treasure that God can give you".

The news of Chemnitz's great gifts, namely his governmental talent and his erudition, soon spread beyond the borders of the city of Brunswick. The most urgent and honorable requests came to him, but he had to refuse them. On the other hand, the people of Brunswick allowed him, upon request, to travel here and there in order to establish the church system and to settle disputes. And in this respect he was often called upon. Thus, in 1568, Duke Julius of Brunswick summoned him to Wolfenbüttel to discuss with him the implementation of the Reformation, which had been held back until then under his strictly papist father. According to a report published by Chemnitz in conjunction with Dr. Jac. Andreä and Petr. Ulner, all preachers of the country were summoned to Wolfenbüttel to be examined by Chemnitz and Andreä. They found at least half of the parishes occupied by paid tenants, of whom only a few were examined and ordained. As soon as the first necessary arrangements had been made for the church system, the duke turned his attention to the school system. Chemnitz was especially active in the founding of the university in Helmstädt: he had to draft the statutes, propose capable scholars 2c.

Chemnitz's most important beneficial external work, however, is without a doubt his contribution to the adoption of the Concordia Formula. The Swabian formula designed by Jac. Andreä was revised by Chemnitz into the Swabian-Saxon formula. During the reworking of this formula to the Torgau formula

In addition to Andreä, Chemnitz again wrote most of the books, and when the Concordia formula was completed in Bergen Monastery, he was one of the most influential and active editors. He was present and active at sixteen conventions that were held outside of Brunswick in matters of the Concordia work. Furthermore, we refer to this year's preface of the "Lehre und Wehre" (Doctrine and Defense) and to a soon to be published booklet, in which the epitome of the Concordia formula will be annotated and also a history of it will be given; which booklet will probably be acquired by all our readers.

Chemnitz also rendered outstanding services to the entire church through his writings. From his lectures on Melanchthon's doctrine of faith, which he had begun in Wittenberg and continued in Brunswick, came his *loci theologici*. Besides his Evangelische Harmonie, a masterly interpretation of the four Gospels, which was continued by Dr. P. Leyser and Dr. I. Gerhard,*) his main work is probably the *Examen Concilii Tridentini*, Prüfung des Tridentinischen Concils, in which he refuted the papist heresies pronounced in the resolution of the Council with God's Word and proved from history how these heresies gradually arose**). This work aroused general admiration because of its thoroughness, even among the papists. A Cardinal said against the Lüneburg envoy Götzen: There was one among them (the theologians of Germany), called Martinus Chemnitius, a teacher of the church at Brunswick, whom he considered the most distinguished among the German theologians; he had written the *Examen Concilii Tridentini*, from which it can be sufficiently seen that many terrible errors had crept into the church through the negligence of the bishops; otherwise there had been no one among the German theologians after Luther's death who had done more harm to the Roman church than Chemnitius with his writing. Other exceedingly splendid, important writings are those on the two natures in Christ and on the Holy Communion. In addition, he has written many other learned and useful writings, tracts, shorter treatises, and expert opinions, e.g., on the question, "How a Christian conscience, when money is spent on interest, may keep itself according to God's word?" - at the instigation of a noble gentleman, Asche von Veltheim, for whom legal opinions in a matter concerning conscience were not sufficient and who wanted to be instructed about this also from God's Word. A rich but extremely rare treasure is his Postille, which Melchior Neukirch compiled from his sermons and to which Dr. P. Leyser wrote a preface; likewise the Historia der Passion Christi, compiled by the same Neukirch from his sermons.

Chemnitz was thus a restlessly active man; but he did not do it to chase his own honor; he was a godly theologian and he used all his gifts for the service of God. Scholars who seek to discover all kinds of flaws in orthodox theologians and have all kinds of things to blame must leave Chemnitz's godliness untouched and admit that he was only concerned about the cause for which he spoke and wrote, and that he was not a theologian.

An excerpt in German, containing the interpretation of the Sunday and Feast Day Gospels has been published here in 7 volumes and is available from our agent. Price \$10.50.

A part of this work in German translation has been published by Mr. L. Volkening here. Price \$1.50.

that was the cause of God. As great as the admiration was that he received because of his great erudition, his knowledge of languages, his knowledge of the writings of the church fathers, because of his clear, thorough, orderly presentation, his mature judgment, his wisdom and prudence, his agility, his gift of testing minds, his gift of organizing the church system, - he did not exalt himself, he remained humble. He had God's honor and the church's welfare in mind in everything he did. Therefore, he was zealous for pure doctrine and godly life. He did not forgive the slightest bit of truth, he was not afraid to tell the truth even to the high and mighty of this world. He confessed and did not deny.

The word of the apostle: "Godliness has the promise of this life also" was also fulfilled in him. Among the earthly gifts of his God was the great reputation he enjoyed in the entire Lutheran church of his time, which even his opponents could not deny him; to this also belonged the many, many proofs of love and gratitude with which his friends, especially the people of Brunswick, the most respected princes, e.g. the

Duke of Prussia, showered him, a lasting health 2c. In addition, however, there was no lack of the holy cross, so that God draws his lovers.

Joy and sorrow were faithfully shared with him by his companion in life, Anna, to whom he married in 1555. He experienced joy in his children. Three of them died in early youth.

After our Chemnitz had worked himself tired in the service of God, the voice of the Lord came: "Go in, you pious and faithful servant, to the joy of your Lord. Since 1583, the decrease in his strength no longer allowed him to give public lectures and catechism sermons. His feet failed him more and more, it became impossible for him to attend the usual place of the Colloquium in the Church of the Brethren. The meetings were therefore moved to the vicinity of his home. Since climbing the stairs exhausted his strength, from 1584 the preachers met in a local on the ground floor, and since even this way was too exhausting for him, in his house, so that he could preside over the church affairs as long as possible. After he had let a deputy take care of his office for some time, he resigned from it completely on September 9, 1584, when his memory also became weak and speaking became more and more difficult for him. The year 1585 was still a year of suffering for him, and in Lent 1586 he felt that the time of his departure was near. On the Thursday after Easter a violent attack of fever threw him on the death bed. Two of his brothers in office read him passages from the Bible, namely Psalms, which comforted him in his pain. After partaking of Holy Communion, he broke out into the sigh of Tobias: "Alas, O Lord, show me mercy, and take away my spirit in peace; for I would much rather be dead than live." Calmly, without grumbling or complaining, without impatience or contestation, he lay there, almost not stirring hand or finger. Full of life, but comforted and under the prayers of the bystanders, he passed away at midnight on April 8, 1586. The next Sunday, April 10, his funeral took place, distinguished by an accompaniment "the like of which had not been seen before". His coadjutor Zanger preached a memorial sermon on his favorite verse Gal. 2, 19. 20:

"I died to the law by the law, that I might live unto God; I am crucified with Christ; I live, yet now not I, but Christ liveth in me: for that which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." There was great mourning throughout Germany, especially in Lower Saxony, but most of all in Brunswick.

We thank the Lord of the Church for having given this excellent worker to His Church and for having bestowed so many benefits upon it through him, and that He still allows us to enjoy these benefits.

G.

(Submitted by Dr. Sihler.)

On the ecclesiastical situation in Germany.

(Conclusion.)

But after this digression, we return to the Bavarian so-called Protestant state church and its pastors, who are well-disciplined from above. How now? Does the pressure consist solely in the fact that they are not allowed to exercise the rights and duties of the pastor with regard to absolution and the Lord's Supper according to Christ's command and order in their full scope, as if they themselves did not have to give an account of the souls entrusted to them, which were bought at great cost by Christ's blood? Is it only the binding key that has been unlawfully snatched and stolen from them? However, this act of violence would already be strong enough to provoke their resistance and take it to the extreme, if they had a conscience sharpened by and for God's Word and therefore had a core and marrow and were ecclesiastical characters, like so many of the Lutheran pastors in the 16th century.

But no! They must do or leave many other things, which are just as much against God's word, and therefore also against faith and conscience. As already indicated above, they may not reveal and punish the papist and reformed doctrine, be it ever so much in a factual attitude, in truth and justice and without interference of personal passion and carnal zeal. And in this prohibition they are expected to be indirect promoters of the pernicious and reprehensible ecclesiastical union. But what is this but a lie and deception of the wretched Satan in the 19th century, to make people indifferent to the unity and purity of the beatific evangelical, i.e. Lutheran, doctrine under the pretense of love, and to hand them over either to churchlessness or to the fanatic churches or to his first-born, the pope, in short, to vigorously promote unbelief or disbelief?

Furthermore, Lutheran deans are obliged by the consistories to ordain Reformed preachers and appoint them to their office. At least this was the case in the past. But what does that mean? They bind these preachers to faithfully and conscientiously preach the soul-destroying heresy of the reformed church. In doing so, however, they actually deny the pure evangelical confession of their own church, which for three hundred years and more has fought the many dangerous heresies of the Reformed Church, albeit in vain, so that there is no doctrinal union between the two churches. What do the Lutheran deans do in such an endeavor other than to strengthen the deceptive, curse-worthy regional church union, without the true union in faith,

Doctrine and confession exist? Should not these deans, if they were not blind watchmen and mute dogs in their part, renounce obedience to His Majesty and the Consistory and not carry out such an act contrary to the confession? But where are they who would do that?

Furthermore, the Lutheran pastors are required by order and regulation from above to offer Holy Communion also to Reformed persons, as those who live in their parish. Thus, the pastors are required to offer Christ's body and blood in bread and wine to those who, as Reformed, say with their church: bread is bread and wine is wine. Is this not an abomination that cries out to heaven? If the pastors on the average had not such a dulled conscience here too, if they had fear of God and his word, if they were not sold like slaves under the human commandments of their ecclesiastical superiors, but unfortunately with their will - they would not obey and rightly put on the saying here too: "One must obey God more than men." But where are they who would do so? If they wanted to do justice to truth and love at the same

time, they would have to declare to their consistory that they would only serve Holy Communion to those who were originally reformed, who, after thorough instruction from God's Word and comparison of the Lutheran and Heidelberg Catechisms with this Word, would have acknowledged and confessed the Scriptural error of the latter and the Scriptural obedience of the former, and at the same time that by partaking of the Lord's Supper from their hands and in the midst of their congregations they would actually leave the Reformed church and enter the Lutheran one. For truly, where there is no love of truth, there is no truth of love. - —

Furthermore, the pastors must, in obedience to the royal church regiment, bless and confirm marriages in the name of the triune God, which God has decidedly forbidden in his word 3 Mos. 18. and 20. by virtue of a generally binding moral law. It is not surprising that the state, from its worldly point of view, disregards this. But it is disgraceful and reprehensible that the church regime - usually calling itself "the church" in its decrees, as the pope is also wont to do - does the same, and permits all kinds of marriages forbidden in the holy scriptures without further ado *) or dispenses them for money. But of course the church regiment is "the royal" and therefore it doesn't miss anything that also here it is against the will of God.

tes obeys the will of the sovereign as head bishop; for his conscience is not caught in God's word, but in the heart shrine of "His Majesty" and his "supreme resolution".

And now the pastors? Well, how could they obey other than "the church"; because their conscience is again caught in the decrees and commandments of their church regiment. So here, too, superiors and subordinates strike God's word much worse in the face than that servant of the high priest strikes the Lord Jesus.

Furthermore, "the church", i.e. the church regiment, commands the subordinate pastors to otherwise copulate also such people, who have been judicially violated against God's word.

*) In F., for example, Father St. already has the third sister as his wife, after the first two had died, and no one takes offense at this; yes, according to the liberal and humanistic views of the prevailing spirit of the times, everyone certainly finds it very clever and sensible of the Father and very loving and praiseworthy of his present wife that she is now also a mother to her nephews and nieces.

are separated. Our Lord Christ allows Match. 19. only allows one reason for divorce, namely fornication; for the guilty party naturally breaks the marital bond and the innocent party is not required, as the pope tyrannically interprets it, to remain celibate. Likewise, according to 1 Cor. 7, if he is left unfaithfully and the guilty party does not return, the innocent is not barred from reuniting. All other grounds for divorce are contrary to Scripture and therefore sinful, although the secular authorities have several from their point of view. If, for example, the latter divorces spouses for the sake of anger, in order to prevent greater civil and moral evil, such spouses are not divorced before God, according to the judgment of his word, but are still united in marriage.

What, then, does "the church government" do when it orders its pastors to copulate such people with others and to say over them: "What God has joined together, let not man put asunder"? It outwardly tears apart the marriage that still exists before God. And the pastors? Here, too, they prove to be righteous consistorial servants, but unfaithful servants of Christ, blessing adultery and at the same time blaspheming God's word in the ungodly application of that saying. None of the better-minded who preach Christ denounce obedience here either.

Finally, there is the unchristian oath of service that every pastor has to take. It reads: "I swear allegiance to the king, obedience to the law and observation of the state constitution. I swear to fulfill my official duties faithfully and with conscientious accuracy, according to the instruction given to me and the existing church order, as much as I can.... All this I swear and vow, so help me God and his holy gospel."

According to this oath, the pastors of the state church have sworn to "the existing church order". The preceding proof in this essay of mine has sufficiently shown the reader how grossly these statutes of the church regiment, which go out in the name of His Majesty the King and form "the existing church order," contradict the word of the heavenly King, Jesus Christ, in many ways and are therefore also contrary to the confession of the Lutheran Church; for these statutes repeatedly command what Christ forbids and forbid what Christ commands, as is clearly evident from the above.

But where are the pastors who confess Christ in the pulpit and yet actually deny Him in their unchristian obedience to the commandments of their ecclesiastical superiors, which are contrary to Scripture and confession?

Some complain and sigh about it. Some even speak of "a thorn in their heart", "of a heavily beaten conscience" as a result of this oath of service, of an "unbearable yoke"; one honestly confessed that it was also "the bread bag" that was holding them back in the national church.

Are they not wretched people who, against their better knowledge and conscience, remain in the Babylonian prison of the state church and still bend their necks under the servile yoke? Is it not unbelief, fear of man and bellyaching that keeps them from leaving this prison and breaking this yoke? For fines, imprisonment, persecution

They do not have to fear expulsion from the country, as happened to the faithful Lutheran pastors in Prussia in 1832. What does their lamenting and sighing help them? Will their sore consciences be healed? Do they not still consent, as obedient servants of the consistory, to the commandments of their ecclesiastical superiors that are contrary to Scripture? Is not this their lamentation and sighing a judging testimony against themselves, as those who have no courage of faith and confession to throw off the unworthy fetters of the royal Bavarian church regiment and as freed servants of Christ to serve this their spiritual and eternal King according to the rule and guideline of his word in his church, after they have of course first repented and revoked the unchristian oath of service? But as long as they obey their earthly prince and his authorities in the above-mentioned matters, contrary to the will and word of their heavenly King, it is hardly conceivable that they, as pastors "with a smitten conscience" and with "a thorn in their heart," can proclaim Christ, the Crucified and Risen One, from their pulpits with joyful opening of their mouths and with proof of the Spirit and power. And how could they, who deal with their own consciences so shamefully and lasciviously, as faithful and wise pastors sufficiently report the consciences of their parishioners, especially in difficult cases, from and according to God's Word? Woe to those who die in this state without repentance and correction; they will not reap the praise of faithfulness from the mouth of the King and Archpastor.

It is difficult and painful to lament that Pastor Löhe, who in 1849 with his friends initially took a stand against the unjust practice of the Lord's Supper in the Bavarian state church and submitted a petition for its abolition to the church regiment and naturally received a negative decision, refrained from continuing to fight the good fight of faith. He was content with the fact that he and his friends were given a free hand and a blind eye in many matters. Nevertheless, he knew very well that he still remained in the unionist communion and thus also church fellowship in the national church; *) also the serious damages and corruptions of the national church were hardly hidden from him, which are thought of above. In 1850 he wrote: "If the damage proves to be incurable after application of the necessary means, then it is time to leave. (Unsre kirchliche Lage, p. 68) But he and his people remained calm in the national church, although in the course of the years not only the damage of the unrighteous communion and church fellowship, but also the other gross damage and annoyances proved to be incurable. He wrote in 1863: "There is nothing left for us but to lay down our arms and lament." Yes, he even advised his followers from the congregations of other churches, "since even the better pastors would be transferred or would die, to finally take the sacrament also from Mengerian pastors (i.e., those pastors who also administer Holy Communion to Reformed people). (Expert opinion, p. 25. ff.) How then? Is such abandonment of the struggle, such complaining and evil

*) He himself writes about this: "We remain in a community that again has fellowship with false teachers." (The Bavarian General Synod of 1844, p. 42.) Similarly, in 1851, he and his friends write: "Is not every altar at which our fellow believers receive the Sacrament also our altar? Can we not also receive the Sacrament at each one?" (Declaration of several clergymen etc. p. 11.)

not itself exceedingly miserable, regrettable and repugnant? It is true that we as a synod must always be grateful for what Pastor Löhe has done for us; for at the time when he was teaching in harmony with us, in accordance with the church confession, he and his friends, in brotherly love, provided us abundantly with faithful, church-minded young people in our seminaries, as well as with books and money; Indeed, the entire German Lutheran Church in America owes him a great debt of gratitude, since he, in the aforementioned manner, showed himself so zealous for its founding, preservation and expansion "in the labor of love".

But for this very reason two things are all the sadder and more painful to us. One is that in 1850 Pastor Löhe left the simplicity of the Lutheran confession according to the Scriptures and in the doctrine of church, office and regiment became too slanted towards Rome. The other thing is that as a result of this he became more and more tired in the good fight against the royal church regiment for the right of this confession and its actual realization in church practice (especially the practice of the Lord's Supper), even became paralyzed and remained with his friends in the Babylonian state church prison. Note the words just written: "as a result of this." For whoever departs from the pure evangelical, i.e. Lutheran, doctrine, which he had formerly professed and confessed, and falls into doubt or error in one way or another, his conscience is decisively damaged and injured, his testimony for the truth still available to him and its realization in church practice becomes more and more dull and weak, and his salt finally becomes stupid.

Only those who persistently hold on to the pure Protestant, i.e. Lutheran, doctrine in simple faith also have the persistent courage of confession and witness. Such a person is not moved to lay down his arms even by the persistent resistance of the prince-bishop church regiment. If the just demands of the scriptural and confessional testimony are not accepted, then "it is time to go out," as Pastor Löhe first said. If he and his followers had stayed with it, things would probably be different and better in the Protestant Church in Bavaria. There would then already be a more united, also spatially connected group of faithful witnesses of teachers and listeners, which the Lord would then certainly increase and strengthen more quickly.

Thus, however, the reverse has happened and Löhe's own prophecy has come true, since he wrote in 1863 in his paper: "Gutachten in Sachen der Abendmahlsgemeinschaft", p. 47: "To make the misery full, nothing was missing but that we too would become lukewarm and lethargic, tired and weary of the miserable position and would take the last sting out of our opponents' consciences by going over to their camp", which unfortunately has also happened.

Likewise, Pastor Löhe prophesies in the same writing, p. 5: "What was at the beginning an evil, which one wanted to **escape with** all one's strength, has now become an evil, which one cannot escape" (why not?), "which one must bear" (why?) "and which one can also bear" (correct self-mockery). (why?) "and which one can also bear" (correct self-mockery). "Thus one gradually falls asleep, and when some time will have passed, one will have found not only excuses, as before, but reasons for defending the condition." And this, too, has unfortunately come true, but not without the prophet's fault.

(Submitted.)

Message and thanks to Hesse.

(Conclusion.)

Everyone must confess that in the Hessian regional church, since the regional synod of 1873 officially certified its decay, everything that we have heard from it since then spreads nothing but the most frightening odor of decay. As once, after the sermon of salvation in Christ had resounded through all the lands, the heathen idol priests brought bitter complaints before the Roman imperial throne that since this sermon the temples of their idols stood empty, no more sacrifices were offered, and they themselves suffered such an unheard-of loss of their once so rich fees that they saw nothing but hunger and beggary before them, For three years the priests of the national church have been complaining incessantly that

times have changed so much, but not that the synod has completely thrown God's word under the bank, no, but that their spacious churches stand empty even at the most exalted festivals, that no one can come to church anymore, and that they see themselves deprived of one of their incomes after the other; Only that they cannot blame the preaching of the gospel for having caused all this, but their own preaching; through this the people have just come to the realization that they can do without preaching and preachers alike. The best insights into these conditions can be found in the lamentable reports in the "Deutscher Volksfreund", a newspaper written by a "believing" Hessian clergyman and widely read in the faithful circles. From the deanery of Alzey it is written wistfully enough on Nov. 8: "Last Sunday we celebrated the Reformation feast under very depressing feelings. In a parish of 1400 souls, which I pastor, the festive assembly consisted of two churchwardens, the church law and a pastor's daughter, as well as two school children. The collection amounted to 9 pfennigs. - To glorify the celebration of the Reformation, the so-called delegates of our congregation, having chosen the Luther city of Worms as the site of the day's meeting, formulated their withdrawal from the Lutheran state church, and now want to collect signatures with the help of the progressive part of our mayors and the congregation servants who are used as colporteurs". It must have been very uplifting when, eight days later, this year's deanery synod was held in the same place, which, as it is reported, "took a very appealing and edifying course"; it is even said that a pastor preached "in an appropriate and warm manner". It is only a pity that, apart from the synod members in the Alzey city church, no one had turned up for this festive celebration other than two female members of the congregation, the organist and a class of schoolboys commanded to sing. Three clergymen and several secular synod members had excused their non-attendance, the secular deputy of Eppelsheim and his representative had declined the invitation with the remark that they would no longer accept such an invitation. Under such circumstances, a report on the ecclesiastical situation of the deanery could easily have been dispensed with, since the facts made it sufficiently obvious; however, it was a deanery synod and the time had to be spent on something like this; yet even the "Volksfreund" cannot suppress the remark that the reporter, the "Bezirks-Gerichts-Rath" (district court councilor), had to take the shuttering of the synod into account.

The luncheon that followed is said to have made up for the melancholy impression, since it was "with the part of the secular synod that did not disdain our society". The ensuing luncheon, however, is said to have made up for the melancholy impression, especially since "with the part of the secular synodals who did not disdain our company, a frank, God willing, beneficial discussion took place. God be with us," concludes the message.

The so-called faithful clergy in the national church are really in a difficult position. Could they, in order to be able to live in good peace with the Progressive Party in One Church, do more than they conceded to it at the state synod in 1873? They consented to a constitution which, from the first to the last paragraph, does not mention the Bible or any confession in a single syllable, and makes the discretion of the apostate group the supreme judge in matters of faith instead of the Scriptures, so that henceforth every congregation, at the instigation of some spirited spirits within it, can draw up a valid new doctrinal statute for itself, to which henceforth the pastor in question is to be strictly bound, even if it forbids him to preach about the Trinity and the Last Judgment and to punish sin. The Protestant Association also felt quite well what they had won, and boasted proudly enough of their victory; still in 1875 the "süddeutsche protestantische Wochenblatt" wrote triumphantly: "And the synodal constitution is, at least with us in Hesse, a daughter of the Protestant Association; certainly no one will dispute this success. Thus good peace seemed to be assured from then on. Then, a year ago, it suddenly became apparent, to the horror of the church regiment and such "believing" clergymen, that with all their concessions they had by no means satisfied the insatiable Protestant associationists; the clamor for further concessions arose at all ends of the Grand Duchy. The love of the parents for their beloved daughter, the synodal constitution, has turned into hatred, and with passion they storm against this "unhappily composed" state synod, their own work; with true fanaticism the slogan is sounded: "the synod away or us". At a Protestant Association meeting in Darmstadt, a number of resolutions were unanimously adopted calling for a further reduction in the salary of the clergy, for an increase in the lay element in the synod, and for even freer latitude for the apostate masses in the election of pastors. Although a motion to this effect by Schröder was rejected at the last regional synod, the church regiment was made anxious by declaring that it was "determined to give effective emphasis to the just demands of the congregations, even by the most extreme means. But what increases the agitation more than anything else is the very moderate church tax that has been levied for a year on all members of the regional church to raise the costs of the regional synod and to cover the loss of the clergy's accidentia; it is this that has already provoked threats of resignation on all sides. The aforementioned Reichstag deputy Schröder, after his application was rejected, founded a committee in Worms for salvation from the outrageous church tax, and the Protestant Association sends petitions throughout the country in which it presents itself as such a savior and calls on everyone to join it. But the Protestant Association is also already beginning to move beyond the "reasonable" church tax that it likes. He would like to keep those who are inclined to leave the national church back in it at all costs, in order to keep the nuber in their hands and to be able to use them against the church regime, which is not yet liberal enough. But many people are already hardly amenable to his admonitions to wise moderation. That committee in Worms is already propagandizing without Schröder for the founding of a new confession under the name of "Free Protestants," and the overzealous Monsheimers in Rheinhessen have already completed their resignation and elected the lost hero of German Catholicism, Ronge, of whom even his former comrades no longer want to know anything, as their "shepherd of souls. The South German Protestant Wochen-Blatt, while reproducing the main features of the constitution of this society, adds: "It would please them if the entire Protestant Church would make the constitution of the free Protestants its own, and thus avoid fragmentation. Even the "Deutscher Volksfreund" is thus forced to exclaim: "No, dear sirs, the price of peace is too dear for us, and even the most extreme means threatened will not be able to induce us to go along such German-Catholic lines. And yet the

embarrassment cannot be concealed; it is evident enough in the strikingly rapid change between a display of heroism and a wistful mood of the heart that follows immediately thereafter; in the mood of the former, the Volksfreund exclaims: "Let them go where their hearts have long drawn them; we will not weep tears for them, but bless their exit. May only our church regiment brace itself with courage and let the elimination of the impure elements take place"; soon, however, he relents again and addresses the Christian conscience (!) of the Protestant members: "We would like to advise the gentlemen of the committee of the Hessian Protestant associations to think ten times and to examine themselves as Christian men whether they can answer for it before God, their conscience and our Protestant people and whether they can reconcile it with their love for the Protestant church, to throw fire into our Protestant church and to conjure up events that will frighten the gentlemen in question themselves. So one does not like to see them pull nor the impure elements segregate themselves. The basic character of this believing tendency is unsubstantiality. As a consolation against these violent agitations, the general mood is stated as follows: "We do not want any increase of the lay element in the synod and no parish elections, but we also do not want any church tax and preferably no synod; because it costs money, in former times we had it cheaper. Truly, a decent consolation! But where can true concepts of ecclesiastical decency still come from in a church that has so shamelessly trampled underfoot its most precious treasure, the pure word? The same newspaper of Nov. 18 tells us of a suicide in St. Wald, who was buried with the accompaniment of the clergyman and with a funeral eulogy, and to whom the church bell was only denied on the energetic objection of a secular church council; the clergyman thus seems to have found no impropriety in it! And the general Lutheran church newspaper reports of the burial of a Jewish woman in the tolerant Grand Duchy of Hesse, at which the church bells were rung with all their power as a sign of the

The first step is the creation of a new, more transparent, and more transparent system.

This is the church from which the Lord has taken us by grace. On the other hand, those who are still resentful are still making bitter accusations against us that we, at the request of the government, have once again roundly and unequivocally confirmed our withdrawal from such a national church, which we declared years ago. Why? Because now the government, in order to be able to regulate the relations of the state to the church to the best of its ability, is itself making these demands of us, whereas in the past it did not want to know anything about allowing us to leave the state church for the purpose of forming a Lutheran congregation, and sought to prevent this from happening to us by means of violent measures. "The government is our enemy," argues Pastor Luzius. "Worldly prudence alone requires that one think ten times before heeding the advice of an enemy." So we must not follow at any price when she demands of us to declare our resignation from the national church in unequivocal words. - Wonderful conclusion! Because he or she has often been unfavorable to me, I am not allowed to do what God's Word clearly prescribes, and even if I did it in the past for the sake of my conscience against the will of my enemy, I am not allowed to do it today because today my enemy wants it, who surely cannot advise me to do anything good! Should not the good people rather conclude from this that the government in this case, where it demands of them what God's word already demands, cannot be their enemy, but only promotes their best; but that they themselves are their own and most foolish enemies, in that they absolutely do not want to accept the offer to get away from the false teaching and false living national church in all forms? But that is how it is; what they used to believe too much of the secular authorities in spiritual matters, where one should not believe any man but only the word of God, they now believe too little of them, even in matters where the authorities have the full right to make such demands, without which they cannot manage their protection; they are allowed to demand a concise declaration from their subjects on official grounds as to which church they want to belong to. In former times, when the government removed Pastor Hofmann in Gedern from the Lutheran communion because of the rejection of the Reformed, the present-day returnees believed her with the greatest credulity on her assurance that this did not in any way introduce indiscriminate communion between Lutherans and Reformed; and when the government decreed that all pastors of the regional church should be committed to the Reformed and Lutheran confessions by means of a common ordination form, they also believed the assurance that the pastor could nevertheless teach Lutheran in his congregation; And even where obedience was demanded contrary to all faith, when the government answered all requests of the clergy for the return of the Lutheran catechism by ordering them most strictly to use the unorthodox Baden catechism, they still submitted obediently with the words: "What concerns prevented the high authorities from reintroducing the Lutheran catechism, we do not know. With guilty reverence we regard their orders and submit to their commands. We need the Baden catechism because we must, but we are glad that we will not have to answer for such use in the last day." (Schlosser in the Hessian

Kirchen Blatt, 1857, Nro. 8.) Now that the government promises to recognize them as independent separate congregations and not to interfere with their confession and practice of faith, if only they would give up their foolish claims to the rights of the national church and honestly declare their withdrawal from the church, If they only wanted to give up their foolish claims to the rights of the state church and honestly declare their withdrawal from the church, whose orders they refuse to obey, then they see nothing but pure deceit behind this most honest proposal that the government can make to its Lutheran subjects, although they are interested in our completely unchallenged position, which we have held as a separate Lutheran congregation since April 7. They still maintain that the government is only making this demand of them with the secret intention of not keeping what it is promising them now. Pastor Luzius writes: "I will leave aside everything else that makes it impossible for us to declare our resignation; I will only mention one thing that may open the eyes of the readers about our unbending demand to resign on the basis of this decree. Assuming that one of our rebellious congregations and its pastor followed this demand, the congregation would immediately have to name the man to the government who should henceforth be its clergyman. Of course, it would name the pastor with whom it has fought and suffered for years and with whom it has now declared its resignation. One expected that the government would confirm this man. But far from it. The man, after all, has for years shown a conspicuous disregard for the laws and civil order. Any foreign pastor of their confession could be chosen by such a formerly renitent and now resigned congregation, only not their former pastor and shepherd, whose voice they know. These are not imaginings that we make; these are simple conclusions that are self-evident for us, but which do not occur to Mr. Pastor Wagner in his dreams. And whether 10 or 20 separate Lutheran congregations like Wagner's arise in our country, no consistory and no government has challenged that so far, because the peace of the national church is not disturbed by it. But we few renitents, with our obedience to all human order for the sake of the Lord, which has long been tried and tested by the ancients, and our equally tried and tested disobedience to people when they demand obedience contrary to the divine commandment - we few renitents are a terrible sting for our people, for our authorities, for our national church, which is heading for ruin. Others who know us have called us the salt."

Only one question to Mr. Pastor Luzius, because he puts so much stock in the rules of worldly prudence, which do not allow to obey the government's advice: is it really so exceedingly prudent, in case the renitents have already made themselves suspicious to the government "by conspicuous disregard of the laws and civil order", to irritate them even more by obstinate refusal of their most just and well-meaning demand without necessity? Or do they hope, in case they have already enraged them too irreconcilably against themselves, to improve anything by continuing their foolish refusal? No, according to the rules of simple prudence given to us by God, it is not done; but according to the manner and nature of faith, much less; for it does not reckon so much what will become of it, and

what he or she is secretly up to, but simply asks what God's Word prescribes in every case; once he has that for himself, then he lets whatever may come pass him by. If the government were really up to such deceitful plans in demanding the renitents to leave, as the small faith now pretends to them, and if it were dealing with not recognizing the renitent pastors even after honest separation, then, if only faith were there, it would well teach them in such a case what they would have to do, and how they would know how to preserve their divine right, which they would then have, in spite of the government; Then they would have the consolation of suffering something for the sake of Christ instead of their present merely self-chosen suffering. I think that too much has already happened to worldly prudence on the part of the renitents, where faith should have been the deciding factor; but at times it also becomes foolishness before the eyes of men. And this is what we usually see in them: when they see with their own eyes that their account has deceived them and that they cannot carry out the fight they started of their own choice, one after the other leaves and goes abroad. - In doing so, Pastor Luzius easily dares to prove that "Pastor Wagner, who believes that he has a free church community, is in fact completely tied to the state by the decree of 1850, on which he is based, and which deals with new religious communities, and is dependent on the discretion of the respective state government in the most internal church matters. Our church constitution, which was submitted to the government at its request and which it did not object to, and which does not refer to any state law, neither from 1850 nor any other, but only to the right of existence acquired by Jesus Christ for His church on the cross, has probably hardly been seen by Pastor Luzius; otherwise he would also have read in it how vigorously we object to anyone, even the state government, interfering with our church government. Incidentally, whether the authorities regard us as a new or an old religious community can be of no concern to us; we are basically both, and gladly want to be regarded as such; as an old Lutheran church, we have sufficiently shown ourselves to the authorities by the fact that we have unconditionally and without reservation confessed the entire Concordia Book of the Lutheran Church (which Pastor Luzius will probably still have misgivings about doing; In addition, the state is not entirely wrong when it treats us as a new religious society in its country, and as new to it; for it is undeniable that the Lutheran church, which we intend to build again, had already been completely eliminated here in the country. In any case, we find it quite satisfactory, as long as we may only "serve our God according to the way they call a sect, so that we believe all that he has ever spoken in his Scriptures. And to grant us this in the state of Hesse, God has graciously guided the heart of our authorities this time, for which we thank Him. But it does not occur to us to believe that we are safe from new oppressions in the future for the sake of the toleration experienced by the government at the moment; if we have peace today, it may already have turned into the harshest persecution tomorrow. Therefore, our trust is not in the laws of the state or in the favor of princes, but our help is in the name of the Lord who made heaven and earth!

Note: In a notice in the "Lutheraner" about the recognition granted to us by the government, "Groß-Linden" was named as the parish instead of "Klein-Linden", which I hereby take the liberty of correcting in order to avoid possible incorrect addresses.

Klein-Linden, December 14, 1876.

A. Wagner, Pastor.

To the ecclesiastical chronicle. America.

Something is evidently at work in the New-York Ministry which must fill all Lutherans who are of heart with high joy. With a number of the "Herald" sent to us personally, we received a billet on which the following is to be read: "We take the liberty of sending this number of the "Herald" to such out-of-town pastors as sympathize with the struggle of the New-York Ministry against the unionistic position of the General Council and also wish this body blessings in the struggle for the right doctrine of church and ministry, in the hope of receiving support also in their circles for the Herald. New-York, Jan. 1877. the Business Committee: Rev. I. F. Flath, Director E. Bohm, L. F. Eglinger, Treasurer." May God strengthen the noble men who have begun the difficult struggle for the jewel of the Reformation, and give them victory after victory, for the consolation of his poor torn church also in this new fatherland of ours!

W. [Walther]

There are congregations which, if they wanted to state their heart's opinion outright, would issue their preacher his profession with the following words: The German Ev.-Luth. congregation at N. N. hereby appoints Mr. N. N. as its obedient servant. It requires of him that he preach as we please, administer the sacraments as we wish, entertain the people as pleasantly as possible, and conduct his ministry in such a way that everyone is satisfied with him. On the other hand, we promise to recognize Mr. N. N. as our pastor as long as he pleases us. We will not allow ourselves to be instructed and even less to be rebuked. As often as we are determined to go to Holy Communion, we want to be announced beforehand, but then we also demand that everyone be admitted. The living expenses of our priest should also be taken care of, but the costs must be as low as possible. - What do you, dear reader, say to such a Vocational Diploma? H. D.

In Rome, N. Y., an entire formerly Roman Catholic congregation converted to the Episcopal Church with great solemnity on December 27 of last year. The congregation, consisting of about fifty German families, has a beautiful church and parsonage, and is served by Prof. Siegmund as its pastor.

Ad. Bd.

Inaugurations.

Rev. H. Kanold was installed by me in his new congregation at Ashford, Cattaraugus County, Mw Jork, on the first Sunday of Advent, by order of the Rev. C. F. Bösch.

On Sunday Septuagesimä Mr. Pastor W. Weber was inaugurated in his new office in the Austrag of our DistrictS-PräseS.

W. Hudtloff.

Address: Usv. HH-sr.
jjox 42.

^Vausau, ^Vis.

Church dedications.

On the 22nd Sunday after Trinity, my congregation at Otto, Cattaraugus County, New Jork, dedicated their newly built Jmmanuels Church to the service of the Triune God. It is a beautiful frame building 60 feet long and 30 feet wide. The pastors A. Ch. Grossbcrger and I. Bernrcuthcr were the celebratory preachers. Signed preached in the English language.

C. F. Bösch.

On the first Sunday after Epiphany, the newly formed Lutheran congregation in Medarysville, Pulaski County, Indiana, was able to dedicate its new church, a frame building 36 feet long and 26 feet wide, to the service of the Triune God. Festive preachers were Pastors Jox and Katt and the undersigned. - The whole area from Medarysville up to Michigan City was until recently in the hands of the Unirte. It was not until two years ago that various small groups, who were disgusted by the immoral life of many of the Uniate pastors, turned to the neighboring Lutheran pastors, who, with God's help, succeeded here and there in gathering smaller and larger congregations around the orthodox confession. H. Schllesselmann.

Luther's People's Library.

To all lovers of Luther's writings the welcome news that the 29th and 30th double volume is ready for dispatch. The latter contains 1) the interpretation of the 110th Psalm from 1539 and 2) the writing: Wider Hans Morst from 1541.

Price: 50 cts, in finer binding 75-cts.

Where is Christian Ohlemcicr?

For information please contactL

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Conference - Displays.

German - Norwegian Pastoral Conference on February 26 at Stevens Point with Pastor Schilling. Please report in good time to the appropriate place. G. Rosenwinkel.

The Eastern Illinois and Western Iowa Spccialconference will meet, s. G. w., February 27, at Rock Island. Registrations are to be made with Rev. Mennicke. Length of conference: 3 days. Th. IBensen.

Revenue to the Eastern District's coffers:

To the synod treasury: From Past. Seeger 42.00. From St. Andrew's congregation in Buffalo 411.00. From the Trinity congregation there 417.63. From N. N. 42.50. From the congregation in Bergholz 42.80. From I. Trapp srn. 41.00. From the congregation in Williamsburgh 412 00. From Past. Beyer's parish in Pittsburgh 428.25. from Kinselmann 41.00. from parish in Parerson 49.58. parish in St. Johnsburgh 46.83. parish in Martinsville 49.47. parish in Wol- cottsville 47.08. parish in WolcottSburgh 411.49. parish in Washington 4'13.81. parish in Bergholz 43.57. parish in Reserve 48.19. parish in Aüegheny, Pa., 411.90. St. Peter's parish in Ashford 410.00. St. Peter's parish in Town Ellicott 45.00. From Past. Beyer, Ueberschuß at Kindrblatt pro 1876, 4496.60. From Pastors: Föh- linger 44.00, Kolbe, Weinbach, Schmitt each 42.00. From teachers Roffeau and Dornfeld each 42.00.

For the widow's fund: From Mrs. Pastor Föhlinger 42.00. Aug. Reichelt 42.50. Past. Secger 44.00. Pastor Müller 42.00. Past. Gross 42.75. From Trinity congregation in Buffalo 425.00. From W. Gram 4'1.00. N. N. 42.50. From Bergholz congregation 44.12. From I. Trapp Sr. 4100. Thank offering from Mrs. S. N. in Richmond 410.00. Mrs. N. N. 30 Cts. Joh. Mrhring 45.00. N. Sch. 45.00. From Olean parish 44.66. Allegany parish 43.55. St. Johnsburgh parish 43.45. Martinsville parish 48.75. Port Richmond parish 45.03. Cove parish 46.25. Town Boston parish 48.00. From Past. Engelder's congregation 46.80. Past. Föhlinger 410.00. from the Women's Association in Olean 45.00. from Past. Kolbe 44.00. Wedding - Collecte at G. I. Zimmermann 46.05. DeSgl. at Berg 44.00. From Ad. Koch I. 50 Cts. Past. Frincke jun. 44.00. Fr. Schellhaas 45.00.

For the orphanage near Boston: From Jakob Hebel 45.00. Mrs. Pastor Föhlinger 41.00. Aug. Reichelt 42.50. From Past. Fleckenstein's children 41.25. Mumm's children 41.00. From W. Steuernagel 25 Cts. Emma Acppisch 25 Cts. Anna Pohlmann 10 cts. Past. Seeger 43.00. From Freedom congregation 46.56. St. Peter's - congregation at Freedom 44.44. From little C. Klein's piggy bank 30 Cts. From Trinity - Parish at Buffalo 437.75. from" Pastor Gross 42.25. from Women's Association of same parish 410.00. from I. Trapp Sr. 4'1.00. G. Momberg 41.00. E. L. and C. B. 41.75. Mrs. Pastor Weisel 45.00. From the congregation in New Jork 425.50. From the confirmands of the Rev. König daselbst 4'4.00. By the school children of the congregation in New Jork 43.00. By C. Finkelheimer 45.00. By G. Weigold 4l.OO. By Kassirer Simon 416.00. From the parish irr St.Johns- burgh 42.60. Parish in Wolcottville 48 83. From an unnamed person there 4'5.00. From the parish in Port Richmond 420.00. Parish in Town Boston 49.00. Parish in Cohocton 44.25. Parish in Bergholz 4'5.39. Burial Collecte there 42.50. From parish in La Salle 4150. Parish in Harlem 41.50. From school children there 43.50. From I. S. D. A. W. V. 45.00. Teacher Dornfeld 41.00. Mrs. Jakob Arnold 41.00. Louis Krüger 50 Cts. Ad. Koch I- 25 Cts.

For poor students in St. LouiS: From Past.Weeger 43. "0. N.N. 42.50. I. Trapp Sr. 42.00. N. Sch. 410.00. From the congregation in Port Richmond 45.00. From the same for Pechthold 435.25.

To the college maintenance fund: From the municipality in New Jork 49.0!). Parish in Port Richmond 431.00. Parish in Cohocton (for Addison) 4'4.00. Parish in Bergholz 42.32. Community in reserve (for Springfield) 4'2.39.

For the congregation in Hudson, New Jork: Don the Drrifaltigkeits - congregation in Buffalo 410-00. From the Bethlehems - congregation in St. Louis 415.00. Cross - congregation there 48.65. St. Paus-Gemcinde in Baltimore 48.75. From several members of the JmmanuelS - congregation in Baltimore 424.00. By Past. Knies 43.00. By Past. Beyer's congregation in Pittsburgh 431.59. From the congregation in Tonawanda 42.00. By Cassirer Simon 440.61. From the congregation in Washington 47.67.

For the orphanage at St. LouiS: From G. Momberg 41.00.

For the building fund: From I. Trapp Sr. 41.00. From the Port Richmond congregation 431.00. From the Young Men's Association in Reserve 47.22. From Ad. Koch I. 50 Cts.

For the orphanage at Addison: From G. Momberg 4'1.00. From a member of the JmmanuelS congregation in Baltimore 4'3.00.

For the orphanage at Mount Bernon: From the New Jork congregation 417.70.

For the Paducah congregation: From the Trinity congregation in Buffalo 410.00.

For poor students in Springfield: from N. Sch. 45.00. From the Port Richmond community 45.00.

For poor seminarians in Addison: From C. Krieger 43.00. N. Sch.'45.00. From the congregation in Port Richmond 4'5.00. From a member of the JmmanuelS congreg. in Baltimore 43.00.

For poor students in Fort Wayne: From Bergbolz congregation for Rehwald 43.29, for Otto 42.81. From a member of JmmanuelS congregation in Baltimore 4'3-00. From PortRichmond congregation 45.00. Town Ellicottville congregation for Rehwald 4'5.00. From Williamsburgh congregation for Purzner 410.00.

For Pastor Multanowski: From F. Bushman 45.00. From the congregation in Olean 42.25. From Past. Bern- reuther 41.00. I. Trapp sen. 41.00.

For inner mission: From N. N. 42.50. From a member of the JmmanuelS congregation in Baltimore 43.00.

For the Emigrant Mission in Baltimore: From I. Trapp Sr. 41.00.

For the Heathen Mission: From I. Trapp Sr. 41.00. C. Krieger (for Hermannsburg) 43.00. From St. Paul's congregation in Baltimore 425.74. From Heinr. Schäfer 45.00. From I. Kinselmann 41.00. Past. Eirich's congregation in Albany (for Leipzig) 410.00. From a member of JmmanuelS

congregation in Baltimore 43.00. From congregation in Martins-ville 44.50. congregation in reserve 67 Cts.

For Pastor Brunn's institution: by I. Trapp Sr. 41-00. C. Krieger 43.00.

For t a u b s t u m m e n - A n s t a l t in NorriS: From the congregation in St. JohnSburgh 42.38. From W. Heine- mann 50 Cts. N. N. 50 Cts. Wedding - Collecte at Louis Holland 41.65.

New York, Feb. 1, 1877. I. Birkner, Kassirer.

Received with sincere thanks from the undersigned: By Past. Bensrn, Collecte from Past. Schürmanns Gemeinde, 44.50. Through Pa". Crämer: Pentecost Collecte for Th. Stephan 414.00, Ktndtauf - Collecte from Chr. Müller 44.00, from W. Weidemann 42.00, from Past. Schürmann, Collecte, 44.58. From Past. I. G. Kunz/Gemeinde forTH. Horst 49.00. From Past. Nützels Frauenverein for Th. Bünger 410.00. Collected at Joh. Brerlein's wedding, for Fr. Wichmann 46.00, for Stephan 4'2.00. Collected at H. Bütthe's wedding, for Rchwald, 411.30. Don Past. Niethammer's parish, for Brust, 419.00. From Past. Lebncr's women's club, 45.00. From Past. Mennicke's women's club, for C. Engel, 48.00. From Past. Engelbrecht's Virgins' Association 46.00, from a parishioner 4'5.00, from a woman 41.00. From Past. Stürkcns Frauenverein 45.00, from the Jungfrauenverein 45.00. Collected on Mr. Dan's wedding, 46.00. From Mr. N. Lich 43.00. For Dorsch from the Jungfrauen Verein 45.00, from the Frauen- Verein 45.00. From N. Lich 42.00 for H. Frincke. By Past. Frey in Albany from the Women's Association for I. Pflanz 415.0t). By Past. Brnsen, Missions Collecte, for Harsch ?. By Past. Succop's Jungfrauen-Verein for Orte 415.00, from the Jünglings-Verein for Lewcrenz 415.00. From Past. M. Wynekens Frauenverein for Schricfer 415.00, from the Jünglingsverein 410.00. From Past. Lenks Frauenverein for Drögemüllcr 45.00. Weibachts-Collecte from Past. Pfeiffer for Germeroth 49.75. by Pa". Größbergcr for Otto 420.00, for Lauer 410.00. By Past. Brömr's women's club for Schwoy 410.00 and 1 pack of linen. From the women's club in West - Cleveland for Lucas 49.00. From Pastor Ruhland's congregation in Planitz 425.00. From Mr. Höhne 41.00. At the wedding of Mr. Fr. Fink, for Rehwald, 42.70. From Beck 3t) Cts. From Past. P. Seuels Frauenverein, for H. Frincke 417.00. From Past. Hochstetter's congregation 49.70, from Frauenverein 45.30 for Frincke, for poor students 410.00. From Past. Reichmann sür Pctzold 410.00. By Past. K. L. Moll from some Frömden for O. Clötcr 46.75.

Fort Wayne.

C. I. O. Hanser.

Received for poor students: By Mr. Pastor Spehr in Sheboygan from his superiors 4'1-00 for Grabar- kowitz and Gutknecht, desgl. Danksagungsopfr of the two congregations there 48.75 for pupils of the Minnesota Synod. Through Mr. Past, Fr. Seuel from the Women's Association of his congregation. Gemeinde 8 bust shirts, 10 towels, 4 pairs of socks. By Mr. Pritzlaff of the Women's Association of Trinity Parish in Milwaukee 10 bust shirts, 12 pr. underpants, 6 handkerchiefs, 6 weed covers, 6 pr. stockings, 6 undershirts, 2 quilts. Through Mr. Past. F. Frank from him and sr. Parish 47.16 for H. Müller. By the same, wedding lollccte at I. Jmmrl, 45.00 for the same. By Hrn. Past. M. Hahn, Collecte sr. Gemeinde, for Wilder, 410.00. By Mr. Past. L. Pfeiffer from N. N. 45.00. By Mr. Past. C. C. E. Brandt, Collecte at Mr. Schenkel's baptism of children, 45.50 and by Mr.jPast. Bünger 41.00 for Sond- haus. From the St.PaulS parish in Detroit a Collecte of

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Volume 33.

Our emigrant mission in 1876.

The work among the immigrants and emigrants in New York has, through God's help, also had its blessed progress in the past year. Thanks be to God for this! It is true that immigration has decreased considerably in comparison with earlier years (a total of 75,034 persons landed in Castle Garden from January 1 to December 31, 1876, of whom 23,187 were Germans); but whoever should therefore think that the missionary has had idle days would be mistaken. Each day has nevertheless had its particular troubles and worries. The devil and evil people have not celebrated either. There have been many annoying encounters with the roughest riffraff, who regard the foreigner only as their prey, from whom they try to extract as much as possible. Moreover, there has been no lack of the malice of false tongues and feathers dipped in the poison of slander. But whoever has had such experiences knows that these are harder to bear than the hardest but undisturbed work of the body or mind.

But what has been achieved now? I cannot report about new and great deeds, which one reads with astonishment. I am only a small guide through the world - to heaven. Most of all, however, I am asked for help and assistance in matters concerning this temporal life and earthly progress. One has received good advice, another one one or more free meals and lodging, another one a penny for the journey, an advance, an occupation or all kinds of other help. These are, of course, quite insignificant and in themselves minor services, but because they are done in the need of the poor stranger, in the name and by the command of God, who himself protects the strangers and wants us to love them, they are great enough in God's eyes and worthy of being done by us with pleasure. Does God like the offering of a cup of cold water for the sake of Christ, so that he will not let it go unrewarded, if the small services rendered to the strangers should remain unnoticed by him? Certainly not. With the care for the body there is also the care for the immortal soul.

in hand. For this purpose, I held an average Sunday service in the chapel of the German emigrant house at No. 16 State St. I was also able to hold in-depth private conversations with individuals. Many a young man, many a virgin, many a man and many a woman who had to leave the old fatherland after serious sins, so that they might come to their senses, return to God and change their lives, according to God's advice, far from home, under hunger and sorrow, have had the law and the gospel preached to them, as much as God has given them grace. Most of the time, of course, it is only a short admonition or a tract (I have distributed about 7000 of them) that the wanderers have received from me on their way. If we also take into account that through my instruction individuals and whole families come to this and that congregation of our synodal conference and become members there, as I know for certain from various people, so that through our mission a Lutheran congregation is gathered every year, even if it does not exactly live together in one place, then this can also only fill us with praise and thanksgiving to God for the spiritual blessing placed on the little work.

Received and forwarded, as far as my notes go, 625 persons. Of these, 50 went to Illinois, 50 to Missouri, 34 to Michigan, 24 to the State of New-York, 54 to Wisconsin, 40 to Ohio, 48 to Nebraska, 64 to Kansas, 14 to Minnesota, 8 to California, 8 to Indiana, 28 to Iowa, 7 to Connecticut, 30 to Dakotah, 60 to Arkansas, 7 to Massachusetts, three each to Pennsylvania and New Jersey, one each to Kentucky, Maryland, Tennessee, and 90 to Germany. - Letters I received 1324, and 1139 from within the country and 185 from abroad; 767 were written by me. \$17,603.11 were deposited with me for immigrants and emigrants, and all but \$137.52 were paid out again. Money advances to the completely or partially destitute have been made to the amount of \$1276.26. Unfortunately, \$696.34 of this amount and of earlier amounts is still outstanding. \$208,95 has been freely distributed among the very poor.

The people were paid either in cash or in the form of board and lodging in the emigrants' home. Employment and earnings could be proven for 27 persons.

Although the numbers listed speak for themselves, far more could be done if all pastors, teachers and congregation members of the large synodal conference would work right into my hands. Hundreds of families who move to one of our congregations arrive from Germany every year, but I do not know their names and they do not know mine, and as a result I cannot assist them. They fall into the hands of money-grubbing innkeepers, agents or other swindlers. Likewise, many of our congregations travel to Germany every year; but very few of them come to see me, nor do they avail themselves of my assistance. So what I want is: work! The more, the better. And I would like to see the work assigned to me from our congregations. Instead of agents, our Lutherans should only avail themselves of my help. It is especially important that the procurement of ship tickets to and from Germany be placed in my hands. Whoever turns to the agents in this matter does not, as a rule, achieve any advantage for himself and his family, but in many cases a great disadvantage. Either these gentlemen do nothing more than pocket the money for the ship tickets and then leave the travelers in the German port cities and New York to their fate, or they cunningly lead them into the hands of innkeepers, where no one gets through without being plucked; for every agent has his connections here and in Germany, of course not ecclesiastical ones, where one works righteously into each other's hands. The only purpose is: to make money. Why, then, do our Lutherans, when they or theirs travel, want to be helped by strangers, after our church itself has made arrangements for counseling, help and protection of the wanderers? Therefore, let the procurement of ship tickets be placed in my hands as the first important point of contact for the entire journey, send the travel money for those expected in New York or those who have already arrived to me, make those who pay for their journey from Germany to here themselves, with my help, pay for their own travel expenses.

I have informed them of my address, with the express remark not to leave Castle Garden any sooner, and in general not to take any steps with regard to the onward journey until they have met me. If this happens, I will come more and more into contact with our fellow believers and can render them the necessary services. It is therefore not enough that I am only informed of the arrival of the immigrants, but they themselves should know my address; for it is often more difficult for me to find out the individuals among the heap of passengers than it is for them to find me, if they only know my name. Further, our Lutherans should not use any other inn than the well-known German emigrant house, No. 16 State Str. The location of the same, opposite Castle Garden, is a splendid one, the furnishings a comfortable one, the price a cheap one (H1.00 for three meals and night's lodging) and what is a main thing, one feels safe and at home there. Anyone traveling to Germany from here should not pass by this house, made at great sacrifice.

I am greatly indebted to Mr. I. W. Sitzmann in Hamburg, No. 14 Sanct Annen. Not only has he always carried out my many orders with the greatest willingness and punctuality, but he has also worked proficiently into my hands. Individuals and families, as well as whole lots, especially Lutheran Russians, have come to me through his mediation and have received instruction and other assistance for their benefit. May the Lord continue to preserve and bless the work of the emigrant mission in Hamburg for the benefit of the wanderers. - In Bremen there is no longer an emigrant missionary employed by the Lutheran Church. Mr. Zieger, who is listed as such in our calendar, had to give up his post two years ago, because the funds necessary for his maintenance could not be raised, which is certainly very regrettable. Nevertheless, I am able to give names to those traveling via Bremen, where one can seek and find good advice and assistance. - In Antwerp, Mr. H. Voskamp, No. 34 Eschen Str., conscientiously takes care of the emigrants. Please remember this address in case of need.

Last fall, the good Lord took my faithful assistant Andreas Eichele from me by death. He served our mission with great faithfulness and without any self-interest, mainly by keeping the books of account cleanly and accurately. Since he lived and worked as a faithful child of God, he undoubtedly entered eternal rest as such.

As far as the condition of our missionary treasury is concerned, I refer the reader to the report of our Cassirer I. Birkner in this issue. It is clear from it that immediate help is needed if the work is to continue. To the faithful God, whose work it is, and to the charity of His children, be the cause commanded. May the Lord will and accomplish according to His good pleasure. - —

S. Keyl,

13 Broadway, New York.

O dear man, who does not want to believe the article in the Lord's Supper, how will he ever believe the article of the humanity and divinity of Christ in one person? (Luther, Erl. 32,413.)

(Submitted.)

Papist heresies of the pastors of the 2nd and 3rd Conferences of the New York Ministry.

St. Matthew's congregation in New York submitted a petition to the New York Ministry Assembly in 1875 requesting a sweeping change in the synodal constitution. This petition was reported in *Doctrine and Order* of 1875, p. 277. In order to show the reader in a few words in which spirit the petition was made, we only emphasize the following. Paragraph 19 of the old Constitution reads: "It (the Synod) decides in the last instance on resolutions of the church councils and conferences and on matters of the congregations which are duly brought before it." In contrast, St. Matthew's congregation proposed the wording: "In all actual congregational matters, the synod has only advisory authority, which, however, is to be sought and held in honor by the congregations as that of a fatherly advisor in all important cases." This submission was endorsed by Rev. Dr. Ruperti, then pastor of the congregation, and later "by one of their number," "Correspondent S.," by "a public letter."

The pastors of the 2nd and 3rd Conferences of the New York Ministry responded to this petition in an

"open letter", published in the Lutheran Herald No. 22 to 24 of the first edition.

The beginning of the epistle is correct and promising. It says: "We therefore reply to what is said in that letter (by Correspondent S.) about the congregation gathered around the Word of God as the owner and bearer of all ecclesiastical authority, that we agree with it completely, since the writer expressly notes that by this congregation he understands the congregation purchased by Christ's blood, called and enlightened by the Holy Spirit. We agree that it possesses all the rights and goods necessary for its government, that no one among its members may arrogate to himself a dominion, that it must not tolerate any lord or master from among men above it, neither pope nor synod, that there is no distinction among its members, but that everyone is equally entitled, that they have become children of God through baptism, that they have all the goods for their edification" 2c.

Of course, one now expects that the scribes would approve the petition of the congregation of St. Matthew, grant it all rights, and grant the synod only a consultative authority. But this expectation is bitterly deceived. For in conclusion they say: "From all this it is clear that the general church, and in agreement with it the synod, has a higher authority than the individual congregation, let alone two or three, and further that we do not accept the S. signed article and the doctrines enunciated therein, on the basis of the divine word, and likewise the proposals for changing the synodal constitution based on the principles enunciated in that article, and conclude with the request to you: for the sake of truth, peace, and the salvation of the congregations and the church, to withdraw them."

The scribes are guilty of an obvious contradiction. First they declare that they are in agreement with

They say that they "completely agree" with the letter of S., and finally they say "that they must reject its main content on the basis of the divine word". First they admit "that a congregation must not tolerate a lord and master from among men over it, neither pope nor synod," then they deny it again by saying "that the synod has a higher authority than the individual congregation." Such yes and no theology does little to inspire confidence.

However, the epistle writers try to soften this gross contradiction somewhat. After they have, as has already been communicated, granted to the church all ecclesiastical authority, all rights and goods, they continue: "But in that we feudely ascribe all these things to the church purchased by Christ's blood and called and enlightened by the Holy Spirit, according to God's word, we understand by the same the one, holy, universal, Christian church, the community (congregation) of the saints, which we confess in the Ren article of the Apostles' Creed. .. "Further, even to this general church we can refer all this only in essence (principaliter), but not apply it in the full highest sense, since it is still a contending church (*ecclesia militans*) and has not yet penetrated to perfection." .. . "Still far less can we apply this when we speak of the visible church, which is to be found wherever there is a Christian congregation gathered around the Word of God." "And still far less can we say this of the individual church." To prove this, the Baier Sending Writers cite the following passage, which they misunderstand: "Those so high noble goods and everlasting promises which are attached to the church in Scripture must be referred not to any particular special congregation, but to the general church of Christ as such." Then the epistle writers seek to prove that the individual congregations have no right to appoint their teachers themselves, and to judge of doctrine 2c., and at last they conclude, "We have ... sought to show how the application of what the word of God ascribes to the one, general, holy, Christian church, to the visible church, or even to the particular church and individual congregation, is in strictest contradiction with the word of God, and therefore also with the doctrine of our church."

So the teaching of the Sentinels is this: The whole church has everything, the individual church has nothing; all churches have all rights, but an individual church has no single right. With the same right one could also say: All people have souls, but the individual people have no souls. If the individual congregation has no rights, there is not a single Christian on earth who has any ecclesiastical rights, since every Christian is a member of some particular church. And yet there is a "higher synodal authority". Most strange now is the way in which this comes about. One hundred individual congregations have no ecclesiastical rights at all, according to the doctrine of the scribes. But if they decide to form a synod, if they delegate their pastors and delegates to meet in a synod, then this assembly suddenly has, as if by magic, all rights and even a higher authority than the individual congregation, over which it then "decides in the last instance" out of mercy. With the same right one can also say: A hundred individual beggar villages have nothing, of course. Do they charge

But if there is a gathering of beggars, then the gathered beggars suddenly have all the treasures that exist on earth and under the earth, and can give the other beggars of their abundance out of mercy. This alone makes the teaching of the scribes very questionable, that it inevitably leads to the most inconsistent conclusions.

However, unperturbed by this, the scribes try to prove in all seriousness that the congregations have no ecclesiastical rights. They literally say: "We can find nothing of such freedom, power and independence of the individual churches in God's word. The apostles and their co-workers staffed the churches back and forth with elders (Tit. 1,5.). The churches that charge them with teachers themselves, after their ears are pricked, are rebuked (2 Tim. 4, 3.)."

It is indeed a terrible sacrilege that Lutheran pastors thus deny the teaching of Holy Scripture and the Reformation by denying the congregations the right to appoint their preachers, and instead present the most obvious papist teaching. For the Tridentine Council also teaches: "The Most Holy Council of the Church teaches that for the consecration of bishops, priests, and the other degrees, neither the consent of the people nor of any secular power or authority is required, or that without it the consecration is null and void; indeed, it decides that those who are only called and appointed by the people rise to the exercise of these ministries.... are not to be considered servants of the church, but thieves and robbers who have not entered through the door." (Conc. v. Tr. v. M. Smets, p. 124.) In vain do the Epistle writers seek to gloss over their Papist teaching with 2 Tim. 4, 3. For there the churches are not rebuked because they themselves appoint their own preachers, but because they charge themselves false prophets, as is evident from the words just preceding and following: "For the time will come when they will not suffer sound doctrine, but according to their own lusts they will charge themselves teachers, after whom their ears will prick, and will turn away their ears from the truth, and turn to fables." It is not right for the scribes to pervert the Word of God through false interpretation, thereby giving the appearance of truth to their papist heresy.

Neither does Titus 1:5 prove anything against the right of the church to appoint its preachers. As we can see from Ap. 14, 23, the apostles appointed elders to the churches through congregational election. This is evident from the word *ἐκλεγέντες* used there, which means to elect someone to an office by vote, which was done by the Greeks by stretching out their hands. Luther: "Neither Titus, nor Timothy, nor Paul ever appointed a priest without the congregation choosing and calling him. This is clearly proven by the fact that he speaks Titus 1, 7 and 1 Timothy 3, 2: A bishop or priest must be blameless. Item: 'The deacons are to be examined first'. Now Titus will not have known which ones were blameless, but such a rumor must have come from the congregation, which must indicate such a one. We read in Acts 6:3,6 that even the apostles themselves were not allowed to appoint persons as deacons without the knowledge and will of the congregation; but the congregation chose and appointed the seven deacons, and the apostles

they confirmed. Now if such an office, which is to be dispensed only by way of temporal nourishment, the apostles did not thirst to appoint from their own authority, how could they have been so bold as to have imposed the supreme office of preaching on anyone by their own authority, without the knowledge, will, and calling of the congregation?" See: *Die Stimme unsrer Kirche in der Frage von Kirche und Amt*, by Prof. Walther, 2nd edition, p. 255.

But that the church has the right and power to appoint its own preachers is taught in the holy scripture with sunny clarity, so that even the blindest must recognize it. For Christ directly gave the church the keys Matth. 18, 15 - 20, the royal priesthood 1 Petr. 2, 9 and the command to preach the gospel, Matth. 28, 19. 20, thus all spiritual power, and therefore also the power and right to appoint church ministers. What Christ gives to the whole church, he also gives to each individual congregation, even if there are only two or three true believers in it. For

1. It is a shameful sophistry to say that Christ gave all goods, rights, and promises only to the whole church, not to the particular church, much less to two or three of its believers. What Christ gave to his church, that

he has given to all his believers. Whoever denies this makes Christ a liar, tears apart the body of Christ and cancels all certainty of the state of grace.

2 With the words: "Tell the church. If he does not hear the congregation, consider him a Gentile and a tax collector", Matth. 18, 17, Christ gives every particular church or individual congregation the highest judgment and with it the power and right to banish every one of its brothers or members who is revealed as an unrepentant sinner, whether he is a pastor or a listener, according to the order given by Christ. But if a single church has the right and power to depose an ungodly preacher (Matth. 7,15, Hos. 4, 6, Joh. 10, 5), only ignorance or malice can deny them the right to call. "But when the Lord continues immediately after those words: -Truly I say unto you: Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven* (v. 18.), He evidently herewith assigns the keys of the kingdom of heaven, or the church power, which He had given in Matt. 16:19. in Peter to His whole holy church, to every visible particular church also. But so that one might not think that this great power is only given to large, populous churches, he also adds v. 19 and 20: "Further I say unto you: Where two of you become one on earth, why it is that they want to ask, it shall be done for them by my Father in heaven. For where **two** or **three are** gathered together in my name, there am I in the midst of them'. If, therefore, in a particular congregation there were also only two or three true believers, true children of God, true members of the spiritual body of Christ, then for this sake the congregation would be a congregation of God and a rightful possessor of all the rights and powers which Christ has acquired and bestowed upon His church." Thus Prof. Walther rightly declares: voice 2c., p. 80. At last the holy apostle Paul writes to a particular church: "Therefore let no man boast. All things are yours: whether Paul or Apollo, whether Cephas or the world, whether life or death, whether things present or things to come; **all things are yours.**

But you are Christ's, but Christ is God's." 1 Cor. 3, 21-23. From this it is clear that also every particular congregation possesses everything that the whole church has, and thus also the right of calling.

This right of appointment was always exercised by the churches at the time of the apostles. It has already been mentioned that the churches, in the presence and under the guidance of the apostles, elected their preachers themselves by a show of hands, Acts. 14,23. and that also the deacons were chosen by the "whole multitude". Likewise, the congregations voted on who should be Paul's companion and bring their collects with him to Jerusalem, 2 Cor. 8:19. It is especially instructive that the apostle Matthias was not chosen by the eleven alone, but by the whole crowd of the assembled believers for his high office, Acts. 1,15—26.

4 Even in the ancient Christian church, the congregations always exercised the right of appointment.

This is attested to in our confessional writings, Schmalkaldic Articles, Appendix on the Authority and Supremacy of the Pope: "In the *Concilio Nicaeno* it was decided that every church should elect a bishop for itself in the presence of one or more bishops who lived in the vicinity. This has been held not only in the Orient for a long time, but also in other and Latin churches, as is clearly expressed in Cyprian and Augustine. For so says Cyprian 4. *ad Cornelium*: -Therefore it should be kept diligently according to the command of God and the apostles, as it is kept with us and almost in all countries, that to the congregation, where a bishop is to be elected, other bishops close to the place should come together and in the presence of the whole congregation, which knows each one's walk and life, the bishop should be elected. As we can see, it also happened in the election of Sabini, our fellow bishop, that after the **election of** the whole congregation and the **council of** several bishops who were present, he was elected bishop, and the hands were laid on him*, and so on. Cyprian calls this manner a divine manner and apostolic usage, and testifies that it was held this way almost in all countries at that time", fol. 152. d.

It is therefore obviously wrong when the scribes say: "So then our church does not ascribe to individual congregations the right to call and ordain their ministers or to judge over doctrine." Have the scribes never read what our church declares in the Schmalkaldic Articles: "Wherever (ubicunque, wherever) the church is, there is always the **command to** preach the gospel, **therefore the churches** (the individual congregations) **must** retain the authority to call, elect and ordain ministers; and such authority is a gift actually given to the churches by God, and cannot be taken away by any human authority of the churches, as St. Paul testifies Ephesians 1:2. Paul testifies in Eph. 4, where he says: -He ascended on high and gave gifts to men.* And among such **gifts, which are proper to the churches**, he counts pastors and teachers, and hangs on the fact that such are given for the edification of the body of Christ. Therefore, where there is a true church, it follows that there is also the power to elect and ordain church ministers." "Finally, this is also confirmed by Peter's saying: 'You are the royal priesthood'. These words actually refer to

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the right church, which, **because** it alone has the **priesthood**, must also have the power to elect and ordain ecclesiastics. The common custom of the churches also testifies to this; for in former times the **people** elected parish priests and bishops, and in addition the bishop sat in the same place or in the vicinity and confirmed the elected bishop," etc., etc. (Symb. B. Müller, p. 341.)

The Lutheran church has given back to the congregations the right of appeal which the Antichrist had robbed from them and has attributed it to them in such clear words that only a wilful liar can deny this.

It is quite papist when the epistle writers further say: "The individual churches and Christians are commanded: Obey your teachers and follow them (Ebr. 13, 17.); and the bishops are commanded: Watch over the whole flock. Nor did the individual churches judge the doctrine, as we see from Acts 15."

Just like the Scribes, the Antichrist teaches in his Papal Law: "It has not been considered good that a layman should have power to decide anything in the Church, leaving him the necessity to obey." (*Corp. Non placuit*. Laus. 16, 9. 7.)

With the saying Ebr. 13, 17. the congregations and Christians are by no means commanded to obey their preachers in all things. In its confessions, our church is most resolutely opposed to such a view. For the Apology, Art. 7, says of abuses: "They (the papists) also say to the Ebrahians on the 13th: Obey those who intercede for you! This saying demands that one should be obedient to the **Gospel**. For he giveth not unto the bishops any rule or authority of their own apart from the gospel: neither shall the bishops make statutes contrary to the gospel, nor interpret their statutes contrary to the gospel. For if they do so, the gospel bequeaths us to be obedient to them; as St. Paul says to the Galatians: 'If any man preach any other gospel unto you, let him be accursed* ...' In another place the Scripture says: 'One must obey God rather than men/Therefore if they teach unchristianly and contrary to the Scriptures, let them not be heard.'" (tol. 133. a.)

It is completely wrong when the scribes refer to the first apostolic council as proof that the individual congregations and laymen are not allowed to judge the doctrine. This proves just the opposite. For not only the apostles and elders, but also the "whole multitude", the "whole church" of Jerusalem and church members from Antioch were present, Acts. 15, 12, 22, 23., and these laymen or brethren spoke, judged and decided about the doctrine, v. 7. Therefore Gerhard rightly says: "Yes, the whole multitude of the faithful was present, v. 12, and on the basis of the common vote of all the decision was made, v. 22: And it seemed good to the apostles and elders together with the whole church, therefore the heading of the synodal decision is so formed, v. 23: 'We, the apostles, elders and brethren* 2c., which is repeated in vv. 25 and 28.'" (Walther, *Die Stimme* rc, p. 424.)

That the individual congregations and Christians have the
It is irrefutably clear from the following passages of the holy scriptures, in which they are virtually commanded to do so. For example, the Holy Apostle Paul writes: "As I speak with the wise, judge ye what I say," 1 Cor. 10:15. Furthermore, "Test the spirits whether they are of God," 1 John 4:1. "Beware of false prophets," Matth. 7:15. "The spiritual judgeth all things," 1 Cor. 2:15. Compare 2 John 10:11. 1 Thess. 5:12. 5, 12. Joh. 10, 5. Then a single church, the Berean church, is highly praised by the Holy Spirit for their zeal in testing the doctrine: "They were the noblest of those in Thessalonica, who received the word willingly and searched the Scriptures daily to see if it was true. 17, 11.

It is a blatant untruth when the scribes say that our church does not ascribe the right to judge doctrine to individual congregations. They publicly confess in their symbols: "So the pope acts like a tyrant on both sides, that he defends such errors with violence and despotism, and does not want to suffer any judges. And this other piece does more harm than all the madness; for as soon as the right judgment and knowledge is taken from the churches, it is not possible that one could control false doctrine or unrighteous worship, and therefore many souls must be lost." Our church therefore demands "that the power to judge be not taken away from the churches, and that everything be judged according to the holy

Scriptures and the Word of God. And just as **Christians are** obliged to punish all other errors of the pope, so they are also obliged to punish the pope himself, if he wants to flee or resist the right judgment and true knowledge of the churches. By confessing that Christians are guilty of punishing the errors of the pope and of punishing the pope himself, our church ascribes to the individual congregations not only the right but also the sacred duty to judge doctrine, and declares it tyranny if Christians are forbidden such a right. (toi. 156.) It is therefore perfectly true what Luther says: "To know and to judge about doctrine **belongs to all and every Christian**, and in such a way that he is cursed who infringes such right by one little bit. For Christ Himself has decreed such right in invincible and many sayings." (Walther, Voice, p. 408.)

So much for the proof that in their answer the pastors present false, ungodly, soul-corrupting teachings, which every truly believing Lutheran Christian is sacredly obligated to reject as a papist abomination by God's Word. May God enlighten them who call themselves Lutheran pastors and give them repentance for recanting the papist heresies which they have attempted to introduce into the Lutheran Church under the pretense and with falsification of the divine Word. F.

Even in the heart of the Christian man sleeps and slumbers, often only quietly, according to the old man, a wild beast, even a satanic monster. If God withdrew his hand of grace, it would burst forth without fear.

(Submitted.)

Michigan City.

This port town, situated on the lake of the same name in northern Indiana, is inhabited by a strong German population; the Mecklenburg element is especially numerous. Although there were several hundred families living here who belonged to the Lutheran church, there was no Lutheran church until then. Because their shepherds (?) at home did not consider it necessary to acquaint them with the differentiating doctrines of their church, the mischievousness and deceitfulness of the unlearned knew how to take hold of them here, to unite them into a "united Lutheran" congregation. As one encounters this in so many other places, most of them did not believe otherwise than that they were Lutheran. They noticed many things that were not as they had at home, but they let themselves be appeased by the explanation given to them that the local conditions brought about such an unimportant difference. Of course, secret societies were allowed to flourish and flourish here as well, as they did everywhere among the Unirite. Many a Lutheran Christian, who knew about the circumstances of these people, sighed that God would give grace once again so that those who were led astray here without their knowledge would be led back to the church of the pure Word. How, under God's miraculous guidance, a Lutheran congregation was founded there and a Lutheran church was built, is to be communicated here to the Lutheran Christians from outside.

In the fall of 1873, a pastor Dr. E. Hardrat, who had immigrated from Mecklenburg, was called by the congregation. Since he was supposedly assured of full freedom of the Lutheran confession when he was accepted into the united association, he also openly expressed his Lutheran attitude in his congregation and also needed a Lutheran order of service. The majority of the congregation liked the old-fashioned way; the lodges, however, along with other non-Lutheran elements, soon discovered that the new pastor was not a man after their hearts' desire, and expressed discontent.

When the pastor already rejected the unirite catechism at the first confirmation and declared that from now on he wanted to use the Lutheran catechism, this caused joy among many who still had a heart for their church and this little booklet, but annoyance among the others.

At the end of April 1874 the Lodge celebrated its annual feast. This provided a desirable opportunity to prove to the pastor what dominion it still held in the church. It succeeded in holding its celebration in the church. With great pomp, the shirted men entered the church. The dignitaries took their places on the chancel with their heads covered, and even weighed down the altar with their discarded cloaks, rapiers

2c.

The pastor, watching such an abomination, stepped forward and said: "Gentlemen! This is God's house, therefore it is proper to uncover the head"; he took chairs in an unbiased manner and cleared from the altar what did not belong there. In the meantime, it seemed good to the speaker to ascend the pulpit, but the pastor blocked his way with the declaration: "As long as I am pastor of this church, the pulpit belongs to me, and without my permission, no one can enter it! This courageous resistance and experienced humiliation was more than the free men of a

Therefore, from now on, they did not refrain from anything that could serve to make life difficult for the pastor and to make him give way. The majority of the congregation, however, along with the entire church council, stood by him faithfully. The main leaders of the lodge, who from then on no longer attended any services, were expelled after unsuccessful invitations.

The threatening circumstances, however, aroused the vigilance of the district's president, who had a commission make an investigation on the spot, the result of which, of course, was nothing other than that the pastor had disturbed the longstanding peace and tranquility of the congregation in an unpleasant manner, and had thus caused great damage. - Soon the district president asked him to resign from his office in Michigan City, saying that he should be helped back into office elsewhere. Since he completely ignored the demand, suspension from office and synod followed.

However, neither the pastor nor the congregation cared much about this presidential decree, because the former had long since realized that he had blindly fallen into a "robber synod," and the latter did not pay any attention to the presumption of an unruly president other than by a rude reply by letter, because it was not under his tutelage, since the congregation did not belong to the synod at all. Her application for membership was rejected precisely because she did not want to drop the name Lutheran. That four united preachers could appear in court afterwards and swear that the congregation belonged to the synod, while the minutes of the congregation showed the opposite, and all members of the church council (including the delegate who had sent the application to the synod at the time) unanimously testified to the opposite, the Synodal Constitution of the Uniate also forbids the admission of congregations with Lutheran names, and finally the name of the congregation could not be found in any directory of names of its synodal congregations: is once again a proof of the often made experience that people, who once give the truth of God to the lie, take it also with purely human truth, even no longer with the oath exactly.

What no rooting of the opponents and no authority of the president could do, namely to drive the pastor to give way, the arm of the court was now supposed to enforce. But the court rejected the plaintiffs twice, despite the fact that the suit had been dragged from one county to another.

In August, Dr. H. was admitted to our synodal association on the occasion of the synod of the middle district held in La Porte after a colloquium. The completely untrue report in the Messenger of Peace of the Untouchables, as if the assembled synod had only sent a committee to Michigan City to inspect the church property of the congregation, and as if Dr. H's resignation had only taken place after the committee had returned with favorable reports, is only mentioned here in passing.

On the occasion of Dr. H's accession to a Lutheran synod, the opponents again brought their complaint before the court, which essentially consisted of the following: the constitution requires the appointment of an unireformed preacher, and therefore the current one must be dismissed. The hearing was deliberately postponed until the last session of the court. The judge could now, due to the end of the court session, dismiss the-

He satisfied the plaintiffs for the time being by granting them an *injunction to the church* until the decision of the next *court*, according to which Dr. H. was to be forbidden the use of the church and school in the meantime. The initial joy of the opponents over this success soon turned into anger, however, when the congregation appointed an assistant from the St. Louis Seminary to preach on Sundays and teach confirmation. The local pastor could administer his office apart from church and school. If such official acts were desired in the church, such as copulations, they were performed by the Lutheran pastor of the immediate vicinity. Thus, the temporary order to abstain did not have any particularly disturbing consequences for the cause of the congregation.

An offer by the Lutherans to come to a peaceful settlement with the lodge brethren and the unconverted regarding church property, in that they showed themselves willing either to pay out \$7000 and thus remain in possession of the property, or to take the same sum and renounce it, was not accepted.

Although the main agitators had already been expelled from the congregation in accordance with the constitution, they knew at the annual meeting held on New Year's Day 1875, under the sweetest prayers, that they were only concerned with a peaceful settlement, to listen to the Lutherans, to grant them access. But soon they revealed themselves in their true form. When their demand to revoke their exclusion was rejected by a valid majority, they broke up the assembly by their rabble-rousing, tumultuous behavior.

Where people - those who want to be educated - get into their hostility against the Word, and to which means they can resort to satisfy their revenge-thirsty heart, these sinister people provided enough proof. What must a Christian, no, a respectable man of the world judge of such opponents, whose leader traps the 65-year-old old man Dr. Hardrat with fist blows as he walks through the city, who defend their cause at night in front of the houses by throwing in windows and the crudest insults, who not only threaten by countless anonymous letters to shoot down the pastor and the members of the church council like mad dogs, but who actually also carry out their murderous spirit in the following manner?

Mr. B., an influential member of the church council for many years, comes home in the evening after closing his business. It is his custom to take a drink of fresh water from the well before he goes to bed; this time he drinks water from the well in the house, unaware of how God's good hand is guiding him. When the housewife wants to draw water in the morning, she discovers white powder in the well pipe. An examination at the pharmacy revealed that it was arsenic. This was a diabolical attempt at poisoning, the discovery of which must have filled every decent person with disgust at such a gang, but the thwarting of which also became a cause of thanksgiving and joyful strengthening of faith not only for the family in question, but also for all Lutheran Christians who heard about it.

In the meantime, the two months of the temporary *injunction* had expired and the court had reconvened. This time, Advocate Körner of St. Louis conducted the proceedings on behalf of the community. It was a real blessing for them to have a

The court was a good opportunity to have a man who not only had a warm heart for their cause, but who was also equally well versed in church and state matters. Mr. Körner conducted the case in court in a brilliant manner. After his two-hour speech, even the judge could not fail to show his respect for him by word and deed. Many of the lawyers present testified afterwards that such a defense had never been conducted in these rooms before.

That the judge nevertheless did not deviate from the position he had now taken, but upheld his *injunction* and extended it to such an extent that church property and church arts could only be used in the service of the unchurched church, came unexpectedly to everyone, even to the opponents.

An appeal to the *Supreme Court* was immediately initiated. From now on, the Lutheran service in the church ceased. The same was held by Dr. H. in a rented hall.

While the church council had made every effort to enforce the judicial decision as long as it was valid,

the opponents now committed an impudent act of violence. By means of posters, they called a meeting, which, however, was attended only by their own; in it, they had to agree to dismiss the existing church council and to proclaim themselves as the rightful congregation. Since they were refused the delivery of the church books and keys, they made their way into the church by breaking through the windows, provided the doors with new locks and left an Irishman behind as a guard.

Such an impudent church robbery was more than the Lutheran-minded majority wanted to put up with, and it particularly inflamed the zeal and courage of the women to wrest their church from the impudent intruders.

A new trial was then initiated by the opponents. Mr. Körner appeared again. This time, however, the plaintiffs offered a compromise immediately before the trial. The Lutherans showed themselves willing even now. It came to mutual negotiations, which ended with the plaintiffs paying a sum of H5500.00 in Baar to ours, and accepting the bills of the congregation as they stood on the last New Year's Day.

If the opponents had insisted so tenaciously on retaining the church property because they hoped to keep the largest number with them, their clever calculation soon proved to be a bitter deception. Of the 160 members of the old congregation who were able to vote, 85 immediately left; these were later followed by a large number. These, with the addition of an almost equal number of families who had no voting rights in the old congregation, organized themselves in Körner's presence into the "Lutheran congregation of St. Paul".

For the time being, only the four basic paragraphs of a constitution, which express the confession and membership in the usual way among us, were adopted. However, as experience had taught us, the clause was immediately added: No one can become a member of this congregation who is a member of a secret society.

Immediately the new municipality selected a beautifully situated suitable property, acquired it also initially for \$2000.00. Thanks to the machinations of the opponents however, before it came to the secured conclusion,

asked for \$500.00 more. As soon as the spring weather permitted the work to some extent, the work of the new church began. Under God's faithful help and the external direction of the very capable architect and master builder Renkawitz there, a work was brought to completion in 150 working days without the slightest accident, which has so far found the joy of every Lutheran Christian and the admiration of all. The church, built of bricks - on all outer walls even with polished ones - in gothic style, measures with altar niche 120 feet in length, 55 feet in width and has inside with vaulted ceiling a height of 40 feet. The slate-roofed steeple, culminating in the sign of the cross, is 170 feet high, contains a striking clock and a 2570-pound bell.

Also in the interior nothing has been spared. In particular, the altar with its beautifully executed painting by painter Wehle - depicting the institution of Holy Communion - has been described by everyone as a work of art. (The sole cost of the altar is \$800.00.) All the windows are beautifully painted and provided with suitable emblems, among which especially the two located first to the altar contain a larger depiction, once of Christ the good shepherd, who carries the found sheep home on his armpit, and then of the disciple John, the image of grateful love. The congregation wants to be constantly reminded of the love of the Savior through this representation, so that he has led them out of their aberration into a false community of faith and brought them back to the church of the pure word and the unadulterated sacraments. John's figure is not only to remind them of the one word of his letters: "Let us love him, for he first loved us" (1 John 4:19.), but also of the other: "Beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world." (1 John 4:1.)

A well-made organ - built by Mr. Gieseke for \$2000.00 - is also not missing. Young men and maidens showed their zeal in procuring magnificent chandeliers; and the women this time let their courage flare up in procuring worthy altar and pulpit clothing, candlesticks, crucifix and communion vessels.

The bright lower rooms of the church were made into schools, confirmation rooms and a teacher's apartment. Until then, the congregation held its services in the largest room. Now teacher Hinze teaches a class of over a hundred children there. God will give grace that soon a multi-class school can be established. The whole building with interior furnishings (not counting the cost of the land) cost \$20,000.

That such a building could be made for such a sum is explained partly by the cheap building materials and labor wages of the present time, and partly by the arrangement made, according to which no one received a cent more in profit apart from the daily wage. With a daily wage of \$4.00, the master builder not only overlooked and managed the whole in an excellent manner, but also worked like a journeyman. Thus, work and earnings remained mainly among the community members.

On the first Advent everything was now arranged for the consecration. That this was a day for the congregation after so many happily survived, gloomy experiences...

The fact that she was so full of jubilation and thanksgiving, the like of which she had never received in her life, is not hard to imagine.

Our dear brethren understood the word of the Psalmist as never before: "The bird hath found a house, and the swallow her nest, where they have young hedges, even thine altars, O LORD of hosts, my King and my God." The neighboring La Porter congregation turned out in fairly large numbers, according to the invitation extended to them. The congregation of St. Joseph, Mich. was represented, along with its pastor Georgii, by at least one delegation. The same was the case with Pastor Lange and his congregation from Valparaiso. Likewise, many were present from the co-parochial branches of Otis and Crismans. Adding the local congregation, which numbered 240 families on the day of the dedication, such a large gathering of Lutherans could not fail to proclaim the faith-strengthening truth that the Lutheran Church is still "a small force" even here.

After a short farewell service in the school room and the entrance into the church, Schreiber gave a speech in front of the altar on Ps. 118, 23. 24. in which he reminded the congregation of the experienced

miraculous ways of their God, which had now ended for them in so much love and blessing, and said the consecration prayer. In his sermon, Pastor Georgii used the lovely Advent Gospel to present to the congregation their Advent King, who is also coming to them today through Word and Sacraments. The morning service was concluded with the public introduction of 12 new church members.

After the service the hosts divided themselves into their guests, but there was a noticeable lack of the latter to satisfy the wishes of the former. In the evening service, Pastor Lange edified the numerous audience with a sermon on Gen. 28:17.

In both services, the singing society of La Porte and the recently launched one of the local congregation competed to make the glory of the Lord great.

During these first services in the new church, 500 copies of the St. Louis Lutheran hymnal were introduced to the congregation.

After all that the dear brethren in Michigan City have experienced and endured, and we have seen there, we cannot but agree with them, "This is done of the Lord, and is a wonder before our eyes!"

Human weaknesses and imperfections are, of course, still inherent in the work. But we do not doubt that the more the church is made rich in all doctrine and knowledge, the more its growth in all respects will become evident. So many dear brethren there have already given much gratifying proof and testimony of their willingness to receive the Word of God and their earnestness to weigh and tolerate something for its sake.

May the Lord, who has so graciously helped until now, and whose grace is mighty to edify, increase, strengthen and establish the work which he has begun by his grace, to the praise of his glorious name and to the salvation of his church. Amen.

I. F. Niethammer.

This is the highest punishment, that God does not punish, but keeps still and lets one live there in day according to his will.
Luther.

(Sent in from Hanover.)

A word from the Hanover Regional Church to the dear members of the Evangelical Lutheran Free Church.

If you, dear brothers, can only take a look at the terrible conditions of our (as well as every) national church, you will praise and glorify God that He has left you pure Word and Sacrament, and right, scriptural church discipline in these last times of apostasy. For without any doubt the form of the church in which you live and have these goods - namely the free church - without any doubt it is the scriptural, God-ordained form of the church. Precisely because faith is not everyone's thing, precisely because of this the national state church is a thing, a great untruth. Because in it not God's word rules, but worldly authorities, even unbelievers, Jews and fellow Jews. In the national church, the boundaries of the civil community coincide with the boundaries of the church community; all those who happen to live in one or another civil community are also members of the church community in question: whether believers or unbelievers, whether fornicators, drunkards, adulterers, cursers - all the same: they are members of the community.

You can now think how it looks in a regional church, also how it looks in our regional church. In Lüneburg there are - mostly through Ludwig Harms' profound effectiveness, now through his writings - not a few church congregations, in which there are often deeply founded Christians. However, the unbelievers in the congregation hang on their feet as a burden. - Now, however, in our unchurched regions: the Göttingen, the Harz, etc., there are pagan conditions. Pagan conditions. There is, for example, a town of K. with 12,000 inhabitants (I will not mention the name here); all of them, of course, "Protestant" or even "Evangelical-Lutheran. On Sundays, only a few hundred of them come to church, often less than 100, sometimes less than 50. At the big festivals, 1000 otherwise not often or never seen guests get lost in the church. In the whole year 5-600 adults (except confirmands) go to the holy communion. That is, one adult out of about 14. Thus the largest part of this city lives without Word and Sacrament, like the heathens. But they all belong to the church community, to the Christian community. - But with astonishment I heard with my own ears on New Year's Day how the first clergyman of that city - who is a high church regiment person - knew how to comfort this unchristian bunch. Instead of the necessary testimony Joh. 6, 53: Verily, verily, I say unto you: If you do not eat the flesh of the Son of Man and drink His blood, you have no life in you; instead of the other testimony John 3:18: "He who does not believe has already been judged, for he does not believe in the name of the only begotten Son of God. - Instead of such necessary testimony, the first preacher said: "So many people have died. We have had to stand at many a grave where we did not know how to give comfort from God's Word. For a life alienated from Christ lay before us. Well, God is more merciful than we humans, and we can take comfort in that, and so on.

A cursed comfort! a beautiful guide for the blind! a beautiful messenger of peace, calls peace ^peace! and yet is no peace. - The fullness of divine love and mercy lies in Joh. 3,16 (so!),

the fullness: but also the limit! Whoever teaches otherwise is subject to the words of St. Paul, Gal. 1:8: "But if we or an angel from heaven preach any other gospel to you than what we have preached to you, let him be accursed.

Of course, to the unbelieving rabble high and low in this city it must be a sweet gospel: God is so merciful that you only need to die to be saved! - —

Two hours from here is the small town of W., notorious for its unchurchliness. There is a capable, gifted, confessional preacher. A few adults come to church; once there was no confirmed listener (except sexton and calcant), so the pastor went home. Nevertheless, the whole heathen crowd naturally belongs to the church congregation W. - But to what are the children of these heathens baptized? to what are they confirmed? Is not everything a single untruth and lie?

See, dear free church brothers, this is how it looks in a national church. Once again: praise God and rejoice that you belong to the Free Church of pure confession. Please also support your synodal treasury and institutions. What do such small earthly sacrifices mean compared to the heavenly blessings, which the pure Word and Sacrament bring you so abundantly. Therefore, remember Ps. 103:2: Praise the Lord, my soul, and do not forget what he has done for you.

To the ecclesiastical chronicle.

I. America.

The Unirte Friedensbote makes in the number of January 15 some scornful remarks concerning what has been said about the Unirte in the preface of this year. He is surprised that the "Lutheran" does not think better of the taste and digestibility of his readers by offering them the long spoiled food and the long stale cabbage of Unirte church politics, ambiguous idioms and confessional lasciviousness. Well, the dear messenger of peace will admit that the principle that tastes differ is correct. We Lutherans consider such "cabbage" to be a very healthy and fortifying food, but we do not want to argue with those who have a greater taste for a handful of thistles. Fare thee well. The messenger of peace closes with the words, "Well roared, lion!" I am pleased that the messenger of peace declares our "Lutheran" to be a lion, whose voice he obviously fears; however, I think that the peace-loving messenger will not be enraged if I am tempted to take him for the one who - according to the fable - once went for a walk with the lion. Proverbs 26:5.

(A reader of "The Lutheran.")

II. foreign countries.

Politics in church magazines used to be a peculiarity of America; Germany knew little about it. In more recent times, this has changed. Few religious papers in Germany now keep away from politics, not even the so-called "Sunday papers"! In the Leipziger Allgemeine Kirchenzeitung of January 12, for example, we even read the following: "The barrier of the newspaper stamp, which otherwise closed the area of politics, has fallen; why does one erect a new one for oneself by saying: Politics does not belong in a Sunday paper?" The writer does not consider that the main barrier that separates an ecclesiastical paper from politics is not a newspaper stamp, but the word of the Lord: "My kingdom is not of this

world." It is true, however, that it is right for an ecclesiastical paper to raise its voice as soon as politicians publicly act against morality or religion; but this is not politicking; then the ecclesiastical paper remains entirely on the ground assigned to it. Thus, for example, it would not be at all against the character of an ecclesiastical paper if it were to bear serious witness against the atrocities currently taking place in politics in our America; all the more so because even political papers that want to be Christian take a position that glosses over these atrocities and thus dull the moral feeling of their readers through politics. Such papers that want to be Christian then do more harm than the papers of the unbelievers, because the ignorant reader thinks that what such a so-called "Christian" paper approves of must also be right. By the way, the borderline between politics and religion is so easily crossed, and the sectarian papers with their conscienceless and fanatical party politics are such a warning and deterrent example that the "Lutheran" has so far fearfully avoided even any pretense of dealing with politics, and has therefore so far perhaps done too little rather than too much in this respect.

W. [Walther]

Death notice.

Again, God has called two young teachers away from work to give them the promised reward of grace.

1. Christian Nahrwold. He had been educated in our seminary and was finally a teacher in the parish of the undersigned. Under great physical suffering he administered his office very faithfully until he completely collapsed. He then sought recovery through a journey to Germany; however, death overtook him already during the journey across the ocean. He died on October 23, 1876, at the age of 29 years and 23 days, leaving behind a grieving widow and a child.

2. Eduard Bartling. He was also trained in Addison for the school office, and after having already worked for a year in the congregation of Pastor Duborg, he became the successor of the blessed Nahrwold. According to God's miraculous advice, he was soon to become his successor in death. After he had worked in his new office for just over four months, he succumbed to typhoid fever. He died in confession of faith in his Lord on February 8 at the age of 22 years and 25 days.

Chicago, Ill, Feb. 12, 1877.

H. Miracle.

Inauguration.

Mr. Pastor I. Zimmermann was introduced by me on January 7 in the "newly formed" congregation at Northfield on behalf of the Reverend President Wunder with the assistance of the Rev. A. Detzer.

Address. Rsv. 3.

8outtt Hortdüslä, Oook Oo., III.

Church dedications.

On December 17, 1876, the beautiful new brick church in DeS Plaines, Cook County, Illinois, was dedicated. Pastor Dörrlein preached in the morning, Pastor Röder in the evening and in the afternoon (in English) Prof. Selle. A. Detzer.

On the 4th Sunday of Advent, the Cross congregation in Milwaukee, Wis. also had the joy of dedicating their newly built church (40 feet wide, and 65, with sanctuary 70 feet long) to the service of God. Thanks be to the Lord! W. [Walther]

On the third Sunday of Advent the newly built church of St. John's Lutheran congregation at Beaufort, Franklin County, Missouri, was dedicated. It is a handsome brick - building 46 feet long and 30 feet wide. In the morning the undersigned preached, in the afternoon Mr. Pastor Catenhusen. Mr. Pastor Sandvoß offered the dedicatory prayer.

M. Halboth.

Mission Feast.

On the Sunday of Septuagint the Beiven Lutheran congregations at Pomeroy, Ohio, again held a mission feast, on which occasion Pastor W. L. Meyer and undersigned preached. The collection, intended for Hermannsburg, amounted to \$20.18.

Chr. G. Hiller.

The Lutheran Secondary School and the associated Secondary Daughter School to St. Louis, Mo.

The friends and patrons of this institution are hereby notified that this year April 9 is the first, regular admission date. The instruction in this school includes the following subjects: Religion, German, English, Geography, World History, Natural History, Physics, Arithmetic and Geometry, Algebra, Bookkeeping, Writing, Drawing, Latin.- The purpose of the institution is to give such boys, who have already enjoyed the instruction in a community school, a further education and thus thoroughly prepare them to take up any profession in life. - English is the only language of instruction in English, geography, arithmetic, algebra, geometry, physics and accounting, while German is the language of instruction in the other subjects.

The undersigned has ample opportunity to personally convince himself that there are teachers working at this institution who are well qualified to give successful instruction in the subjects mentioned, and who also attend to their duties with all fidelity and diligence, so that the students are given an excellent opportunity to acquire a rich treasure of knowledge which is necessary, useful and beneficial to them for the orientation of their later profession in life. Not only do the students receive an efficient general intellectual education, but special care is also taken to ensure that those who wish to become merchants, craftsmen, etc., can acquire the prior knowledge necessary for their later profession. - —

Since it is a great grace of God that He has given us this institution and has preserved it until now, I would like to urge dear parents to send their children to this institution for further education and not to deprive them of the great blessing that they can have from attending this school with God's help. A good education is the best thing that parents can leave their children, and is of greater value to them than great treasures of money and other earthly goods. - —

Latin is included among the subjects primarily for those boys who wish to prepare themselves for admission to a Latin school, a Gymnasium; other pupils can therefore be exempted from this instruction if their parents so desire. Since it is often not known whether boys who are to attend a

Gymnasium also have the necessary gifts for learning the old languages, this school can also serve as a trial school for them. In this way, children who have too few abilities are spared the humiliation of being dismissed from a Gymnasium because of inability, and the more talented ones have by no means lost time by staying in this institution, since experience has shown that boys who have gone through the course here have entered the Gymnasium immediately in the Quinta, or even in the Quarta. - —

The subjects in which the girls receive instruction in the Höhere Töchter Schule are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts. English is taught by an American and female handicrafts by a German teacher. - —

The moral conduct of the pupils in both institutions is carefully monitored.

The main aim was to awaken, maintain and strengthen a Christian sense in them.

The tuition for boys from the municipalities contributing to the maintenance of the college shall be \$24.00 annually, for others \$32.00; for girls \$20.00.-

Non-resident children can receive board and lodging for about \$14.00 per month. For those who have no acquaintances here, Mr. A. C. Burgdorf, director of the institution, will provide accommodation for the children. His address is: Mr. O. Burgdorf, 1921 8onOi 9tli 8t., 8t. Douib,

E. A. Brewer.

Announcement.

Since the summer of last year, Mr. Hrrm. Ruhland, a member of the local Lutheran parish, has opened a private school, the purpose of which is to give such young people who have already enjoyed instruction in a parish school and are confirmed, the opportunity to further educate themselves for their future professional life. The subjects taught are the following: Commercial accounting, arithmetic, German and English correspondence, Schönschriben, German and English grammar, history and geography.

sThe conditions to the exception are as follows

- for students of the whole course (daily six hours, Saturdays two) 45.00 per month;
- for students of the Day School Course (daily Pier hours, Saturdays two) 44.00 per month;
- for students of the full evening school - course (ten hours a week) 43.00 per month;
- for students of the half evening school course (six hours per week) 42.00 per month, in monthly advance payment.

Pupils coming from abroad find board and lodging in the families of the local community for moderate compensation.

To all those parents who wish to give their children such an education (the number of students has already grown to 25), the undersigned can highly recommend this private school. Their children will not only be taught with care and skill in the specified subjects, but they will also be under Christian supervision, since it will be Mr. Ruhland's serious endeavor to keep any immoral influence away from the students entrusted to him.

Milwaukee, Feb. 15, 1877. h. Sprengeler, Rev.

Warning.

Since I have already been informed by various communities that persons have applied to them for support who claim to have belonged to my community and to have been forced by the locusts to leave this region, I feel compelled to publicly warn against such persons as swindlers.

Hooper, Dodge County, Nebraska.

E. I. Frese.

Books - Display.

Available from M. C. Barthel in St. Louis:

Timothy. A gift for the confirmirt youth. Edited after Hiller and published by the Lutheran Synod of Missouri, Ohio and others.

As the time approaches when this year's catechumens will be confirmed in most of our parishes, we would like to draw your attention to the above delicious booklet. It is certainly only necessary to point out the rich, important content of it, in order to enable father and mother, godparents and guardians and others to pass it on to their dear children. It is divided into five main sections. The first deals with Holy Baptism, Confirmation and Holy Communion; the second contains heartfelt exhortations to remain with Jesus, to be diligent in Christianity, to preserve what one has; in the third, warnings are given against worldly love, against the sins of youth, especially impurity, against the aversions of the world, against falling away from the recognized truth to Pabstism, against the seduction of sects, e.g. Methodists, Uniranists, etc., and against the seduction of the Church. The fourth contains loving encouragements to seek grace again quickly after unfaithfulness, to persevere in prayer and Bible reading, to bear the disgrace of Christ willingly and to walk carefully; and finally, the fifth contains a serious reawakening to be ready for eternity.

The booklet has already seen its 9th edition and has already brought many blessings. May God continue to bless it! - Price: 30 cents.

To such parents who want to give their children a prayer booklet in addition to the Bible or New Testament, the following are recommended:

The small treasure of prayers. Excerpt from the larger prayer treasure. - Price: 30 Cts., in Morocco with gold edging 41.00.

Johann Gerhard's Tägliche Uebung der Gottseligkeit. Translated from Latin. - Price: 20 Cts. G.

Display for the Passion season.

Choral songs to the liturgy for a Char Friday service,

presented by F. Lochner, Lutheran pastor, are available from the undersigned, the hest at 10 cents, the dozen at 4100. The music presented here for the use of the liturgy of Holy Friday published by the aforementioned is "a legacy of the time when truly ecclesiastical music was still created". L. Volkening.

901 N. 4th St., St. Louis, Mo.

Incoming to the coffee of the Western District:

To the synod treasury: From Past. Lentzsch in Dewitt, Nebr., 42.00. From Past. Köstering's congregation at Frohna, Mo., 462.00. By the same from Wittwe Schmidt at Altenburg, Mo., 45.00. From an unnamed person in the congregation at Lake Creek, Mo., 410.00. From Past. HoltS' congregation in Columbia, Ill, 412.85. Past. Brown at Houston, Texas, 42.00. From H. 2 iarks at Monticrlo, Iowa, 410.00. Past. Wctzel near Glasgow, Mo., 44.00. By Past. Th. I. Hahn and sr. Congregation in Val-
lonia, Ind., 06.00. By Fr. Gast from d. parish in Serbin, Tcxas, 50 Cts. By F. Klaucnberg in East St. Louis, Ill, 42.00. Collecte by Past. Wille'S parish in Brownsville, Mo., 410.05. From Trinity District in St. Louis, 412.55. From Jmmanmls District there, 415.95. From Past. Thurner at Iowa City, Iowa, 42.00. Past. Hrin in St. Louis 4'2.00. Past. Tirmenstein's parish in New Orleans 464.00. Thanksgiving offering from A. Klein by Past. Maisch in Harris County, Texas, 410.00. By Fr. M. himself 41.90.

To the Synodal Missionary Fund: Collecte from Past. Gräbner's congregation in St. Charles, Mo., 49.50. From the school children of Teacher Große in St. Louis 41.90. From G. Mertz in Des Peres, Mo., 50 Cts.

For inner mission: Collecte from Past. Gräbner's parish in St. Charles, Mo., 42.00. From Past. Köstering's congregation in Frohna, Mo., 412.00.

To the building fund: From Past. Lenk's parish in North St. Louis 410.00. Past. Lrntzsch's parish in Clatonia, Nebr. 43.70. By same from H. Scheve in Saline Connty 41.00.

For the Emigrant - Mission in New York: A Theil of the Reformation Feast - Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 47.00.

For the Hermannsburg Mission: By Past. Pfeiffer at Marysvtllle, Kansas, 4'6.00. By T. through Past. Scholz at Holt County, Mo., 43.00.

For poor sick pastors: by C. Schönrm-berger in Jonesborough, Ill, 45.00. On A. Pillack's infant baptism collected, by Rev. Birkmann in Lee County, Texas, 43.35.

For the Springfield Seminary: A portion of the Reformation Festival Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 45.00.

For the College at Fort Wayne: A Theil of the Reformation Festival Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 45.00.

For the Institution for the Deaf and Dumb: Through Pastor Pfeiffer at Marysville, Kansas, 42.50.

For poor students in St. Louis: A part of the Reformation Festival Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 45.00.

For the orphanage in Addison: through Past. Scholz in Holt County, Mo. of T. 41.50.

For the Emigrant Mission in Baltimore: A Part of the Reformation Feast - Collecte in Past. Crämer's congregation at Fort Dodge, Iowa 44.00.

For the seminary in Addison: A Theil of the Reformation Festival - Collecte in Past. Crämer's congregation at Fort Dodge, Iowa, 45.00.
St. Louis, Feb. 22, 1877. E. Roschke, Cassirer.

Revenue to the Middle District's coffers:

To the synod treasury: from Past. Zigel's congregation at Fort Wayne 420.25. Past. F. Zigel's congregation at Marysville 47.50. Past. Schwan's congregation at Cleveland 477.80. Rev. Brthke's congregation at Arcadia 42.00. From quite a few members of Past. Stein- dach's congregation at Fairfield 48.85. Past. Böse's congregation at South Ridge 410.00. From Past. Jox's congregation at Logansport 413.00, from 2 members sr. Church at Pulaski 43.00. from C. Engel at Delphi 41.00. past. Wichmann's congregation at Farmers Retxcat 412.15. From Past. Sauer's congregation at Dudleytown 439.41. Past. Seitz's congregation at Columbia City 45.14. Past. Seuel's congregation at Indianapolis 444.00. teacher Harbck's at Valparaiso 42.00. past. Husmann's congregation in Euclid 410.00. Past. Schlrselmann's congregation in Reynolds 48.10. Past. Sitzmann's parish in Trxe Haute 46.25. Past. Jäbker's congregation in Adams County 461.65. of Past. Stock's congregation bet Fort Wayne 435.00. Past. Wvnrken's congregation in Cinrinnati 42.00. whose congregation 430.35. past. Evrrs' congregation at Bingen 418.65. Past. Cämmerer's congregation at Decatur 410.02, by himself 41.00. Past. Bode's congregation at Fort Wayne 413.05. Rev. Krafft's St. John's - congregation in Erie County, N. A., 43.75. By Past. Brackhage's congregation in Switzerland County 414.35. Past. Tramm's congregation in Vincnns 413.17.

To the building fund: From Past. Stubnatv's parish in Fort Wayne 47.00. From F. Kruger in Erie County, N. I., 42.00. F. Brand there 43.00.

For the proseminar in Steeden: From a parishioner of the Past. Sauer near Dudleytown 45.00. From Ch. Höwcnr there 42.00. Past. Niethammer's parish at La Porte 416.50. Of Past. Bode's community near Fort Wayne 47.35. Past. Krafft's parish in Erie County, N. I., 43.75.

For the emigrant mission in Baltimore: Don Past. Tramm's parish in Vincnns 43.03.

For the Emigrant Mission in New York: From Past. Schlrselmann's congregation in Reynolds 45.00. Pastor Kniefs congregation in Neu-DettclSau 44.25. Past. Tramm's congregation in Vincennes 44.00.

To the seminary household in Addison: By Past. Niemann's congregation in Cleveland 437.05. By Rev. Anirf in Neu-Drttelsau 41.00.

To the college - household in Fort Wayne: Don Past. Rupprecht's congregation in North Dover 413.27.

For the Heathen Mission: From Past. Siegers congregation in Huntington 410.00. Mrs. Möller in La Porte 41.00. Mrs. Schneider in Liverpool 41.00. Past. Knief's congregation in Neu-Dettelsau 43.00. From Past. Zucker's congregation in Destance 45.05.

On the Hermannsburg Mission: by F. Carls in Wapakonetta 41.00. F. Bushman there 41.00. Pastor Jäbker's congregation in Adams County 425.00.

To the seminary household in Springfield: from Past. Niemann's congregation in Cleveland 437.05.

For inner mission: From Past. Schwan's congregation in Cleveland 42.28. E. Rullmann in Farmers Netreat 45.00. H. Droge there 42.00. From Unnamed by Past. Sallmann in Newburgh 41.00. Dr. Sihler's congregation in Fort Wayne 428.08. Past. Steger's congregation in Huntington 410.00. Past. Evers' congregation in Dingen 45.00. Past. Bethke's congregation in Arcadia 75 CtS.

(Conclusion follows.)

Castle Garden Missions - Box Office - Report.

		Intake.	
Balance on January 1, 1876	8274.27		
Revenue during the year	1020.73		81295.00
Output 81438	.97		
Deficit on January 1, 1877	143.97		
			81438.97 81438.97
		CommissionS- Conto.	
Balance at January 1 18768131	.50		
Revenue in 1876	681.59		
			8813.09
Edition in 1876	8556.90		
Balance at January 1 18778256	.19		

Correction. The remuneration from the local emigrant committee to the assistant stationed in Hamburg, which was stated last year as a "salary" (see page 32 of the last issue of the "Lutheraner"), is not to be considered as such, but as a free gift from our committee. Mr. Sitzmann is salaried by the association in Hamburg. I. Birkner.

* * *

On behalf of the Emigrants Committee, the undersigned takes the liberty of the following postscript to the foregoing report:

The report shows that our missionary Keyl also had sufficient work in the past year and waited with his usual faithfulness and devotion in the love of Christ of his profession; and also that God, according to His faithfulness, has abundantly crowned the diligent work with bodily and spiritual blessings. For this, glory and thanks be to Him, the Merciful!

Thanks also to the Lord for having made many hearts within the Synodal Conference willing to sacrifice for the Emigrant Mission in the past difficult year, so that we have been able to keep our heads above water and the deficit is not so great.

But, my brothers, we, the members of the committee, would feel even easier and more joyful - we can assure you sincerely - if there were no deficit at all in the treasury. That would also be very beneficial for our work.

If all members of the Venerable Synodal Conference and especially all pastors take it to their hearts to strongly support the work of the emigrants Misston, which is so pleasing to God, the present debt will soon be cleared and our treasurer will be able to report next year: Surplus in 6L88N so and so much.

The Lord will provide! Psalm 112:5-9.

NewYork in Feb. 77. fr. king,

d.Z. Chairman of the Emigrants Committee.

For poor students received through Rev. Jungck at Jackson, Mo. (already last year) from Mrs. Nothdurft 85.00; from "M." at Baltimore 85.00. C. F. W. Walther.

Received for the seminary household in Springfield: AuS Hrn. Past. BöltichrrS parish in Mount Pulaski, Ill, from: Geo. Schäffenacker, Joh. Heinen, Geo. Stoll, An. Danner, I. Heinen 1 ham each; Joh. Schahl, W. Rupp, Fr. Rentschler, Geo. Rentschler 1 side cut each; Chr. Brchmann 1 side cut and sausage; from Chr. Rupp u. Geo. Weller flour; Chr. Lüdmeier 1 sack of flour; H. Henn jun. 2 p. flour; Peter Ophardt, Geo. Bruckrr, Hen. Bruckcr each 1 ham, 1 side; Mrs. Wittwe Richner, W. Schahl each.1 Shoulder; Ph. Mareimer 1 side piece and flour; W. Lüdmeier 1 side piece, flour and beef; Fr. DittuS 1 ham and sausage; W. Uhle 2 hams and sausage; Joh. Maurer 1 ham, sausage and 1 side piece ; H. Henn 1 ham, 2 pork gizzards and dried apples; Mrs. Wittwe Danner dried apples; E. Danner 2 pr. stockings; von Bötticher butter; I. Baumann 1 side piece and beef; Geo. Stoll 1 gallon of fat and 1 ham; I. Jenner 25 cts.; Mrs. Drobisch 50 CtS.; Matth. Stoll 83.00. From Fr. Schäffenacker 1 side piece.

From Lincoln, Benton Co., Mo.: By H. Hesse Z Brl. MolasseS; from Louis Kreußler the same.

Springfield, Ill, 16 Fcbr. 1877. G. Peacock.

For the St. PaulS Lutheran congregation at Platteville, Wisconsin, displaced from its property for the sake of faith, the following gifts of love have been received: From the pa- sters: Schlerf 81.00, Both 86.00, Ansorge 84.30, Zucker 87.42, Leemhuis 83.42, Strikter 82.00.

Warmly thanking the kind givers in the name of the congregation and wishing God's rich blessing

W. C. Hunter, Pastor.

Changed addresses:

ox 490. dawrsnosburgü, Dearboi-n Oo., Inck.
Wis.

The "Lutheran" is published twice a month for the annual subscription fee of one dollar and five and twenty lent for the out-of-town subscribers, who have to pay the same in advance and send it by mail, which amounts to 10 lent. - In St. Louis, each number is sold for ten lent.

Only letters containing information for the journal should be sent to the editorial office, but all letters containing business, orders, cancellations, funds, etc. should be sent to the address: bl. 6. Lurtkol, Oor. ot öliami 8trvet L InrUnal. ^venue, 8t. Louis, Llo., anher, "send. - In Germany, this" sheet is z" obtainable through ZustuS Naumann'- Buchhandlung in Dretden.

Printing Office of the Synod of Missouri, Ohio, et al. Staute".

Volume 33.

Dr. Jacob Andreä,

Without doubt the most important contributor to the work of Concordia next to Chemnitz, was born on March 25, 1528 in Waiblingen in Württemberg, where his father Endris was a blacksmith, which is why he was not infrequently called Jacob Schmidlin by his opponents. On the advice of the mayor Sebastian Mader, the boy, who was already to be apprenticed to a carpenter, was designated for studies. The excellent General Superintendent Schnepf, who examined him and still exerted the most decisive influence on his education, found that he was completely ignorant of Latin, but blamed the teacher, who now received a severe reprimand from the Waiblingen City Council for neglect of duty, but took revenge on the innocent student by chastising him. The support of the city made it possible for the boy to be sent to the Latin school in Stuttgart. Jacob made such good progress that after two years, in 1541, he could be admitted to the scholarship monastery in Tübingen. Already in 1543 he became Baccalaureus and in 1545 Magister. In the following year, at the age of 18, he followed a call to become a deacon in Stuttgart. The call of his eloquence reached the ears of Duke Ulrich, who wished to hear him and had him preach at his castle. After the sermon was finished, the duke said to his advisors: "Wherever this young chicken may come from, it is certain that Schnepf hatched it.

When in the Schmalkaldic War Stuttgart was occupied by Spanish troops and the Lutheran preachers were expelled, Andreä remained alone at his post and instilled respect even in the (papist) victors. Thus he once performed the baptism of a child, which a higher imperial officer lifted out of the baptism. The latter presented him with six silver coins. Andreä did not want to accept them because, in his opinion, they belonged to the child or the woman in childbed. But the officer showed him the gift intended for the latter in his left hand and added: "I thank God the Lord that I have seen and heard you baptized in the faith of the holy Catholic Church and that I am grateful to you.

would report this to the emperor. Andreä replied that he could not baptize in any other way, and that no other way had ever been used in the Lutheran church. The officer then explained: "There is a firm conviction among the emperors that you have completely thrown away all faith and religion. One is of the opinion that there are no sacraments in you."

In 1548, he had to flee to Tübingen because he could not accept the Interim and expose the most precious teachings of the Lutheran Church to the papists. Here, too, he was extremely active. The lepers housed in front of the gate longed for the Word of God, and he joyfully preached it to them with the doors closed. Once, when the house was open without his knowledge, the students and citizens streamed in or listened to him with rapt attention from far away to beyond the river on the meadow. From that time on he always had a large audience in the hospital church and when it became too small, he was allowed to preach in St. Jacob's Church. Soon after he became catechist at the church of St. Georgii and Martini and in 1549 deacon at the collegiate church. As such, he sometimes had to preach nine sermons a week, baptize all children and visit the sick.

Duke Christoph, Ulrich's successor, who soon noticed Andreä's high gifts, appointed him Superintendent of Goeppingen in 1552 and had him become Doctor of Divinity at his own expense. He offered his services for the reformation of the Liebenstein's village Jebenhausen, with the condition that he would not receive a penny for all his work. And so, for a long time, he walked from Goeppingen to Jebenhausen every Sunday and feast day after the early sermon, preached and gave catechism lessons, returned to Goeppingen and still preached the evening sermon here.

From this time began the countless theological journeys, which he now undertook, without completely withdrawing his services from his fatherland Württemberg, for the settlement of disputes, for the establishment of the church system 2c. and of which almost his entire life was taken up.

In 1557 his duke took him with him to the Imperial Diet in Regensburg as court preacher and then to Frankfurt a. M. Here, at the request of the princes, he was to preach in the main church of St. Bartholomew. Immediately after the bell rang, a Roman priest ascended the pulpit. But the people did not want to hear him and sang: "Now we ask the Holy Spirit" 2c. After the singing was finished, the priest read the Gospel, and the people remained silent. But as soon as he was about to make his statement about it, they began to sing again, namely: "Now rejoice, dear Christians" 2c. Since there was no end to the singing, the priest climbed down from the pulpit in shame.

On one of his journeys he came to Weissenstein, when a Jew was about to be hanged. Andreä went to the place of execution to see in which faith the wrongdoer would die. He was hanging there with his hands tied behind his back, barked at and mauled by two dogs. *) The Catholic priests made their conversion attempts, but in vain. The pastor of Weissenstein, who was gripped by the Lutheran truth but did not dare to confess it for fear of man, urged Andrea to take care of the Jew. Andreä at first had misgivings because of the foreign territory and the foreign (Roman Catholic) religion, but at last he allowed himself to be begged by the bystanders. He addressed the Jew, who called upon the God of Abraham, Isaac and Jacob, and told him that Abraham, Isaac and Jacob had called upon the one true God, but that this was an error, that he meant to depart from the one true God when he believed in JESum, Mary's son. For he is called Jehovah in the prophetic writings, e.g. Jer. 23:5, 6: "Behold, the time cometh, saith the LORD, that I will raise up unto David a righteous seed, and he shall be a king that shall reign and do justice and righteousness in the earth. At that time. Judah shall be saved, and Israel shall dwell safely. And this shall be his name, that they shall call him: HER (Jehovah), who is our righteousness."

The Jesuit Weislinger and others cite this as an example of how cruel Lutheran authorities were against the Jews. But consider that the place was a Catholic place, that Roman priests had to "thou" with the Jew and that also the pastor still preached the Pabst's doctrine.

From this it is clear that the Messiah is not only true man from the seed of David, but also true God, Jehovah, the Creator of heaven and earth. Therefore, when he believed in Christ, he did not believe in a new self-made God, but in the true God of Abraham, Isaac and Jacob, who had put all their trust in this Messiah as the true God. God had to be Christ in order to atone for the sins of the whole world and to bear such a great punishment that no creature could have borne. This he sees in himself, that he suffers his punishment not because of the transgression of all commandments, but only one, and not even of the whole commandment, but only of a part of it; he does not atone before God, but only before men; not for the thefts, which he commits in his thoughts, but which are also sin according to the law: "Do not be tempted! How much punishment he had to suffer for the transgression of the other commandments in thought, word and deed, according to the word of Moses: "Cursed is he who does not abide by all that is written in the book of the law. The curse was taken by Christ, who is Jehovah, the Lord, the true eternal God, and who took our flesh, in which he, with supreme innocence, satisfied the law by his obedience and thus atoned for the sin of the whole world. On him, as Isaiah says, God has cast all our sin, and if he (the Jew) believes in him, he should know that he is not throwing away the religion of Abraham, Isaac and Jacob, but is following it and will be saved. The wretch listened to all this with the most eager attention. Andreä went down the hill, but already in the process of mounting his horse, he was called back at the request of the delinquent. "Alas, Lord! alas, Lord!" he cried, "grant that I may not die without baptism." Andreä asked him if he believed what he held out to him from the writings of the prophets of Christ. "I believe," he replied, "God knows." Andreä replied, "See that you do not do so in order to keep your life." "I don't think of that," the Jew replied, "you see how miserably I am mauled by the dogs. It is not earthly life but eternal life that I seek. Help that death does not seize me before baptism. I do not wish to live, but to die, if only baptism will be granted to me." He was then comforted with further prophetic sayings from Andree, received baptism the same evening and was then strangled.

In 1562 Andreä was appointed professor of theology, provost and chancellor at Tübingen and worked in great blessing by preaching, lecturing and leading disputations. However, even here his work was interrupted by numerous ecclesiastical journeys.

As great and far-reaching as his activities have been so far, his greatest and most important work was his collaboration on the Concordia formula. Besides Chemnitz, he not only wrote most of it, but also undertook most of the travels to promote both the work itself and its subsequent acceptance. Since 1576, he had taken up residence in Leipzig, where his family also remained during his wanderings under the care of the Elector August, the main promoter of the Concordia work.

He had to suffer much ridicule and disgrace because of this. He was accused of wanting to put all sects into one sack, of mixing Christ and Belial, light and darkness; of letting the work be more about Ambition than love for the cause. Probably no theologian has gone through good rumors and bad rumors like he did. That he had his faults cannot be denied; this he himself recognized and confessed; but it is just as certain that what the enemies, papists, Calvinists and others spouted about him was lies and slander. Since he made it his business to bring to harmony the church that had been torn apart after Luther's death by secret Calvinists, Flacians, Adiaphorists, Osiandrists 2c., it is not to be wondered at that he was barked at from all sides. "Your Electoral Grace," he wrote to the Elector of Saxony, "can well assume from all this that I must have sinned especially against the devil, because all his arrows are so sharply aimed at me in particular, by which he thinks to hinder this work." But his consolation was that he had a good conscience. And all these blasphemies and revilings will one day shine as precious pearls in his crown. A rich substitute for all disparagements was given to him already here in the recognition he found among the lovers of heavenly truth and in the honorable testimony given to him by the pious princes zealous for the pure doctrine, especially Elector August of Saxony. Peter Glaser writes about his departure from Saxony: "Dr. Jacob was heard by our most gracious Lord on Christmas Eve; he had to

agree that he would continue to be used in theological matters at His Electoral Grace's request; he was dignified with graces and good reverence, accompanied by two one-horse horsemen and otherwise three horses after the carriage horses, which were also given to him together with the carriage. He had a very beautiful, large, wide credentzer handed over to him with Hanß Jentschen, with the bestowal of all graces, so that he would show it to those who claimed that he should have left it in disgrace. Even the German Emperor Maximilian II, who was not averse to the Lutheran Church, had given him words of encouragement and comfort in 1570.

With great joy and heartfelt gratitude to God, he returned to Tübingen at the end of 1580. Here his dear wife died in 1583, with whom he had led a happy marriage for 37 years. After 1-1/2 years he married a pious widow who had followed her first husband, who had been expelled for pure doctrine, to Erll.

Even in the last years of his life, his services were called upon abroad. On his return from a journey, he fell ill near Tübingen, summoned the rector and the senate of the university, confessed his faith and received Holy Communion. Towards the end of 1589, he fell into his last illness. When he was no longer able to cough up due to heavy mucus pressure, he bore his pain quietly and devotedly to God. On the feast of Epiphany in 1590, he summoned the rector of the university, the deans, a physician and several preachers, and made his profession of faith before them. After he referred to his last illness and the confession he had made, he continued: "Since I am now again afflicted by God Almighty with an illness that is at the same time burdensome, and since I do not know what hour God will require me from you, I have again asked you to come to me, and this is due to the fact that I do not know what hour God will require me from you."

I do not know what the Calvinists and Papists, along with other sects, will spread after my death, namely, as if God had claimed me with a terrible death, and thus give the whole world to understand that he did not want to grant me any mercy, as if I were an apostate from the Catholic Church, I have had to experience much of this up to now, but especially because of the recent colloquy held at Margrave Baden, as if I had been aware of evil and a false doctrine. To avoid this, I will make my confession now and in your presence, and later also receive Holy Communion as a testimony that I want to remain with the same, by means of divine grace, until my last end. Now you are all well aware of what my teaching in matters of faith has been, which I have carried out publicly, both in churches and schools, in foreign places and in this principality with preaching and writing, now into my 44th year in my preaching ministry. To the same I confess again, and will also die to the same, as the eternal truth, with divine help, when my God and Lord takes me out of this world, and on the last day before the judgment seat of Christ with an undaunted heart defend and answer for the same from his holy word, and now receive the true body and blood of Christ, my Savior, on it, of which you will bear witness to me before the whole world and, in case blasphemous speeches are spread because of me, reject them with the present *actu in* Christendom. After that I ask you with all my heart that you will faithfully take care of my dear faithful wife and obedient children, that you will protect and shield them. And because I myself am well aware that I am a poor, miserable, sinful man and no angel, and that I also have my faults and shortcomings, I recognize them from the bottom of my heart, and since I have ever offended either one of you or others from the Senate or also someone else with words or deeds, I hereby ask you publicly and brotherly that you will forgive me such things and also report them to others in the Senate. For what I have said to you in the Senate, my God and Lord knows that I have done this in good faith and for the sake of the youth, so that they may be educated in discipline and respectability. For we know that if a young student were to be corrupted, we could have prevented that we would have to give a heavy account of him on that day. For my own part, I want to forgive and pardon everyone from the bottom of my heart. He then made confession, received absolution and Holy Communion standing. After that he prayed: "I say to you, my Lord Jesus Christ, from the bottom of my heart, eternal praise and thanksgiving, that you not only died for me and bought and redeemed me with your precious blood, but also confirmed and sealed such good deeds for me, and now in Holy Communion you have given me a mystery which I do not understand with my reason, but which I firmly believe, namely, that I have received your true body and blood under bread and wine by virtue of your word; I commend my soul unto thee, that thou put it in the place where thou hast ordained it, and hast bidden all the elect by thy heavenly Father: Father, I want that where I am, they also be with me whom you have given me.

have. John 17: Praise and thanks be to you forever for all your temporal and eternal good deeds, and pray to the merciful God that we may all soon see one another again in this world and live, rule and reign with Christ forever. Amen. Amen. Amen." The next morning he replied to the doctor who asked him about his condition: "Undivided by God." Under comforting assurances of the bystanders and after repeated confessions of his faith, he gently passed away on January 7, 1590. At his funeral on January 9, the Württemberg court preacher Luc. Osiander delivered the funeral oration on 2 Tim. 4,7. 8.

Andreä was a man of rich knowledge, of persevering diligence, ravishing eloquence, significant governmental gift, engaging nature. No wonder that his presence was desired where such gifts were needed, that he was called to visit the churches, to cleanse them of papist, Zwinglian, Schwenkfeldtian, Flacian and other errors and to establish the church system, to settle disputes, that he was sent to imperial diets, that he had to take part in religious discussions, conventions and synods at home and abroad.

No one will be able to deny him restless activity. Apart from his many writings (pamphlets against the Papists, Calvinists and others, interpretations, sermons 2c.) and apart from his activity in his homeland, he was constantly active from 1553 to 1589 for the restoration of ecclesiastical unity, and at the end of 126 longer or shorter journeys he covered many thousands of miles under great hardships and dangers and in daily work of his God-given profession, and in doing so not only put his health at risk for the sake of the church, but also put aside all comfort of domestic life and all consideration for his sickly wife and his twelve children. "Nothing is lost," he wrote to Marbach, "that is used for the Lord." He did not abuse his gifts and influence for selfish purposes, but was serious about using them for the glory of God and the good of his church. As often as he had to work at the courts of princes, the air of the court did not corrupt him. He did not engage in church politics, nor did he interfere in state politics. Once he was supposed to give his opinion on French affairs of state; but he refused to do so, because this was not a matter for theologians, but for lawyers. It was answered to him that also in the Old Testament the priests were asked by the Israelites for advice. Andreä, however, said that in order to be able to compare himself with the high priest, he lacked one thing - namely, the badge of office (Ex. 28:15-30); it behooved him to speak: Man, who has appointed me judge or hereditary judge over you?

The effectiveness of this man was a blessed one, especially since he associated with the incomparable Chemnitz. And so, in this jubilee year, we also remember him and praise God for what His grace has worked through him.

The four East Indian missionaries. *)

"If one limb suffers, all the limbs suffer with it, and if one limb is kept glorious, all the limbs rejoice with it." May this word suffice to make the sender

*) From the "Mecklenburgische Kirchen- und Zeitblatt" of January 24, 1877.

He is not legitimizing himself because of his profession if he refuses to speak up for the four missionaries who are so badly slandered for the sake of their testimony. And if I am not a member equal to others in any other way, even the least of them, should I not therefore be a member of the body?

First of all, I cannot refrain from expressing my heartfelt joy and agreement that the missionaries mentioned have found a defender in this paper, at least to a certain extent, for the sake of truth. Since the latter is the case, I could of course remain silent if I were not in a position to extend my defense by a significant amount further than it has been done in No. 22, and if I did not feel prompted and urged by the repeated attacks against the missionaries to express my conviction. I, too, want to refrain from all secondary points, some of which are highly petty, and ask you to direct your attention in this important matter to the main points, around which everything really revolves.

One of the main reproaches, which is made to the missionaries and which is also repeated by the editor, is that from the beginning, especially in their action against Handmann, they have completely lost sight of the scriptural discipline and brotherly love. On the other hand, in possession of private letters of one of these missionaries, I can simply state that this is not the case. For the latter will not dare to deny that private discussions or lengthy written arguments took place, especially between the same Kahl, then Zorn and Zucker on the one hand and Handmann on the other. *) If, however, they did not bring the matter before the Mission Church Council, the reason for this is simply that they did not yet want to apply the public discipline procedure, precisely because of their gentle love and patience, but wanted to take the path of the greatest possible leniency. They have expressly stated that their step is not directed against the fellowship with him, but only against his position at the seminary. Applies

or is it not to be understood that they later declared that for the sake of the damage present in India itself they did not yet want to proceed to the extreme, but would gladly bear and lend an ameliorating hand? Would it not have been conceivable, †) that by a shift in the offices their request would have been fulfilled and at the same time a possibility would have been given that they would all have reached greater unity with each other and in such "unity of spirit and of faith and of doctrine" would have further served in the mission? But of course this was not to be thought of, because the root of the trouble was in the home circumstances and in the mission college itself, from which they still hoped for the best at that time in childlike trust. The latter is a proof of how much they at that time regarded India itself as the place of work and struggle assigned to them by God. But then it happened that before the answer to their request could arrive, their eyes were fully opened that

Note of the editor of the Mecklenburgische Blattes. This "fact", not known to us so far, modifies the verdict expressed in No. 22 of the previous volume in a not insignificant point.

†) It is assumed here that really Handmann lacked the absolutely necessary clarity in the doctrine (mild expression!), which was generally known in India and also in Leipzig to some extent. and what they could have proved further if necessary. and had proven.

they recognized how the struggle for the pure doctrine and the right ecclesiastical position drove them in their confessional duty beyond the borders of India, and what had to happen, happened. From then on, the Handmann matter is to be considered abandoned, and the whole matter enters a new, significant stage.

But now the new reproach is made to them that they would have appeared immediately publicly without profession. How so then? They published the well-known statement against a publication in the "Allgemeine ev.-lutherische Kirchenzeitung", a statement in which their position within the mission was not mentioned at all. However, Pastor Brunn accompanied this statement with his own remarks, but that was only his business, for which only he had to answer; as he also did. But it must seem to a Lutheran Christian as something quite unheard of that Mr. Konsistorialrat^A Professor

Dr. Luthardt in his paper, a paper which is destined to be read in all Lutheran circles, not only in Germany, but in the whole world.

The Lutheran missionaries were not allowed to dare to issue public vituperations and warnings against a right-believing Lutheran church community, not because of real heresies or "quirks" (for who would not have the right to do so?), but because of their faithful confession of the Evangelical Lutheran faith*), and thus to publicly deny the Lutheran truth, and that Lutheran missionaries should not have the right to a

counter-testimony. Who, after all, has a right and profession to write or contribute to church newspapers, and who does not? Or should anyone think that physical distance prohibits them from doing so? If we have the right and the duty to take care of the mission in distant heathen countries, they have no less the right to take care of the conditions in the mother church. Or do we imagine missionaries to be people who, like monks, have nothing to do with the outside world? How would it be if a member of any German national church had published that declaration? And we must confess that every
The testimony of the East Indian missionaries should have put us to shame here at home, who have allowed ourselves to be offered so much by that "Allgemeine ev.-luth. Kirchenzeitung" without opening our mouths against it.

To those accusations on the part of Mr. Missionary Ihlefeld, which were factual and therefore needed a refutation, the editor has already answered. Therefore, I will not go further into it here; however, I am allowed to refute the main reason which the Leipzig report emphasizes against the missionaries. It says there, p. 237, quite correctly: "The main question, which is the subject of the just communicated submission

is whether the description of the state of our mission that it gives is correct and just or incorrect and unjust. Further on, however, it is said (we pass over, as I have said, the subsidiary matters, although there, too, there would be a great deal to reply to): "Completely unproven and groundless is also the assertion that the authors of the petition and in them the Lutheran faith and the Lutheran confession are constricted on all sides and principally repressed and condemned to a sham life"? But put yourself in the place of the missio-

*) Even the Leipzig Report cannot help but refer to the teachings in question as "symbolic teachings" in a note.

nare by evaluating the following. My friend writes to me: "When we say that we are 'principally' constrained, we mean that even if we are allowed in detail, the principal position of our mission hinders us at all ends. An example of this is my position towards the reformed missionaries. Against them I was commissioned and obligated to assert the Lutheran confession in all its severity - but in doing so my conscience punished me, which told me that I recognized and tolerated just as bad or even worse deviations from divine truth than those of the reformed missionaries. When I rejected a Reformed missionary's offer to preach in his village chapel, so that the heathen would see that we were united in the main matter, and explained to him in further conversation that I considered the Lutheran church to be the right church because it was the right faith, He told me that he had known Lutherans who were not at all like that, and I could not answer him that I did not recognize such Lutherans as true Lutherans, because I knew only too well that I actually recognized many such Lutherans - in India as well as in Germany. This is a fundamental restriction, which takes away all joy, because the confidence is shaken that God's blessing rests on the work.

The Leipzig report comes to the actual main point on page 238. There it says: "Finally, however, as far as the fundamental position of the Missionary College on the Confession is concerned, we may refer back to the detailed discussion of our Director in the above-mentioned letter of reply of Dec. 9 of last year. year ago." Well, read the letter. An excellent letter, any unbiased reader will say, and we agree. But mind you: The second part of the letter, which makes a lively Lutheran confession, yes, even rejects the "open question theory", is not considered here, because it is "a more personal word at the end", i.e. a word by Hardeland, a word which the missionary college in its entirety would not sign without a public retraction by Prof. Luthardt. Luthardt without a public retraction, yes, which actually testifies for the missionaries, because even if not in the Handmann matter, it was nevertheless a matter of "no longer weaknesses that should be spared, but an obvious contradiction against the truth, which should be countered with all vigor. In the first part of the present letter, however, the position of the missionary college with respect to the confession is to be set forth? There we read: "As far as the general confessional basis of our mission is concerned, it goes without saying that we to know ourselves completely at one with you. It was just that here *quaestio facti*, which is called "self-evident". Is this a proof? On p. 227 it then says: "Whatever else one may think about the value or unvalue of the so-called newer theology and its scientific method: for the need of mission, in any case not it, but the simple language and manner of the catechism will have to be our model. Is this a Lutheran confession, where one speaks so about the apostate "newer theology"? But, they say, this should just take a back seat in practical missionary work. Against this we ask: How is that possible? In 1870, when Prof. Luthardt was probably still

In the course of the General Lutheran Conference in Leipzig, he spoke, among other things, the following words. If doctrine is only a matter for theologians, if it has no significance for the life of the church and the guidance of souls, if I do best to leave my theology at home when I climb into the pulpit or go to the bedside of the sick, then I will give up teaching the doctrine of the church even today, because life is too serious and its time too short to occupy oneself with things that are only a play of the spirit. Not true, he spoke rightly then? Not true, and also in this the "Allgem. ev.-luth. Kirchenzeitung" was right, when it accused the Protestant Association of "false coinage", because the same retains in church practice the scriptural and ecclesiastical language, the content of which it dissolves by theological speculations? And now? - But what shall we say further about it? Whoever can see, can see how, with reference to the present letter, the report "covers and disguises" precisely that which should be covered and disguised in order to avoid the purifying "fire": the position of Prof. Luthardt in the College of Missions, against which the petition of the missionaries was directed in unequivocal words, since it was precisely he who, through his paper and his heresies, had given rise to that declaration and thus to the whole catastrophe that

followed.

H.

(Submitted.)

Mohamed and Muhamedanism.

Under this heading the *Lutheran and Missionary of 22 February* of this year, among other things, the following: "The teachings which Muhamed then proclaimed" (when "he felt that he was a prophet to proclaim the will of God"), "would have reversed Arabia. Why not? They are essentially the same as those which Moses proclaimed to the carnal and depraved Jews whom he led out of Egypt. When Muhamed undertook to express to his country the idea of a supreme God, he was neither a fanatic nor a hypocrite. He was a good man. At the age of forty, Muhamed began to preach that there was only one God. Very few, however, believed him. He worked diligently for three years and converted only about thirteen people. His relatives urged him to be silent; why quarrel with self-interest and destroy his popularity? He replied: if the sun were on his right hand and the moon on his left and ordered him to be silent, he would still proclaim that there is only one God, a speech which only Luther made at the Diet of Worms. Truth is greater to a great man than life or death; he cannot remain silent. People demanded miracles from Muhammad, but he had no miracles, only those truths to proclaim, which are a continuous miracle. So at last hostilities began and in the fifty-third year of his life he fled to Medina. During the thirteen years he spent in Medina, he probably wrote the Qur'an, that book without beginning and without end. Before he came to Medina, he was sincere in his faith, but his brain was deafened by dreams and visions; but when he came to Medina, a change took place. His

great ideas remained the same, only he struck a new path to spread them" 2c.

Without a doubt, Dr. Seiß, the editor of the *Lutheran and Missionary*, has a great and heavy responsibility on himself, that he praises Muhamed, this unbaptized blind pagan, of whom nothing was ever read, that there was ever a shred of faith in his heart, this lying mouth and false prophet, through whom the devil has spoken, so highly in his paper. One can hardly believe one's eyes when one reads such a completely godless article in a church journal that wants to be Lutheran. When in several numbers of the *Lutheran and Missionary* the great Jewish marches to Palestine are reported with heartfelt sympathy and great pleasure, and large passages from Jewish newspapers are printed about these Jewish marches, then one reads about it, knowing that the editor of the newspaper is devoted to chiliasm and groans to it; one already knows where this belongs; but where does that of Muhamed and Muhamedanism belong? It is outrageous in the highest degree that this has been in a church newspaper that bears the Lutheran name. And what a disparagement of Luther does not lie in the fact that he is put together with the devil's prophet! Every Lutheran seriously resents such honor. Do not think, however, that the editor was not concerned with praising Muhammad. No, he is indeed serious about it. Since he assumes that not every reader of his paper would be familiar with Luther's splendid testimony at the Diet of Worms and would immediately understand and appreciate the above invective, another article follows in his paper immediately after Muhamed's, with the heading: "Luther's Speech at the Diet of Worms. In this article the concluding words of Luther's speech are quoted, among others: "Here I stand, I cannot do otherwise. God help me. Amen." So far it has come that Luther must be pulled by the hair by false Lutherans, so that a great praise is given to Muhamed, and thus to his devil book "without beginning and without end". Abominable!

By the way, Luther writes the following about Muhamed: "Since he (the devil) saw that he could no longer defend the multitude of idolatry, nor resist the Gospel and the Holy Scriptures, which were spread throughout the world, he thought to deceive the world with a fictitious faith, which would be a middle way between Moses and the Gospel. For this he needed a man, yes, a devil, named Mahomet, who was an idolatrous man, poor, yet arrogant, and famous in the black arts; (the devil) would much rather have taken a better name of man, if he had been allowed to; just as he would have rather taken another animal, the serpent, to deceive man, under which his wickedness would have been more beautifully hidden. But divine wisdom would not allow it, other than that he would take such an animal, and now also attack the world through such a man: so that the world could easily understand what kind of law would be given through such a master. When Heraclius the Persian had defeated King Cosroe, and had brought the holy cross to Jerusalem with great triumph, Anno six hundred and twenty after the birth of Christ, and Anno fiveteen Heraclii 2c.

before Mahomet, an Arab who had become rich through a widow he had married. After that, he became a captain of the roadside, and came into such high office that he thought of becoming king in Arabia. But because he was of low estate and reputation, they did not accept him. Then he pretended to be a prophet, and after he had the falling sickness or the falling plague, and always fell down, so that no one believed that he had such a "plague," he said, "An angel spoke to him. And after that he said some sayings, which he had heard (as he said), like a bell ringing about his ears. But when he was an unlearned layman, the devil gave him right companions, some apostate Jews and some lost Christians, the heretics.... And at that time Mahomet set up something as a law by his fellows, taking something from the Old Testament, something from the New Testament." (Brother Richard's Relocation of the Alcoran, Anno 1300 written 2c. XX, 2813. f.) "In the time of the emperor Heraclii a man arose, yes, a devil and a firstborn child of Satan against the truth and against the Christian church, who drowned in carnal immorality, and dealt in black arts, named Mahomet. By the inspiration and help of him who is a liar and the father of all lies, John 8:44, he issued a law full of lies and injustice, but with the appearance that it was spoken from the mouth of God: he called it Alkoran, which is a summa or assembly, namely of the divine commandments. (Ibid. p. 2773. f.)

That is still missing that our apostate Lutherans also become Turks! K.B.

A word of sympathy from the Pastoral Conference of the Norwegian Synod, prompted by the death of the Rev. F. Wyneken.

Since in our past synodical year it pleased God to call to Himself the dear father and brother in Christ, Pastor F. Wyneken, our synod has instructed the pastoral conference to speak out on this occasion.

As is well known, the deceased was one of the first Lutheran pastors of the present Missouri Synod who came over from Germany and began to work among his Lutheran compatriots. With untiring zeal and rare talent and efficiency he united true evangelical doctrine and practice. While as a pastor he is held in affectionate and grateful memory for his pithy and moving sermon as well as for his conscientious pastoral care in his congregations, he also exerted a great influence on preachers and congregations of the Missouri Synod through his many years of work as its president, when he unfolded his rich experience, his deep gaze and his heartfelt warmth, combined with a clear evangelical insight, in meetings and visitations or in writing and speaking. Also within our synod he has been a fatherly friend and advisor to many of our pastors, who will always remember with respect and gratitude his heartfelt and powerful instruction and exhortation to diligence and faithfulness.

While we would therefore like to testify to the dear Missouri Synod our heartfelt sympathy for its great loss through the passing away of this faithful servant, we must also confess that the

loss is also ours, indeed, because of its extensive effectiveness and beneficial influence all around, it is also a loss of the whole American Lutheran Church.

It is also a comfort to us to have heard from those who stood at his deathbed that the dear venerable old man, by virtue of God's mercy, comforted himself with the gospel in the distress of death, with the same courage of faith with which he had always testified of its power to save all who believe in it.

We give thanks to God, who has given to His Church in this land this zealous worker, and has given him strength for so many years to work so beneficially among us, and has at last, we hope to God's mercy, ushered him into His rest.

And asking God to comfort his sorrowful widow and children, as those who were otherwise closest to him, we implore the Lord to bless his rich sowing made through this dear deceased. May He continue to raise up faithful servants to continue the same work in the same spirit.

May the Lord give His Church many such doctrinal fathers, may He bless their work and make their output like His! Amen!

Decorah, Iowa, June 1876.

For the Pastoral Conference of the Norw. Synod:

Jacob Aall Ottesen, Secr.

To the ecclesiastical chronicle.

I. America.

On the evening of February 15 of this year, the barn belonging to our orphanage in Boston, which contained over twenty tons of hay (almost our entire harvest from last year), was destroyed by fire. We do not know how the fire started, but it is assumed that it was started by a nefarious hand. This loss hits us all the harder because our treasury is in a very bad way, and because neither the barn nor its contents were insured, i.e. in one of the many fire insurance companies that exist in this country. But we know of a better insurance company, in which this barn was also insured; that is the community of our faith comrades, whose faith is active through love.

Ad. Bd.

The Lutheran and Missionary binds its le

We are told that 390 of the congregations served by our pastors belong to one synod and that half of the rest are connected with other bodies and not with the Missouri Synod. The tale is already finding its way into other papers. G.

The **Baptists** are so fanatically zealous for immersion that they even ascribe Christianity to the Unitarians in Poland (250 years ago*) because they taught that baptism must be by immersion. The "Sendbote", organ of the German Baptists, writes in the No. of Feb. 14 that their professor Rabbi Joseph Wales Bückland had found in his historical research "that real Christian life was to be found among them, and that they clearly recognized and taught that baptism must be by immersion". G.

Perfect sanctification. Even the most stupid mind can see that he who boasts of perfect sanctification must really be completely perfect, that not the slightest thing is lacking in his holiness.

These denied the mystery of the Holy Trinity. They denied the mystery of the Holy Trinity, the divinity of Christ 2c.

may. Since God's Word teaches so clearly that a Christian cannot attain perfection in this life, the enthusiasts who consider themselves perfect are in no small embarrassment. They must therefore think of all kinds of ways out. It cannot be otherwise than that they have to pervert the dear word of God in an atrocious way and blaspheme God's majesty. Thus a Methodist writes in the "Merry Messenger": "Too much is asked of professors of complete salvation if they also demand the perfect manhood of Christ. It is asking too much to demand from those who are completely saved also complete rounding out of character, complete freedom from error, complete freedom from mistakes." In other words, one expects too much from Methodists who want to be completely holy if one demands that they be completely holy. But as terrible as this nonsense is, so terrible is the blasphemy to which they resort in the process. Their people, who have doubts whether their perfection is really perfect, point them to the example of Jesus Christ and ask them: "Was Jesus continuously full of joy? Was JEsuS completely free from trials, temptations? Did JEsuS triumph over his enemies every time?" - What lover of Christ and His heavenly truth would not burn with holy wrath at such blasphemy of the Lord Christ?

G.

II. abroad.

Our jubilee celebration this year. In the "Kirchliche Mittheilungen aus, über und für Nord-America" of Neuendettelsau, No. 1 of this year, the decision of our Synodal Conference is also commemorated to celebrate the 29th of May this year in memory of the completion of the Concordia work 300 years ago on this day. The editor, Missions-Inspector Deinzer, makes the following remark: "Indeed, when we look at the conditions of the Lutheran Church on this side and on the other side of the ocean, we find little reason for jubilation, but all the more cause for repentance and for prayer that God the LORD will repair the damage of Joseph, i.e., the misery of the turmoil. The more reason, however, for repentance and petition that God may heal Joseph's damage, i.e., the sorrow of the disunity that so miserably divides us, and that the brothers who stand on one foundation of faith and confession may once again dwell together in the house of the Lord. It seems to us, with all cause for thanksgiving for the noble gift of peace of the

Concordia formula, that a day of penance and prayer is a more fitting commemoration of May 29, 1577, than a jubilee celebration." One sees from this that chiliastic-unionist spirits, such as the Neuendettelsauer are, are admittedly incapable of jubilating with us. There is no confession which punishes them more than the Concordia formula. For this was not a blind call: "You who are in conflict, lay down your weapons and make peace," as the Neuendettelsau unionists want; rather, it was the founding document of a peace based on agreement in divine truth. What the Concordia formula has sought and, by God's grace, also attained, is an abomination to such spirits. In the same number of the "Mittheilungen" our faithful adherence to the teaching of the Concordia Formula and the other confessions is blasphemed as "Lutheran Talmudism"! It is true that the paper seeks to silence its evil conscience at such blasphemy of faithfulness to the Confession, and to cover up its bitter enmity against the doctrine of the Lutheran Reformation by adding the other blasphemy that Missouri "makes a Pharisaic law out of the Confession; But with such unscrupulous slander the paper only weighs down its conscience still more and thereby makes itself all the more obvious to all who are not in the same hatred against the pure "Lutheran" doctrine. If, however, the paper thinks that it is thereby giving us our cheering

If he tries to spoil the joy, he will not succeed, God willing, any more than the Jesuits did two hundred years ago, when they also advised the Lutherans to have a day of repentance rather than a day of jubilee. By the way, we would only be pleased if the gentlemen of Neuendettelsau and their spiritual comrades would sincerely celebrate a day of repentance and prayer on May 29th of this year instead of a jubilee celebration. They certainly have a great need of it! But they should not let their repentance consist pharisaically in crying out only over those who do not want to enter into an outward sham peace without inner agreement in doctrine. Their repentance should rather consist in repentantly returning from their new human feet to the faithlessly abandoned and denied old truth. We readily admit to them that we, too, have reason enough to repent; but God shall preserve us to repent of the fact that, through God's grace and strengthening, we remain with the old Christianity even in this time of general apostasy, even if we thereby become an abomination and an abomination to all men. By the way: everything in its time! A day of repentance should not be a day of rejoicing, and a day of jubilee should not be a day of repentance, even if it is our due to give all glory to God alone and all shame to ourselves on every day of jubilee.

W. [Walther]

Saxony. Recently, the church council of St. Jacobi in Chemnitz had elected a certain G. H. Graue in Jena as head pastor, a grayish rationalist. Thereupon the Landesconsistorium asked him whether he could also sign the new commitment formula, and since he answered this question in the affirmative, the Landesconsistorium now ordered the introduction, commitment and state confirmation of the same. In the meantime the farewell sermon appeared, which Mr. Graue had held in Jena and in which he had rejected the doctrine of the Holy Trinity and of justification by faith. The consequence of this was that the Superintendent introduced this denial of God and Christ, but did not commit him and confirmed him by the state! After the introduction had taken place, however, the Consistory asked Mr. Graue whether he recognized the "essential content of faith" of the first and fourth articles of the Augsburg Confession as being in accordance with Scripture and whether he wanted to teach accordingly; and when he had now also answered this in the affirmative, the obligation and confirmation took place. Instead of such preachers as Sulze becoming fewer in the Saxon regional church, they become more and more, for the regional consistory only presents such ambiguous questions to such false prophets, which they affirm with pleasure in their sense, whereupon the consistory is always glad to have brought the matter to an end so nicely to the satisfaction of both sides. Of course, the "believing" pastors are not a little dismayed about this shameful game with the saint and with the poor souls; but unfortunately, they still do not want to realize that a church which obviously entrusts its congregations to unbelievers for pastoral care cannot possibly be a Lutheran church. The "Pilgrim from Saxony" writes: "If, however, the church regime should understand and respond to the Synod's resolution that it will not tolerate attacks against scriptural teachings, but will always confront them with full seriousness (?), as it almost seems to do, in such a way that, instead of laying waste to Sulze'n's sanctuary or coercing him to recant, it rather lets in still more foxes into the vineyard entrusted to it, then there might soon be other things to report than the foregoing!" We believe that what will soon be reported will be that the "pilgrim" has calmed down.

W. [Walther]

Freedom of teaching in the unirt-evangelical church. The Berlin "Reichsbote" of January 28 shows to what degree the freedom of teaching in the Protestant Church has progressed. It says: "The professor Dillmann at the local theological faculty held a lecture in the

In it he said, among other things, the following: "There came the man from Mecca (Muhammed), the ripener for the majesty of God violated by the idolatry of Christ(!) and the worship of saints, by the worship of images and gods, the prophet of the one spiritual God, of the judgment of retribution and of the bliss of paradise, the proclaimer of the one great duty to submit oneself and the world to the one God in unconditional devotion of faith". - At the same time when in Bulgaria the Turks were committing the horrible atrocities against the Christians, in this way at the Berlin College a professor of Protestant theology sings the praises of Islam and presents Muhammed as the savior of the true worship of God to Christianity, puts the worship of Christ on a par with idolatry and the worship of saints! Can there be a greater denial of the divinity of Christ? And in such a school the future preachers of the gospel are formed! - One has not heard that any ecclesiastical authority has even protested against it. F. R. T.

A request to the Synodical members of the Western District of our Synod.

On May 29th of this year, 300 years have passed since the first signing of the Concordia Formula, this glorious confession of our church, a day on which God did great things for our dear Lutheran church, a day on which Lutheran Zion should therefore not remain silent, but appear before the Lord in holy adornment with thanksgiving and joy. This confession, with its "masterful presentations of doctrine and convincing substantiation of the same from God's Word, as well as its astute exposures and thorough refutations of the false doctrines that have arisen in the church with great pretense and are dangerous to the soul, is a glorious spoil of victory from difficult battles, a gold of truth that has proven itself seven times in the thunderbolt of hot contestation, a fruit of the richest visitations of grace. And so that all Lutheran congregations may learn to appreciate this confession more and more and thank God for it together and fervently, all synods of the Synodal Conference have decided to celebrate this day, on which 300 years ago our brave and faithful fathers of faith accepted and signed this confession, festively and solemnly, with praise, praise and thanksgiving.

But, since this year's sessions of our Synod will be held from May 24 to 30, we and all the congregations of our district would be deprived of the public, ecclesiastical celebration of this day by the absence of our preachers at the Synod. So all the other Lutheran congregations would celebrate the day, except us! Our churches should remain closed on that day?! No, that is not possible, that is not proper! We cannot bring ourselves to do that! After having obtained the approval and consent of our Reverend Mr. District-President, we therefore make our heartfelt and urgent request to you to give your consent that the meeting time of our Synod this year be changed from May 24-30 to June 6-12. All those entitled to vote are therefore requested to send in their votes to the secretary of the synod by April 25, so that he can then announce the result in the "Lutheraner" of May 1. Those who have not cast their votes by then will be considered as giving their consent to the adjournment of the Synod to June 6.

The congregation of St. Louis.

On behalf of the same

E. A. Brewer.

"Be angry and do not sin." -

King Louis of France, surnamed the Saint, had, among other virtues, that he did not let himself be overcome by anger, no matter how much he was irritated. Once, when one of his servants, through gross negligence, dropped a burning wax candle on his foot, he only said to the clumsy person: "You should remember that my grandfather would have chased you away for much lesser causes." Thus a mighty king acted; how many a lowly person immediately flares up in unmeasured wrath against his servant or against his maid, if they are guilty of even a small oversight! Is this the Christian way?

Inaugurations.

On Sunday Reminiscere, Pastor S. Süß was inducted into his new office on behalf of the Presiding Western District, assisted by Pastors Stiemke and Proft.

E. L. Geyer.

Address: Rav. 8. 8uvss,

^inollsstr, bassoons oo., laxas.

On the Sunday of Septuagint, Rev. G. Naumann was installed in his new ministry at St. John's Parish in New Orleans, Louisiana. M. Tirnenstein.

Address: Rsv. O. Lauwarm,

Oor. ok Drisur L Oustomiousa 8ts., New Orleans, La.

On Sunday Invocavit, February 18, by order of Mr. President Biltz, Rev. H. Gümmer was installed by the undersigned, assisted by Rev. Grupe, in the Hanover- congregation in Cape Girardeau County, Missouri.

G. Po lack.

Address: Rsv. H. Ouerninor.
Lox 36.

Oups Oirarävau, Alo.

Request support.

It is probably remembered by all readers of this newspaper how urgently Mr. Walther, in No. 9 of the last volume, called for the support of the now emeritus Pastor Ruf in St. Clair, Michigan, and how gifts of love have been steered together to give him a helping hand. However, the undersigned confidently dare to ask once again in the circle of our Synod for the sick brother, so that the small property, which he has acquired for the operation of a gardener in St. Clair, and by which he intends to support himself and his numerous family, may be freed from the debt which still weighs upon it. Should the now very weak and needy brother ever be able to repay the support offered to him by the Synod, he will take care of it.

In addition, it should be brought to the attention of our dear brothers and sisters that the former Pastor Iske at Ida near Monroe, Michigan, has also sacrificed his health in the exercise of his preaching ministry. For more than half a year he was forced to resign from his office, after having had an assistant preacher for a long time. Although his wife earned something by sewing, he soon became impoverished and is now, himself completely destitute, dependent on the helping love of the brethren, especially since his wife is now also sick of the breast and has become very weak. Consider, dear Christians, what a heavy cross it is for a sick householder to have no home, no bread for himself, his wife and his children! The sick brother's doctor declares it absolutely necessary that he and his family be removed from the harsh climate of Michigan if there is to be any hope of recovery, and accordingly demands his immediate removal to Florida. How gladly he would move there and remain there as a traveling preacher, if the Lord would grant him his health again! But the journey there is far and expensive, and where will the means come from? So asks the dear brother, and with his question he comes before the heavenly council chamber of Him who said, "I will not leave thee nor forsake thee!" But this dear faithful God points him to us, his brothers. Yes, through us, through our gifts of love, God wants to help us to try whether we are still in faith or whether we prefer taking to giving.

May we speak again? A third of our workers in the vineyard of the Lord has consumed his health in the ministry, namely the school teacher Hops in the same St. Clair County, Michigan, where also our brother Ruff is lying down. Mr. Hops has already had to resign from his office as a school teacher in the synodal congregation there and is likewise praying to God for

Preserving and providing for his small family. (He has a wife and one child).

Dear brothers, the Lord Jesus stands at our door and knocks. Oh, do not overhear His knocking and let your gifts, like plentiful fountains on the gaff, flow mildly! When you send them to the respective district treasurers, be assured that they will be used conscientiously only to meet the need. Any surpluses will be used for the benefit of other needy people from the circle of preachers and teachers.

Isaiah 58:7. r "Break thy bread to the hungry, and bring into the house them that are in misery: if thou plead with one naked, ' clothe him, and shalt not shun thy flesh." F. Sievers,

Vicepräses p. t., of the Northern District, at the same time on behalf of Mr. District-

President O. Fuerbringer.

The Eastern District

of the Evangelical Lutheran Synod of Missouri, Ohio, &c. States assemblies, s. G. w., May 1, at the congregation of the Rev. C. I. Weisel at Williamsburgh, New York.

Items of discussion are:

- 1) The difference between the Law and the Gospel, with special attention to the 5th article of the Formula of Concord;
- 2) answering the question: "What should be done to awaken the interest of the congregations in the schools and to increase the right understanding of the great importance of Christian schools?"

The pastoral conference, which will take place the day after the synod, has as its object of discussion: The conduct of orthodox preachers against those who stand in statu oonkssgionig. - —

Each pastor of the district must submit a complete parochial report. The minutes of the district congregations are also to be submitted to the synod for evaluation.

F. Dreyer.

All Synod members who intend to attend the Synod of the Eastern District, which begins on May 1, are hereby requested to notify us by April 15. If this is not done, lodging cannot be guaranteed.

Since Pastor Weisel is ill, all registrations are to be addressed to the undersigned. Upon arrival, please report to the church basement (Vornor o5 ^vs. <L Isn 8t.) or to the undersigned's home.

Williamsburgh, N. I.,

F. Sugar.

26 Feb 1877.

175 lon 8tr.

Concordia - College at Fort Wahne, Ind.

It is hereby announced that new students will be admitted to the institution after Easter. Since the school year does not end until the month of July, new entrants will not only generally benefit significantly from the longer school period, but will also have the opportunity to qualify for the Quinta of the following year if they have good previous knowledge. Applications should be made to the undersigned as soon as possible. The boys are to arrive at the institution on Saturday, April 7.

C. I. Otto Hanser, Director.

To my dear friends.

Since I only maintain the support fund for poor students, those who send me other gifts of love should not be surprised if they do not find a receipt from me in the "Lutheraner". I hand over such gifts of love to the local Mr. Districts - Cassier, who acknowledges them in due time. C. F. W. Walther.

Conference - Displays.

Cleveland Conference held April 10th to 12th in Cleveland (west side).

Ph. Schmidt.

The Fort Wayne Preachers' and Teachers' Conference will meet April 3-6 in Fort Wayne, Ind.

H. W. Querl.

The Cincinnati Pastoral and Teacher Conference will gather in Columbus, Indiana, April 10-12.

M. Mertz.

The mixed conference of Milwaukee and vicinity will meet, s. G. w., on Wednesday, the 18th, and Thursday, the 19th of April, within the congregation of Mr. Pastor Sprengeler at Milwaukee. On Wednesday - evening there will be service with communion. G. Kühle.

The New York Teachers' Conference will assemble at WilliamSburgh on the 23rd and 24th of March. F. Schaefer.
The Winnebago Teachcr Conference will meet March 27 at the schoolhouse of Teacher Meier in Oshkosh.

I. L. Grüber.

To the message.

The writing, titled:

The

Core and star.

With a historical introduction and brief explanatory notes. To the Lutheran Christian people on behalf of the Reverend Lutheran Church.

Synodal Conference of North America presented by C. F. W. Walther,

will, I hope, leave the press with the next number of the "Lutheraner", and bound copies will be available soon thereafter. The booklet, small octavo, bound in cloth, will cost about 45 cents.

Those who wish to have copies are asked to send their orders for them as soon as possible.

M. C. Barthel.

Confirmations - Notes.

The Orphanage Society of North Illinois has had its exchange and confirmation certificates newly produced and improved for the benefit of its orphanage. These will soon be available in oil color printing. They are sold by Messrs. Hewes, Brauns Co. of 39 Market Street, Chicago, Illinois.

Incoming into the Kaffe deS Illinois - Districts:

For the synod treasury: By Past. Bartling from sr. Chicago congregation 420.50. By Ch. G. Hartmann of Effingham congregation 45.00. By C. Hänsen of Past. Mennicke's congregation in Rock Island 414.75. By Past. Engelbrecht from Mrs. Wagner in Chicago 42.00. By Past. Strikter in Proviso from F. Balgemann, Sr. 411.00 and from the congregation, Collecte at Christmas and New Year's, 430.60. Contributed by C. F. Hartmann 42.00. By I. F. Sirving from Past. Achenbach's congregation in Venedy 425.40 and (for the salaries of the professors) 411.40. Contribution by teacher Ch. Lücke 42.00. By Past. Achenbach in Venedy by H. Biermann 45.00 and by himself 42.00. By Past. Riedels congregation in Blooming- ton 410.90. By Past. Flachsbarth, communion - Collecte sr. Congregation in Dorsey, 46.00. Contribution by Teacher Johnson 42.00. By Past. Brüggmann's congregation in Rodenberg 47.50. Pastor Reifinger's congregation in Tanvillr 414.00. (Summa 4172.05.)

For the building fund: Through W. Völker of the Bethlehem congregation, 4th mission, 411.00.

For the inner mission: Through Past. Wagner by Mrs. K. in Chicago 50 Cts. Through Past. Günther from St. Johannis-Gemeinde in Geneseo 46.50. By I. F. Sie- ving from the congregation in Venedy 47.20 and by Past. Achenbach from H. Brockschmidt there 41.00. (Summa 415.20.)

For the heathen mission: By Past. M. Große of Adolphinr Åmling in Hartem 41.00.

For the seminary budget in Addison: From the congregation in Homewood 432.75.

For musik. Instruments in Addison: From the community in Addison 45.25.

For poor students in St. Louis: From Past. Wagner's congregation in Chicago for Stud. Looks 415.00.

For poor students in Springfield: by the Addison congregation for F. Düver 410.00. By Rev. Lange in Chicago, collected at F. Törpe's wedding, for Joh. Hoyer, 42.25.

For poor college students in Fort Wayne: By Past. Engelbrecht in Chicago for L. Bendin 45.00. By the Women's Association in Past. succops Parish for M. Große 410.00. By the Young Men's and Maidens' Vcrein in Past. Succops Gemeinde for Lewerenz 415.00. (Summa 430.00.)

For poor "seminarians in Addison: From W. Grotc in Addison 411.85 and from the congregation in Addison 410.00. From D. Dammcyer there 43.00. By Past. Wagner in Chicago from the gray in his. Parish 414.00. By the parish in Addison for C. Appel 410.00. By the women in Past. Wunders congregation in Chicago for A. Schäffer 45.55 and 45.00. From Past. Lange's congregation in Chicago for Wm. Gierke 425.00. By Past. Succop in Chicago from the Women's Association in his. Gemeinde for A. Beeskow 420.00. Collected at Jak. Gcrlach's wedding in Havanah for W. Th. C. Apprit 42.50. Collected by Past. Engelbrecht in Cbicago from the Young Men's and Young Women's Association in sr. Parish for Jul. Trapp 410.00. (Summa 4116.85.)

For the emigrant mission in Baltimore: by Past. C. F. Hartmann in Woodworth, Collecte at Karl Schulz's wedding, 42.20.

For the Emigrant Mission in New York: From Past. Döderlein's congregation in Chicago 412.50. H. Richter in Homewood 41.00.

For the congregation in Lawrenceburgh, Ind: From Past. Töderlein in Chicago 41.00.

For Past. Multanowski: By Past. Wagner by Ms. Beduhn in Chicago 41.00.

For poor and sick pastors: By H. Richter in Homewood 41.00.

For the deaf and dumb in Norris, Michigan: By Ch. G. Hartmann in Effingham from members of the Con- cardia Association 43.60 and from little Tbeodor Lunow 41.00.

For the orphanage at St. LouiS: By Past. Bergen in Prairie Town, Collecte on Christmas Eve, 47.00.

Addison, Ill, Feb. 28, 1877. H. Bartling, Kassirer.

Incoming to the coffee of the middle district: (Conclusion.)

For poor students in St. Louis: From the Women's Association in Past. Stock's parish near Fort Wayne, for I. Borth, 432.00. From E. Lcutner in Aurora 41.00.

For poor students in Springfield: From Past. Wichmann's congregation in Farmers Netreat 49.97. G. Bosse there 41.00.

For the Deaf and Dumb Institution: From Past. Fischer's congregation in Seymour 415.25. Past. Jäbker's congregation in Adams County 415.00.

For the orphanage at St. LouiS: From C. Schreiber in Newburgh 45.00. Through Past. Weyel in Darmstadt from some members of his congregation. 46.00. By Rev. Schlesselmann's congregation in Reynolds 45.70. From his congregation in Monticello and Goodland 44.30.

For the orphanage in Boston: By Pastor Weyel in Darmstadt 46.00. By Past. Cämmerer's school children 43.00.

For the orphanage in Addison: From C. Schreiber in Newburgh 45.00. By Past. Weyel in Darmstadt 46.00. By W. M. and his children in New Boston 43.00. Past. Jäbker's congregation in Adams County 417.35. Mrs. Pastor Krafft in Erie County, thank offering, 43.00. E. Leutncr in Aurora 41.00.

For widow's fund: from C. Schreiber in New- burgh 410.00. Past. Zschoche's church in Marion Township 410.10. Past. Schvileberg's congregation in La Fayette 422.00. Past. Steinbach's congregation at Fairfield 410.00. Past. Böse's Township at South Nidge 49.25. I. Höhne's Township at LoganSport 65 Cts. Past. Niethammer's parish at La Porte 48.20. C. Herpolsheimer at Carlisle 41.00. Mrs. Mönch at Terre Haute 45.00. Past.

Sitzmann there 42.00. Past. Hiebr's congregation in Defiance County 43.30. Past. Schäfer's congregation in New Boston 42.15. Of Past. Jäbker's congregation in Adams County 420.00. by Past. Stock's congregation near Fort Wayne 415.00. By Past. Weyel in Darmstadt 41.00. By Mrs. Pastor Krasst in Erie County, thank offering, 44.00.

For the orphanage in Mount Vernon: Through Past. Weyel in Darmstadt 46.00.

For the congregation in Hudson, New York: From Past. Steinbach's congregation in Fairfield 45.00. Past. Brack- hage's congregation in Switzerland County 48.00.

For the Lawrenceburgh congregation: from Past. Steinbach's congregation in Fairfield 45.00.

For the Paducah, Kentucky congregation: from Past. Steinbach's congregation in Fairfield 45.00. Past. Evcrs' congregation in Bingen 48.00.

For the congregation in Topeka, Kansas: from Past. Steinbach's congregation in Fairfield 45.00.

For Pastor Multanowski: From Mrs. Schneider in Liverpool 42.00.

Fort Wayne, Jan. 31, 1877. c. Grahl, Kassirer.

Entered the coffee of the Northwestern District:

For poor college students in Fort Wayne: By C. H. Sprngelrx in Elysian 41.00.

For sick preachers and teachers: From Karl Caesar in Milwaukee 41.00. From Past. Wambsganß' congregation 46.15.

On the orphanage near St. Louis: by Past. A. E. Winter's congregation at Logansville 4'10-14.

For the seminar in Springfield: From Past. L. Schütz's congregation 420.00. Past. Nohrlack's congregation 44.50. Past. Winter's congregation 46.00. Past. Barth's congregation in Pella 41.92. Its branch in Herman 60 Cts.

For Past. Brunn's institution: From Past. Schütz's congregation, 410.00. E. Schumann's congregation in Oshkosh, 42.00. Past. G. Barth's congregation in Pella, 2 collections, 45.75. Past. Schulze's congregation in Courtland 45.00.

For Negro Mission: By Past. A. E. Winter 41.00.

For the Emigrant Mission in New York: From Past. Schütz's congregation 45.00. From H. Vogel at Shrrills Mount 41.00. Past. Rohrlack's congregation 45.55. From Past. Stecher's congregation 41.40. Past. W. Friedrich's congregation 47.45.

For the heathen mission: From Past. Rohrlack's congregation 45.71. Past. Aulich's congregation 42.20.

For the Deaf st u in men Institution in Norris: From Past. E. Rolf's congregation in St. Paul 45.50. From Pastor Damm and sr. Th. Wetze! in Freistadt 43.00. I. Pipkorn there 4'1.00.

For the orphanage at Addison: From H. Gabc's children 41.00. Past. A. E. Winter's children 41.00. From Teacher Grothmann's pupils in Grafton 46.60. From Past. A. Käsclitz's parish 46.00. Of the pupils of St. Stephen's parish in Milwaukee: Wildc's class 42.15, Pritzlaff's Klaffe 41.75, Ruge's class 41.30, R0' class 4'2.30, of the schulvorstchern 50 Cts. H. Vogel in Shcrrills Mount 41.00. thank offering for happy delivery of Mrs. H. Käthe 45.00. from Mrs. Rammann 42.50. past. E. Rolf's parish in St. Paul 45.50. From Otilie Georgas in Sheboygan 41.5". Horm. Meyer in Claremont 41.00. Mrs. Bro. Gross in Hancock, Mich. 43.00. Of the pupils of Teacher Hartmann at Jmmanuel's Parish in Milwaukee 43.70. From d. schule of the Rev. Ebert 41.20. From E. Bollmann in Alloucz 41.00.

For poor students in Springfield: From

Chr. Schmidt in Logansville \$1.00. Past. Schütz's congregation \$7.00. C. H. Sprengeler in Elvian \$1.00.

For the widow's fund: From Ehr. Schmidt in Logansville \$1.00. Wedding - Collecte by W. Witte in Howards Grove \$3.00. By Dan. Wüning in Lebanon \$1.00. From Past. Chr. Maurer's congregation in Belvidere \$4.15, in Town Echester \$1.58, by school children \$1.80. Past. Rohrlack's congregation \$4.50. Past. Keller's Trinity congregation \$5.73, St. John's congregation \$2.27. E. Schumann in Oshkosh \$2.00. Past. I. v. Brandt's congregation in Blue Earth City \$2.08. Past. Stecher's congregation \$2.15. By Past. C. Seurl's upper Immanuel's congregation \$16.25, of lower \$7.50. Wedding - Collecte at H. Krause \$7.00. Of Past. E. Grothe's congregation in Lo- well \$9.00. From Past. Landeck's congregation in Norwood \$12.00. Past. E. Aulich's congregation \$3.00. Past. Schulze's congregation in Courtland \$5.00. Past. Hild's Parish in Cedarburgh \$9.86. Wedding - Collecte by Past. Käselitz \$7.25. by Mrs. W. Meyer \$1.00, Mrs. F. Bück \$1.00. by Pastors: I. Diehl \$2.00, K. Mende \$2.00, H. Kretzschmar \$1.00, A. Rohrlack, F. Keller each \$4.00, G. Barth \$2.00, W. Hudtloff, F. Streckfuß, E. Anlich each \$4.00, Präger \$1.00, G. A. Jeustel \$4.00, I. Schlerf \$1.25, A. E. Winter \$3.86. Of the teachers: F. Bodemer \$2.00, Pritzlaff, Rir each \$4.00.

To the building fund: from Past. E. G. C. Markworth's congregation in Caledonia \$2.97, to Council River \$1.63, to Wolf River 70 Cts, in Manteuffl \$1.50, to Fremont Road \$1.40, to Schröders Cornr \$1.00. from N. N. to Wolf River \$1.00. pastor Clöter's congregation \$10.32. past. C. Strasen's Parish \$50.00. Past. Feustel's congregation \$4.00.

To the Synodal Cass: By Past. L. Schütz's congregation \$20.00. Past. Roesch's congregation in Granville \$3.60. Teacher Bodemer \$2.00. Past. C. Strasen's congregation in Watertown \$32.66. N. N. to Wolf River \$2.00. Past. I. Friedrich's congregation \$33.50. Of Immanuel's congregation there in Milwaukee \$16.37. Dreieinigk. congregation there \$35.06. St. Stephen's congregation there \$30.00. Cross - congregation there \$7.00. Past. Kretzschmar's congregation in Albert Lea \$8.50. Of the pastors: A. Rohrlack, F. Keller, H. Rathjen, G. Schaaf, I. Schlerf, E. Aulich each \$2.00, G. A. Feustel \$4.00, I. G. A. Hild \$2.00, I. Horst \$3.00. Of Past. Keller's Trinity congregation \$4.47, St. John's congregation \$1.62. Past. I. L. Daib and congregation in Oshkosh \$11.56. Past. G. Schaaf's congregation in Lewiston \$13.00. Past. Stecher's congregation \$3.45. Of Past. Zorn's Trinity's congregation in Oshkosh \$120.00. of Hinz \$2.00. Kehl 25 Cts. Mrs. Kort 65 cts. Köhn \$1.00. Miss Ballmann \$2.00. Ottilie Georgas \$1.50. Teacher G. Bär- lin \$2.00. Past. Wambganß' parish in Adell \$21.09. From Past. Seuel's upper Immanuel's congregation \$11.35. Don its lower Immanuel's congregation \$7.50. Past. B. Lange's congregation in Dearborn \$7.10. Past. W. Hudtloff \$1.00. Whose congregation in Wausau \$5.15. Past. C. Damm's congregation in Bloomsteld \$6.35. Past. I. I. Walker \$2.00. Whose township in New London \$3.70, to Bear Creek \$2.10, to Musquito Hill \$1.58, in Maple Grove 94 Ets. Past. W. Friedrich's township at Wa- conia \$11.80, at Watertown \$2.50. Past. Präger's parish at Granville \$3.57, at Town Milwaukee \$2.37. Past. H. Meyer's congregation at Cedar Creek \$3.66. Past. Schumann's township at Freistadt \$14.63. Of Past. Allwardt's congregation at Lebanon \$25.00. Past. Clöter's congregation \$5.64. Past. I. Fackler's congregation \$6.00. Past. Sippel's congregation in Elysian \$6.50. Don C. H. Sprengeler \$1.00.

For inner mission: From Past. L. Schütz's Gemeinde \$15.00. Past. F. Leyhe 81 Cts. Whose congregation in Grand Napid's 69 Cts. From Past. Ahner's congregation in Nicolett \$4.00. Past. Rehwinkel's parish \$3.00. Past. Schlerf's congregation in Janr'sville \$4.00. of Cross congregation in Milwaukee \$2.00. of Past. Johls congregation in Claremont \$4.00. of Rev. Damms congregation in Weyauwega \$3.70. of Ferd. Goetz in Wa- conia \$5.00. of Past. Landeck's congregation in Norwood \$5.00. Past. Krumsieg's parish in Prairie Mount \$4.25. whose branch \$5.50. Past. Schumann's parish in Freistadt \$9.10. Past. Schulze's parish in Courtland \$5.00. Don a parishioner of the Past. Schlerf 75 Ets. Past. Clöter's parish \$3.08.

For an organ in the seminary at Addison: From E. Schumann in Oshkosh \$1.00. From the community singing society in Grafton \$6.00.

For Wittwe Nickel: Don teacher F. Bodemer \$1.00.

For Past. Rehwinkel's congregation in Maine: From Past. Rathjen's Parish \$9.00.

For Past. Multanowski: By Past. Stecher \$3.00.

For Ernst Gron in Springfield: From Grandmother in Sheboygan \$3.00.

For H. Brun in Springfield: wedding collecte at M. Brun in Freistadt \$3.00, at H. Endmann \$5.93. From the parish in Cedarburgh \$7.67.

For Kriege I, Breuhahn and Papke in Addison \$1.00 each from the Young Men's Association of the Immanuel's - congregation in Milwaukee.

For Geo. Häffner in St. Louis: From Mrs. Schwarz in Town Milwaukee \$1.50.

For F. Wambsga "ß in St. Louis: Wedding - Collecte at M. Brun in Freistadt \$3.50.

For poor students in St. Louis: By Past. E. Rolf in St. Paul \$1.00. Past. A. Rohrlack's parish \$4.00. Karl Schubert in Milwaukee \$2.00.

Milwaukee, Feb. 28, 1877. c. Eißfeldt, Kassirer.

For poor students received by Mr. H. Diersen, school teacher, from the worthy women's association of St. Paul's parish in Lowell, St. Louis Co., Mo., \$15.00. By Pastor Crämer from the Reformation Festival College of his parish in Fort Dodge, Iowa, \$5.00. By Pastor Hahn in Staunton, Ill., By Pastor Hafner at Prairie City, Mo., collected at the wedding of Mr. W. Aring's, \$2.00. By Pastor Bur- mcstri at Tawas, Mich. collected at the wedding of Mr. Shevc's, \$1.68 and by the same from Mrs. Pauline Blschoff \$1.00.

C. F. W. Walther.

Received for poor students: By Mr. Pastor Wangerin from his. Parish at Bethlehem \$21.25 and from that at Altamont \$2.80 for angels. Through Hm. Past. A. Brauer from the Jünglingsverein sr. Gemeinde \$3.00 for Aron. By Mr. Past. H. Walker from some members of the congregation \$10.30 for P. Schwankovsky. By Mr. Past. Voigt from sr. Congregation \$5.50 for Schulze. By Mr. Past. Hoyer, collected at F. Müller's wedding, \$10.00 for proseminarist Hoyer. By Mr. Past. I. Schmidt from the Michigan" support fund \$12.00 for poet. By Mrs. B. Schramm from the Dreieinigk-Distr. in St. Louis 12 undershirts. By Mr. Past. L. Geyer, collected at I. Wagner's wedding, \$7.50. By Mr. Past. Daib from the Wisconsin support caffè \$6.00 for Dubberstein. By Mr. Past. Th. Siek from his. Parish \$6.10, from himself \$4.00. From the Young Men's Association of the St. Louis Immanuel's-Distr. \$25.00 for Sondhaus. By Mr. Past. M. Hahn \$3.50 for Wilder. By the parish of Amelith \$6.00 and by the parish of Jacksonville \$14.25 for Däschlein. By Mr. Past. Sandvoß from Mrs. W. of Port Hudson \$2.00 for Besel. By Mr. Past. Hügli of the women's association of sr. Gemeinde \$5.00, by C. Bieth \$1.00 for Kaiser. By Mr. Past. Hertrich, on C. Wendt's wedding, \$3.25 for Grabarkewitz. By Mr. Werth and Mr. Lorenz from West Lincoln \$20.00 for Mecske. From Mr. Past. Wangerin's congregation \$7.00 for Engel. By Mr. Past. F. Lochner, Collecte of the Jacksonville congregation, \$6.23. By Mr. Past. Succop by Mr. Wilh. Rodcmann \$10.00 for Steffen. By Mr. Past. Jungck by sr. Gemeinde \$4.70, by himself \$2.00 for Sondhaus. By Mr. G. A. Kilian, Collecte of the congregation in Serbin, \$27.00 for Urban. By Mr. Past. Hartmann of sr. Gemeinde \$11.35 for Falke. By Mr. Past. Schwartz \$4.00 for Kaiser. By Mr. Past. Lochner here, part of the collection in missionary hours, \$8.70. By Mr. Past. Schaaf, Collecte sr. Parish, \$30.00 for treasure. By Mr. Past. Huger of sr. Bremen congregation, \$6.16, by the Plymouth congregation, \$3.67 for W. Koch. By Mr. President Biltz of the Young Men's Association of his congregation \$6.00. Gemeinde \$6.00. By Mr. Past. Hörnicke \$5.00 for Adam. By Mr. Niemann of the congregation in Pittsburg \$8.13 and, collected at Hm. Nientker's wedding, \$4.21 for Kaiser; likewise from the congregation \$12.00 for A. Schwankovski. By Mrs. Pastor Wüstemann of the Collin'sville Women's Association \$10.00 for A. Müller.

For the seminary budget: By Mr. Past. Schliepsiek from the congregation at Chenoa \$12.00.

Springfield, February 1877.

A. Crämer.

Cash registers - report

of the Missions - Committee of St. Paul's Parish at Fort Dodge, Iowa, from January 1, 1876 - 1877.

Revenue. By Kassirer Meier \$100.00. By Past. Mattfeld by Joh. Lübke \$1.00. Remainder of the locust - cash by W. Schulze \$15.00. By Past.

Brammers congregation, Christmas Collecte, \$8.00. By Past. Haar \$1.10. By Past. Mattfeld \$3.20. By Past. Maüon, Christmas Collect, \$2.00. By Past. EndreS of his city parish \$5.00, his country parish \$5.00. By Past. Haar of s. parish \$1.85. Bon Past. Schürmann's municipality \$6.00. By Past. Studt of his parish \$5.25. Gemeinde \$5.25. By Past. Ansorge \$3.25. Collected at local mission festival \$41.75. By Past. Oetjcn's congregation \$10.00. By Rev. Schürmann's congregation \$4.25. Communion collection of local congregation \$10.00. By Pastor Herrmann of his congregation \$4.00. Christmas Collecte of the same congregation and by Rev. H. himself \$5.00. From the same congregation, subsequently, \$3 00. From Past. Kanning and some members of his congregation \$10.00. Parish \$10.00. By Past. Seßler's congregation \$7.50. Past. Franke's congregation \$4.00. By Rev. Fackler's congregation \$7.00. Of Past. Brammers Gemeinde \$9.53. of Rev. Löschen's Gemeinde \$6.80. of Rev. Spiegel's congregation \$4.60. Past. Stephan's congregation \$11.38. By Rev. Studt of sr. St. Paul's parish \$4.00, St. Martin's parish \$2.00. By Past. HornS parish \$6.25. Past. MattfeldS parish \$3.12. Summa \$310.83.

Issue. To Past. Mertens paid to supplement his salary per 1875 \$85.72; Per 1876 \$211.21. For a raincoat for Past. Mertens \$5.25. For a cartload of hay \$3.00. Bill for treatment of a sick horse \$5.00. Postal expenses 75 Cts. Total \$310.93.

Mr. Past. Mertens' income from the entire mission field in the last year amounts to \$14747. Of this, \$67.92 was spent for wagons and saddler work. Remains in annual salary \$79.55. F. L. White, Treasurer.

As of January 12, I have received the following gifts to support my church in Hudson:

From the gentlemen pastors: I. Schlerf, C. H. Rohe \$1.00 each, S. Hertrich (thank offering) \$2.00, A. Käselitz \$5.00. From the congregations of the following Pa-ioren: P. F. Germann \$5.00, B. Sievers \$5.00, I. v. Brandt \$1.10, F. G. Walther \$5.00, L. Lochner \$3.75, I. Rupprecht \$6.00, I. H. Dörmann \$6.00, F. Schumann \$6.00, I. Lchner \$7.75, G. M. Zucker \$10.00, Wm. A. Frey \$20.13, I. Trautmann \$5.00, F. W. Franke \$2.00, F. König \$16.00, G. Markworth \$2.00, A. G. Döhler \$1.25, G. Bernthal \$2.81, F. Nützet \$3.00, I. M. Hahn \$5.00, Th. Brauer \$5.70, I. F. Ruff \$6.25, I. Nachtigall \$7.55, G. Heintz \$2.00, H. BartelS \$4.00, E. M. Bürger \$2.50, I. F. Bünger \$27.25, I. A. F. W. Müller (from a member of sr. Gemeinde tn Ehester) \$7.00, E. Grothe \$5.00, H. G. Crämer \$5.83; I. Bernreuthers Gern, in Olean \$2.25, Gern, in Allegany \$1.50; A. Bapler \$3.00, I. L. Daib \$5.00, G. A. Schieferdecker \$2.00. By Wm. Dornfctd of Past. Kolbe's parish \$6.00, by Wittwe Sack 50 cts, Wm. Wendt 50 cts, Wm. Jehrmann 25 EtS., Mrs. Wm. Dornfrld 25 Cts. By Past. F. Leyhe: from himself 50 Cts, from his. Gemeinde in Town Sigel 90 Cts. By Past. A. Brömer by C. Weiß \$2.00, Mrs. Zuber \$1.00, Lehn- bäuser \$1.00, Fräul. Olt \$2.00, Gustav Hrnig \$1.00, Friedel \$1.00, Gottlieb Hiller \$1.00, G. Körber 50 Cts, Miss. Kathar. Wolf 50 Cts, Karl Bergmann 50 Cts. By Past. I. M. Hahn by Chr. Fritz \$2.00. By Past. I. G. Kunz by Felix Buschmann \$5.00. By Past. Th. BuSzin by Friedrich Frinke

H1.50. By Past. F. I. Biltz of the laudable women's association in sr. Gemeinde L5.00. By the Messrs. Kassirer: H. Bartling H13.13 and W.41, C. Eißfeldt H2.41 and P16.72, I. Birkner M7.62 and P57.48, Roschke P5.M.

To all dear brethren and congregations who have shown mercy to us, may the Lord Himself be a rich recompense! E. I. Renz, Pastor.

Received with heartfelt thanks for the Lutheran congregation in Lawrenceburgh, Ind: From Past. W. Brackhage's congregation H5.00. Past. I. Strafen 1.00. Past. F. Hilmen 1.00. Past. I. I. Fackler 50 CtS. Past. C. Schrader 1.00, from sr. Parish 30 Cts. Past. Ph. Bechtel 2.00. Past. G. Runkel's congregation 3.00. Past. I. A. Thorsen 2.00. Past. I. Strikter 2.00. By Past. G. E. AhnrrS congregation, part of a collecte, 2.00. By Past. E. DöringS congregation 1.00. Past. I. P. Beyer 1.00. Past. Sauer's congregation at Leeds, Wis. 2.00. Past. I. L. Daib 1.00. to an unnamed person in St. Louis (?). From Past. A. Ernst, from the Volksblatt - treasury, 3.00. Past. I. Fackler 2.00. By Past. S. Haffold by W. Schaper 1.00. By Past. F. I. Biltz's congregation 3.60. Past. M. Claus 1.25. By Past. Th. Bus-zin by 2 members of sr. Gemeinde 1.50. By Past. G. Heintz 2.00. By Past. I. Gram 1.00. By Rev. I. Holidays St. Paul's parish 2.00.

God grant many blessings to the dear givers!

On behalf of the e".- luth. St. Johannis - congregation

Th. H. Jäger, Rev.

For the Lutheran Orphanage and Institution for the Deaf and Dumb at Norris Station, Wayne County, Michigan, received r From Past. Bensens Gemcinde at Davnport, Iowa, P8.35. Past. John's congregation in Pekin, Ill, P14.20. Past. Burfeind's congregation in El Paso, Ill, P18.50. Past. Weber's congregation in Benson, Ill, 20.95. Past. Meyer's congregation in Lincoln, Ill, 21.50. Past. Knoll's congregation in Beardstown, Ill, 31.25. Past. Girseke's congregation in Secor, Ill, 32.50. Rev. Hirschmann's congregation in Arenzville, Ill, 34.10. Rev. Gerken's congregation in Havana, Ill, 37.15. Past. Sicving's congregation in Manito, Ill, 37.85. Past. Warnke's Gemcinde in Bethel, Ill, 43.95. Past. Hrid's parish at Peoria, Ill, 48.00. Past. Buszin's congregation at Indian Creek, Ill., 50.00. Past. Nirdel's congregation of Bloomington, Ill, 83.00. Past. Dageförde's congregation at Nebraska, Ill., 55.52. Past. Mennicke's parish in Rock Island, Ill, 101.25. Past. Traub's congregation in Trete, Ill, 3.75.

Wishing God's blessing to the dear givers

Detroit, Mich. at 357 Dubois St. C. H. Aerger.

Received for the congregation at North Amherst, O., with heartfelt thanks: By Mr. Schuricht in St. Louis K58.00. By P.st. C. Lembke in Liverpool, O., 5.00. By Rev. Ph. Schmidt in Liverpool, O., first transmission 25.00, 2nd transmission 10.00. By Past. C. Schmidt by Past. F. König in New York 1.00. By Past. Eh. Hochstetter in Indianapolis 24.35. By Past. H. E. Schwan from Mr. Eißfeldt in Milwaukee 6.52. By Past. C. "Schmidt in Elyria, O., 34.00 and by N. N. of his congregation 15.00. By Past. E. Schmidt from Past. I. L. Daib in Oshkosb, Wis. 5.00. By Past. I. Rupprecht in North Dover, O., 23.65. By Past. H. Niemann in Cleveland, O., 1.35. - Gott vcrgelt's!

L. Dammann, Pastor.

Received for the seminary household in St. Louis: From Mr. C. Schönenberger at JonrSborough, Ills, H15.00. To Mr. C. Burgdorf in Red Bud, Ill, 30 pounds of fresh beef. From Mr. Sticgemric in St. Louis, 1 barrel of vinegar. From Mr. Joh. Dittmers in Jcfferson county, Mo. a hog weighing 162 pounds. From some members of the congregation of Mr. Past. Ehr. Bock 12 peck beans, 3 hams, Z ppl. want yarn and 50 CtS. cash. Hrn. L. Fatzhold 1 carload with cabbage and turnips. From Mr. Past. Claus' parish 15 pounds of butter. From Messrs. Haas L Schenkel in St. Louis 2 boxes of soap. From Mr. Waltke there 2 sacks of ditto. From Mr. Pastor Achenbach's parish in Venrdy, Ill, 34 sacks of flour. From Mr. Past. Meier's parish in Last St. Louis, Ill: from Mr. Joh. Krümel 1 sack of grain, pickled cucumbers & beans; from Berte! 1 p. potatoes and 3 dozen eggs; from Nieburg 12 bu. Potatoes; H. Hüsemann 1 Bush. Potatoes, 12 Bush. Grain, 12 Bush. Oats; F. Klauenberg 1 ham.

St. Louis, March 8, 1877.

H. lungkuntz.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received H18.50 from his congregation in Diffen and H8-00 from his branch in Sutheim as support for my sick husband through Mr. Pastor O. F. Voigt.

Marie Harmcning.

With heartfelt thanks against God and the bountiful donors, the undersigned certifies to have received O3.50 through Rev. Grothe in Rreseville, Wis. for the building of St. Paul's church in Town Grant, Wis. I. Diehl.

With thanks, the undersigned certifies to have received from the Michaelmas Lutheran congregation in Allegheny, Pa., K10.00 for the deaf-mute pupil A. Orth.

Norris, Wayne Co, Mich, Feb. 20, '77, G. Speckhard.

Changed address:

Rcv. 1? Sugar. 175 Den 8t. Lroolrl'n L. D., 2s. D.

The "Lutheran" is published twice every month for the annual sudscrip. tion-vrei" of one dollar and five and twenty harvest- for the out-of-town signers, who have to pay the same in advance and send in da" poft money, which amounts to Lt" 10. - In St. Lout" each individual number is moored for ten Lentr.

Only letters containing information for "da" newspaper are sent to the editorial office, but all other letters containing "business" information are sent to the editor. Orders, cancellations, etc. should be sent to the address: Ll. O. Lurtdvt, Oor. ok LiEt Street <L Inelinuu ^, voinie, 8t. Louis, blo. to be sent to. - In German, land iß this" sheet to be obtained through JuftuS Naumanu'S Buchhaudlimi in Dreden.

Volume 33.

The Church of the Reformation.

Praise and honor be to you, Lord Jesus, that you have given us your word in pure teaching by grace.
This is a treasure so great in value that all the treasures of this earth are like nothing next to it.

Therefore, Lord!

Warranty

This one thing for us, that our soul alone may choose this treasure.

In the papacy, O Lord, - how did your word have to give way many hundred years on and on to wicked error!
They preached only humanity, which Satan invented through the pope, like indulgences and the like.

There is,

Lord Christ,

Your children's consciences are torn, sinners in need of consolation.

The Pope pretended to be the God, Who leads all the world all alone into heaven. Instead, he has without shame after Satan's way his'n hell stuff for's
money her angwschmteret.

Yes, Lord, how much hath this sinner deceived and lied to thy well-bought children!

And what was the greatest pity - He had also forbidden even to strive for truth only.

Who only desired your word, Lord, was already declared a heretic and was no longer allowed to live.

Ah, there

Are yes

Many pious perished who had to give their lives for the truth.

But, Lord, you broke the way for the word, so it is now back on the map and is no longer obscured.

You brought it out of the dark night through Luther into the light, so that it now sparkles brightly.

This song has recently been sent to us for the "Lutheran". Although the author of it is unknown to us, we gladly share it with Loch, since the work
praises the master.

D. R.

S1. Louis, Mon., April 1, 1877.

No. 7.

True,

Very clear, heart uplifting, life giving are the teachings of Your Word that we hear.

Now the lies are exposed, with which the pope deceived the whole world for so long.

All the abominations that he has plotted are now clearly discovered by the word and brought to light.

His lug

And deception,

The poem he wrote is destroyed, that in disgrace he has stood there ever since.

At the same time he is revealed to the world as Antichrist, as a man of sin full of deceit and cunning.

He is judged by the word

And as God's enemy will henceforth

Spared for the Day of Wrath.

Now soon

Appears

Woe to him! namely r "Go, you cursed! For you would be a wicked one."

And whoever does not want to be cast out of God's kingdom at the same time should turn back;

He shall not rest until he willingly turns body and soul to the word of truth. Who does not see this light

If you want to attain and receive, you will have to pay for it forever.

Come, then, if you are in need, seize this noble light, and you will find life.

Let go" of the Antichrist's delusion;

The truth is made known to you, you must base yourself on it. Swear off Swear in

Pabst and parsons, these let that teach you, you - not to hear God's word.

Only God's word gives bliss, So don't be soft on it, Confess it with joy, Even if Satan, the pope and the world, And whoever belongs to this guild, Don't want to suffer such a thing.

Do not be soft, do not be silent, not before friends, not before enemies, if they refuse to teach God's truth rightly.

But you, O Lord JEsu Christ,

Even curb the enemy's power and cunning, who desecrates your truth. Go on and defend against the popery, also put an end to the lies of the deluded enthusiasts.

Steure,

Weirs

To them all; let them fall, and on the other hand Give victory and blessing to the truth.

Yes, Lord, we sincerely pray: Preserve your word in pure doctrine for us forever in grace;

For if this noble light shines for us, we will not fall into error and we will not be harmed.

For this

Shall you

Then in honor ohn cease from us all Eternal praise and thanks resound.

Nicolaus Selnecker,

the third among the theologians who were involved in the adoption of the Concordia Formula, was born on December 6, 1530, at Hersbruck near Nuremberg. He received his first school education in Nuremberg, where his father, a good friend of Veit Dietrich, was protonotary. The young Nicolaus showed an interest in music at an early age. At the age of 12, he played the organ in the castle chapel and received a benefit of eight Thalers and two loads of wood. Through his artificial organ playing, he attracted the attention of the king, later emperor, Ferdinand, who was often in Nuremberg at that time. Once, by order of the king, he had to play the entire Magnificat in his presence during Vespers, taking turns with the royal musicians. The king was so pleased with his musical performance and his charming nature that he ordered his people to kidnap him secretly. But God had chosen him for the service of his church. Therefore, he directed the heart of the innkeeper, with whom the king was lodging, to warn the father of the danger his son was in.

who then kept him in the house until the king had departed.

Another incident from his youth shows how God's eye watched over him. One day he was walking with two students. A shot was fired. A villain by the name of Schlappenauer, who had been expelled from the city of Nuremberg for his frivolous dealings, had hidden in the ditch and aimed at Selnecker. The shot went into the abdomen. Selnecker was pronounced dead and everyone doubted his recovery. But God blessed the efforts of the surgeons that he was restored in a few weeks. The culprit escaped, and Georg Ernst, Count of Henneberg, to whom he had fled, would not hand him over to Nuremberg. Later, when Selnecker was Prince Augustus' court preacher in Dresden, he would have had the opportunity to prosecute him. The count sent Schlappenauer with a recommendation to the Elector. The latter asked Selnecker if he knew him, since he was from Nuremberg. Selnecker answered that he did know him, because he was the one who had fatally wounded him with a shot in his youth. Of course, the Elector could not use such a man. He dismissed him with a gift and Selnecker also let him go in peace.

In 1549 he went to the University of Wittenberg. Here he became not only Melanchthon's student, but also his housemate. Since Melanchthon showed him much love, it was not surprising that he became a great admirer of Melanchthon. However, later, as he became more and more aware of Melanchthon's doctrinal deviations, he openly expressed his disagreement. Thus, for example, in a second edition, he revoked the tremendous praise he had given Melanchthon in the dedication of a treatise in 1569 and the attack he had made on Melanchthon's opponents.

After he became a master in 1554, he began to give lectures. The crowds were so great that he had two rooms full of listeners each time. He later thought of his heart position at that time with real melancholy. In his reflections on Ps. 119, 69, he writes: "Before I was humbled, I was misled; but now I keep your word. Oh, that only all would take note of it and become wise in the harm of others! O dear little verse, we think that there is much reason, wisdom, art and piety in us; but when we get a strong cross, have anguish of heart, spiritual sadness and melancholy, we see that we have erred far and wide and that there is nothing in us by which we can counsel and help ourselves, unless the Holy Spirit helps us through the Word of God. I for my miserable person must freely confess that it is so. Since I was still free and without office, nothing seemed too difficult to me, of which I would not have wanted to speak and argue in the divine word. So I resolved to soon become a knight in the highest disputes, and all other teachers' opinions did not seem as good as mine, since I was still young and a student. I also undertook to write from hour to hour in the holy scriptures and to read publicly (to hold public lectures about) the history of the apostles, the Matthaëum, Johannem, Danielelem etc. There it was delicious thing, there I was *magister magistrorum* (master over all masters) and had written everything on a little nail and drunk it out. But when I was called to the ministry of preaching, and I was not only afflicted with physical illnesses and When I was not only afflicted by accidents, but also plagued with dangerous thoughts and fear of death, and this did not diminish, but increased daily, so that I was almost no longer fit before anyone and my face disappeared and I lost all courage and heart and could almost neither preach nor otherwise carry out my ministry, I was led to the school and learned: *Nil sum* (I am nothing), and although such a cross did me great harm to my health and life, I thank God from the bottom of my heart that He thus humbled me and brought me out of my youth NB. I am, however, quite content if I can only wait a little while for my ministry, even though it makes me sour, and now, praise be to God, I have the pure Word of God, which I adhere to with other believers, against all temptations of the devil, death, heretics and the world. These things I am not afraid to confess."

In 1557, the Elector August requested that the University of Wittenberg propose to him a pious and learned man who could take over the instruction of Prince Alexander and also be employed as court preacher. Selnecker was proposed by Melanchthon. He also received the appointment, took up his office in the name of God and administered it with all diligence. Once the Elector asked him how his prince studied, and when he answered: "As great lords are wont to study," the Elector smiled and said: "I want

him to become a doctor of catechism. Selnecker therefore made a special effort to give the prince thorough religious instruction, for which the prince kept him in grateful remembrance until the end of his life (1565). In 1558 he married the daughter of the Dresden superintendent Dan. Greser. Of 15 children, 10 preceded him into eternity.

He unflinchingly punished the sins of the court. He also testified against the activities of the crypto-Calvinists (secret Calvinists), who at that time sought to suppress the Lutheran doctrine in Saxony and to introduce the Calvinist doctrine. About this he had to suffer much hostility. The sincere Elector and his wife were extremely fond of Selnecker, but the crypto-Calvinist theologians also knew how to deceive him, and so he agreed to Selnecker's dismissal, since they gave him no peace. At his farewell, he composed a song, the final verses of which read thus:

God protect you from false doctrine, so that you do not secretly become a mockery, from heresy in the sacrament, beware, it happens gently.

Such teachers are all overthrown, who always applaud them;

Then they will also hear my teaching, that they have sought Christ's honor.

Remember me and keep my word, that you have always heard here, God be with you and be with me. Together again we come together.

Selnecker now (1565) turned to Jena and worked here at the university as a professor. In 1568, he was again appointed by Prince Augustus as professor in Leipzig. He declined a call from Duke Julius of Brunswick-Lüneburg to visit the churches of his country and to help establish the church system because of great physical weakness, as well as a call from Emperor Maximilian II to reform the churches of Austria according to the Augsburg Confession.

In 1570, he became a Doctor of Sacred Scripture in Wittenberg. The resolute Lutherans liked

This is certainly also a proof that Selnecker had not yet seen through the tricks of the cryptocalvinists as he did later.

In the same year, Duke Julius made another attempt to win Selnecker over. Since he succeeded in persuading Elector August to agree, Selnecker finally decided to take over the work in the name of God. In July, he traveled to Wolfenbüttel and took over the office assigned to him. He was assisted by the excellent theologian Dr. Timotheus Kirchner. Not long after, the Duke sent him to the Elector August to draw his attention to the suspicious teachings of the Wittenberg theologians and to warn him. The Elector sent him to Wittenberg to discuss the questionable teachings with the theologians there. This he did. They gave him a report on the contested theses to the Elector, in which they masterfully hid their opinion and boasted of a perfect agreement with Luther's teachings, from which they had deviated in many respects. Selnecker, as much as he had opposed the crypto-Calvinists so far, had not discovered their tricks, he had been deceived by them, he had let himself be fobbed off with nice phrases.

His enemies did not leave him peace even in the distance, but pursued him with their invective. They did not succeed in raising his suspicions with the duke. Rather, he comforted him and wrote to him, among other things: "We therefore graciously request that you do not take it amiss, nor grieve too much over it, but rather take comfort in your Christian, rightly godly, peace-loving good will and good, clear conscience, and in meek patience command the rest to God Almighty, and do not move you to write anything back for the time being, but leave it until the opportunity arises, as perhaps God the Father will do. We do not doubt that God Almighty, in order to save the truth and your innocence, which without this is sufficiently evident and clearly visible, will send good and suitable means and ways for this, so that your spiteful opponents will ultimately stand ashamed and have to become mute dogs to you.

After the visitation was finished, the duke demanded that on the holy Christmas feast "in or after all sermons a public heartfelt thanksgiving be given to God Almighty in his congregation and the people thereby be admonished that they thank the eternal divine omnipotence, the holy unconciliated Trinity, the Creator, Redeemer and Sanctifier of us all, God the Father in the name of His only beloved Son, our Lord Jesus Christ, for grace, help and assistance of the Holy Spirit, with right fiery devotion and from the bottom of their hearts and ask that the eternal, gracious, kind God may continue and carry out such a well begun work for the glory of His name, edification of the Christian community and the salvation and blessedness of all of us." In this letter he again announced that the Doctors Selnecker and Kirchner as Generalissimi Superintendents would continue to supervise the churches and schools in their assigned districts.

In 1573, Count Johannes von Oldenburg turned to Duke Julius and asked him to let him have Dr. Selnecker to work in his churches.

and schools in good order. After some hesitation, the duke finally agreed. In a letter to the count, he urgently recommended him to him: "Since we are very interested in this dear man, we hereby graciously command him to you, with the gracious request that you follow him in the arrangement of your churches and schools.... And since Dr. Selnecker is of a weak and stupid nature, and will not have little work, you want him to be in your highest command, so that he may have good and proper maintenance and endure the great work, and also protect, shield and defend him from unlawful violence and robbery, so that the highly necessary Christian work may be carried out with the first, so that he may find his way back to us the sooner; for we can very badly deprive him of our churches and schools for a long time.

The visitation in Oldenburg was not yet completely finished when he received orders from Elector August to come to Dresden to hear the Elector's orders. After finishing his work, he traveled there, since the Elector told him that his time of service in the lands of Duke Julius had long since come to an end and that he should resume his service in Leipzig. He went to Leipzig in the month of January (1574) and devoted himself to his duties at the university with diligence and zeal. In addition to his professorship, he also received the superintendency in 1576. Since the crypto-Calvinists were becoming more and more open with their false teachings, the Elector's eyes had opened more and more that he realized how he had been deceived by his theologians. Selnecker had contributed not a little to this. With Dr. Jacob Andreä, who had introduced Selnecker to his new office and who had the unification of the torn church at heart, and with other theologians, he now worked diligently and eagerly for the coming about of the Concordia formula, visited conventions, led the pen 2c.

After the death of Prince Augustus in 1588, the cryptocalvinists raised their heads again. They had caught his successor, Christian I, completely in their nets. In Bible editions and catechisms they spread the poison of false doctrine. They obtained a princely order that the preachers should not even mention the Calvinists in their sermons. Selnecker resisted them to the best of his ability, orally and in writing. Among other things, he published a paper in which he gave 14 reasons "why faithful Lutheran preachers cannot refrain from warning against the Zwinglian errors by name." Of course, the crypto-Calvinists were quite bitter about this and they did not rest until he was removed from office by Elector Christian I. On Ascension Day 1589 he preached his farewell sermon, left the superintendency building and moved to his own house. But the crypto-Calvinists were not yet satisfied with this; they obtained an order that he should also abstain from writing, indeed, go out of the country. They also intended to throw him into prison. Thus his friends urged him to leave, since he was not allowed to administer his offices. Also on his son, M. Georg Selnecker, Superintendent at Delitzsch, and on his son-in-law, ^l. Jac. Lindner, Rector at Schulpforta, they vented their rage by chasing them away.

Selnecker first went to Halle and, because he did not believe himself to be safe here either, accompanied by the Superintendent of Halle, Dr. Joh. Olearius, the elder, to Magdeburg. And the Lord visibly took care of his faithful witness. The laudable prince

Joachim Friedrich of Brandenburg and his wife, the council of Augsburg and many noble godly gentlemen and women sent him about 400 gold coins. Emperor Rudolph II sent him greetings and offered him quarters, protection and sustenance in his lands.

In 1590 he was appointed superintendent in Hildesheim. From here he had to undertake several ecclesiastical journeys, including one to East Frisia, where he drafted a church order at the urgent request of Count Erzardus and his wife, but not without fierce opposition from a preacher in Emden, D. B. Eilshemius, whom the cryptocalvinist Christoph Pezel in Bremen incited against him. The latter wrote to Urban Pierius that he had emphatically admonished the brethren in Emden to oppose Selnecker vigorously; if the said Selnecker were to pass through Bremen on his return journey, he had decided to have him arrested by the magistrate.

From a trip he had to make in August to Augsburg on a church matter at the suggestion of Emperor Rudolph II, he returned home sick in December. His illness lasted the whole winter. On his bed of pain, he once said to his colleague Kl. G. Schröter: "No one among us is afraid of death, because we know that we are going to the Father. The Father wants this, the Son says it, the Holy Spirit confirms it in our hearts. What shall we do?"

In 1592 he was called back to Saxony by the administrator Frederick William, who ruled after the death of Christian I. Chursachsen, by two handwritten letters. He was to help with the church visitation and the elimination of crypto-Calvinism that had crept in, and also to resume his former position in Leipzig. This was his sixth vocation. He accepted it, despite great weakness of his body, and on that occasion made the verse:

The seventh place will give me citizenship in that life.

He was happy to see his dear old parishioners again, who had dismissed him so unhappily when he had to leave. On the way, his sickness was getting the better of him. His friends exhorted him to rest for a while, but he did not allow himself to be talked into anything, but asked that he not be held out, but be taken to Leipzig; there he wanted to die and be buried. He arrived in Leipzig quite weak on May 20. The visitation was to begin on the 24th. When the theologians Aeg. Hunnius, Martin Mirus and Georg Mylius, who were also to take part in the visitation, heard of his great weakness, they hurried to his deathbed to raise him up with comfort from God's Word. To their question: whether he wanted to die on the doctrine he had so fervently confessed for so many years, he answered not only with an inclination of the head, but also with a broken "yes". He died the same morning and thus could not take up his office. He was buried on May 26. Dr. G. Mylius held the funeral sermon for him in St. Thomas Church. In the same he said, among other things: "Dr. Selnecker was neither a weathercock nor a turncoat, who today would have accepted, approved or signed this, soon tomorrow another in the doctrine of Christian religion. He did not think of himself as a reed which the wind blows to and fro, nor as a man in soft clothes who, for the sake of favor, temporal enjoyment and worldly honors, would have allowed himself to be moved and enabled to make all unjust undertakings and changes in matters of religion, but rather, in once recognized and approved, he was a man who was not a man who could be moved and enabled to make all unjust undertakings and changes in matters of religion.

In the name of the known, pure, sole-sanctifying doctrine, the gospel truth, as this was once brought to light by the grace of God through the great man of God and high prophet, Martin Luther, he has remained firm, faithful, upright and constant all the time of his life here on earth and in the church and school services he has performed, and has persevered until his last breath, even now into the pit. He will also keep and receive praise there on that great day before the judgment seat and face of his Savior and Redeemer JEsu Christ." After the sermon, his body was lowered into the church, opposite the pulpit. On his epitaph he was called "the immutable defender of the will of Christ".

In addition to being an efficient collaborator in the work of Concord, he rendered outstanding services to the entire church through many writings and treatises on important doctrines of faith, interpretation of

biblical books, pamphlets in defense of the pure doctrine, especially against the Sacramentarians, sermons 2c. With Chemnitz and Kirchner, he published a protective pamphlet of the Concordia Formula against its enemies in 1583. He was also concerned with the improvement of church singing. He himself composed many hymns, some of which found their way into the hymnals during his lifetime. In 1587 he published a hymnal under the title: "Festive Psalms, Songs and Church Hymns." Well known are the songs: "Ach, bleib bei uns, HErr JEsu Christ" 2c., "Laß mich dein sein und bleiben" 2c. G.

(Submitted.)

Report on the emigrant mission in Baltimore.

All friends who have shown a warm heart and an open hand for the blessed continuation of the Emigrant Mission will not be unwelcome to receive a short report on the work done in the past year. I therefore give an overview of the most important things that I have accomplished since my last report.

The number of passengers who landed here is 5458; so while it may not be as many as in previous years, the number is large enough to accomplish much good by God's help.

The number of Parthians who were received and transported by me upon their arrival last year amounts to 119, 46 of whom were referred to me by their relatives here, the others by Mr. Hellmering in Bremen and from various other parts of Germany. Several groups of Lutherans from Russia have also arrived here, with whom I have been in contact.

2 I received 95 letters with orders of all kinds from Germany and America; I wrote 83, 8 of them to Germany.

3. the monies sent to me for expected immigrants have been correctly delivered to them. I have also made advances to several persons, all of which have been repaid except for \$5.00. I would like to say that almost no steamship arrives here with passengers who are not in need of support. I usually bring the plight of the poor immigrants to the attention of the agent of the German company, as well as the railroad agent, and, if at all possible, they provide assistance. Also, in my apartment, I have given several families and individual

I have given support to people to whom I gave my card when they arrived and who came to see me afterwards. Even those who had arrived in New York sought me out.

4. ship's certificates I have procured only a few in 1876, only 9[^] pieces. These have a commission Fee of \$19.00 for our emigrant fund. Anyone traveling to Germany from our Synodal Union should purchase their ship's ticket from the emigrant missionary.

In order to give the reader a small idea of the work that has been done here, I will share only one case.

In 1874, an old mother of 74 years, named R. G., arrived here. She was directed to me to carry her on to her children. Last year she came back to Baltimore. The woman immediately sought me out and brought up her request, namely that she wanted to go back to Germany, but had no money. She also said that she was Lutheran by nature. What was to be done now? I set out and collected, and the Lord gave his blessing. I sent the woman back to Germany at the beginning of May and also gave her a penny for the journey. Now, beloved reader, you will probably say: why did the old woman, who is now 76 years old, not stay with her children? Answer: As I said, she, the mother, was Lutheran; but her children had become Catholic here in America, and she was now to become Catholic, too. So the woman reported. However, she would rather beg her piece of bread in front of the doors in Germany than have good food here in America with her children and be in danger of breaking the sacred oath she had taken at the Confirmation. With tears of gratitude she took leave and thanked God that he had helped her so quickly and that she could again hope to reach her German fatherland.

Although immigration is weak at present, we should not let this dampen our courage, for if we show even a few souls the way to the pure church and doctrine, our work will be richly rewarded. We should not let the little that has now been built up collapse again. It is true that we cannot show any great deeds or successes, but nevertheless it must not be denied that through our mission here many good things have already happened to many foreigners in body and soul, for time and eternity. Often, of course, only an admonishing word, a tract, a good advice could be given, or a small walk could be done for them; but even this has been a great service under certain circumstances and has taken a burden off many a heart. Often, however, help had to be given in the form of money and food.

God's word shows us that the counseling, care and protection of the aliens (and immigrants are aliens) is his holy good pleasure, for Deuteronomy 10 says: "The Lord loves the aliens, to give them food and clothing, therefore you also should love the aliens, for you were also aliens. True love will not and cannot say, "What do the immigrants matter to me? Let them see how they get by, just as I had to help myself as best I could in my time. Rather, she thinks of the word Matth. 25, 40, where it is written: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. May the Lord, who has helped so far, help in mercy and make the hearts more and more willing to serve him in love and loyalty and to please him. May this work continue to be humbly entrusted to him in the future. Wilhelm Sallmann.

166 D. krall 8lr., Baltimore, Uä.

On behalf of the Emigrants Commission, the undersigned also informs us that the salary of the agent, although it was only half of what it used to be in the past year, has not been collected by far, and that there is therefore a significant *vacuum*, an empty space, in the treasury that is crying out to be filled. Since we are solely dependent on voluntary donations for the maintenance of this mission, and since there is no treasury from which any debts could be covered, the synod will probably see itself forced to abandon this work when such donations no longer flow; for it cannot burden itself with debts, and even now it requires very serious efforts to pay off the existing ones.

We therefore bring this situation to the attention of all, so that the dear brethren may act according to their own judgment; if no more comes in in the future than in the past year, we must drop the work; but if it is to continue longer, it is absolutely necessary that the brethren let their contributions flow more

abundantly again. Without wanting to anticipate the judgment of the Synod, we would like to point out that, according to the above report of the agent, there is still a great need for such a man, although for the moment immigration has decreased greatly, for he alone has received 95 letters with orders and has written 83, so how great would be the embarrassment for so many; Not only for the immigrants, who would have to do without his advice, his care and his help, but also for so many brothers in our congregations, who have all kinds of questions and orders to make in the interest of their dear relatives who want to immigrate. We pastors, however, who live here, cannot possibly concern ourselves with such matters, for our time is already completely occupied elsewhere; for this very reason we have also taken care that an agent has been employed. But, as I said, we do not want to press anyone with this, we only show how things stand here, because in comparison with other institutions and tasks of our Synod, also in comparison with the Emigrant Mission in New York, the work here can only be regarded as secondary, and must therefore not be maintained at the expense or with damage to the latter.

On behalf of the Emigrants Commission

Hugo Hanser, Secr. p. t.

(Submitted.)

Why I didn't stay with the Texas Synod.

The Teras Synod was formed 25 years ago by missionaries from Switzerland. It was formerly part of the General Synod and is now with the *General Council*. It claims to be Lutheran, but in fact it is far from being so. It is well known how much has already been testified against the un-Lutheran nature in the *General Council*, and how many synods have been forced out of love for God and His Word to distance themselves from the-

It is also clear how the lovers of divine truth are currently very uncomfortable in this association and how they wish to get out of this embarrassing uncertainty. But how the very greatest indifference prevails in the Texas Synod shall be shown from the proceedings of its last session. How the Synod has always agreed in a few sentences as resolutions at its meetings, so also this year, but is not at all of one mind, is shown by the proceedings on the communion of the Lord's Supper. The president of the synod declared that to admit people from other church fellowships to the table of the Lord in the Lutheran church was a crime against the Lutheran church. Immediately, another of the most outstanding members stood up and declared with exuberant verbiage that he would give the Lord's Supper even to those who did not believe the words of Christ, if only they were believers in Christ. After all, he had served a congregation whose larger half was reformed. Therefore, he was not afraid to call it a practice that professed reformers who wanted to persist in their false doctrine of the sacraments were denied the Lord's Supper. Despite such opposing opinions, everyone was left in his opinion, no further debate arose. In a rather unionistic manner, a resolution was passed that communion with those of other faiths should be rejected. At the same time, it was decided to serve the sacraments to the members who had left the Salem congregation, while they had long since allowed themselves to be served by the Methodists and did not want to leave the Reformed doctrine under any condition.

The discussion concerning chiliasm was similar, although no one actually supported the Lutheran doctrine drawn from the Scriptures, since most of the members wanted to pay homage to the really crude chiliasm or, in the best case, to let it be an open question. A resolution was passed to reject the chiliasm mentioned in the Augsburg Confession, and even about this some still expressed doubts, and in order to be able, through the coaxing of the president, as Lutherans, to reject the 17th article of the Augsburg Confession, the resolution was finally adopted; of course, without even one changing his mind.

Licensing is also still going on in the Texas Synod, considered by some members as a necessary and good work, even laid down in their constitution; yes, according to their opinion, it is also founded in the Bible, namely in that: Let no man lay down his hands soon. According to the practice of the Texas Synod, the hands of the synod members (i.e. pastors) are holier than God's word. For God's word and the holy sacraments command them to the candidates, and a congregation, bought at a high price by Christ's blood, entrusts them with handling and rehearsing them, and after two, three, or seven years of rehearsal, and just as often renewed license, they finally believe they may lay hands on them and perform the ordination, and are of the opinion that they have acted wisely and carefully according to God's word. Oh, that one would learn to understand how the divinity of the preaching ministry (or profession) is denied for a certain time through livery and how the congregations are deprived of their rights.

The synod also does not punish or oppose the mutual dismissal of the preacher and the congregation with the indication of a certain period of time, whereby the divine calling becomes a human contract and the servant a human contract.

Christ is made a servant of men and a hireling.

Now a few sentences from the hierarchical constitution of the Texas Synod, which wants to be Lutheran, may follow. It begins exactly as follows: "We, the pastors and candidates of the Lutheran Church in the State of Texas, confess Jesus Christ as the sole head of the Church, and the Scriptures of the Old and New Testament as the only infallible guide (norm) of our faith and life. As a bond of union we accept the unchanged symbolic scriptures as they are found in the Book of Concord, and pledge ourselves to accept the same as the right interpretation of the divine word and to teach and preach according to the same, and trusting in the Almighty's assistance and the guidance of the Holy Spirit, we decree and confirm the following constitution for the government of our synod, assembled today, November 10, 1851." Now do not forget who the assembled convention is, namely the above-mentioned pastors and candidates of the Lutheran Church in the State of Texas. Now this is the confession paragraph and is terribly Lutheran, for the bond of union has been taken to be the unaltered symbolic scriptures. But even here there is nothing less than unity of mind; for quite a number of the pastors and candidates are at variance with the little Lutheran catechism. They like the Reformed division of the commandments better, and so also the Reformed doctrine of baptism and the Lord's Supper. Through such pastors and candidates, however, the synod deceives the congregations; because the synod calls itself Lutheran, the people believe that their pastor is also Lutheran, while they have a false teacher in him.

One more. Section 7. states, "Synod shall investigate all charges against pastors and candidates, except those of heterodoxy (false teaching), which belong before the ministry."

The saddest thing of all is that the Synod tries to avoid all public doctrinal discussions. A letter sent to the President with eight requests for the abolition of un-Lutheranism in doctrine and practice in the Texas Synod was not even to be presented to Synod, but at most referred to the ministerial meeting.

From this, to which, of course, much could still be added, a faithful Lutheran, to whom the preservation of the Word flowing from God's mouth is a matter of conscience, will be able to see that I could not remain as a Lutheran. And anyone who wants to judge without prejudice must say that in the Texas Synod the most frightening indifference prevails in regard to the most sacred treasures entrusted by God to His Church. For this reason, I should not have asked for dismissal, but should have declared my resignation.

And as far as the Salems congregation is concerned, as the synodal report of the Texas Synod itself testifies, it did not leave the synod immediately, but only after many years of negotiations. First of all, she does not want to be with the Texas Synod anymore, because she was not treated fairly by it, and secondly, she has become more and more convinced of the wrong position of the Synod. Some of the members of the congregation could already hear three years ago that the Texas Synod was thoroughly unright, if not reformed.

I. Kaspar.

Theses.

On the difference between the Law and the Gospel according to the 5th article of the Epitome of the Formula of Concord.

Presented to the Missouri Synod 2c. eastern district for its proceedings in 1877.

Thesis I. The law is the divine teaching that teaches what is right and pleasing to God, therefore everything that punishes sin is preaching the law and belongs to it. (See: Affirmatives 2 and 3.) Gal. 3,12. Rom. 3, 20. 7,7. 2 Cor. 3, 6. 9.

The gospel is a doctrine that teaches what a man who has not kept the law and is condemned by it should believe, namely, that he should believe in Christ and the promises of grace in Christ. (See: Affirmative 4.) Mark. 1, 15. Rom. 1, 16. 1 Cor. 15, 1. Rom. 10, 15. (see the original text) Luk. 2, 10. Eph. 2, 17. Gal. 1, 6. 7. 8. 9. 11. Rom. 3, 27. Joh. 1, 17.

Thesis III: The word gospel in Scripture is sometimes not only called law, but, like the word repentance, is also taken in a broad sense, in which it includes the whole teaching of Christ and therefore also the law. (See: Affirmative 5.) Joh. 2, 3. Mich. 4, 2. Rom. 8, 2. 3, 27. - Mark. 1, 1. 4. 16, 15. comp. Luk. 24, 46. (Luk. 13, 3. 5. 15, 7. Matth. 3, 2. 2 Petr. 3, 9. Rom. 2, 4. comp. Mark. 1, 15. Apost. 20, 21. Luk. 24, 46. f.)

Thesis IV. The gospel in the proper or narrower sense is not a sermon on repentance. (See: Affirmative 6.) Joh. 5, 45. Apost. 20, 24. Is. 61, 1. 2.

Thesis V. The law without the gospel either makes presumptuous hypocrites or works despair. (Affirmative 7.) 2 Cor. 3, 14-16. Rom. 8, 3. Gal. 3, 2.

Thesis VI. Insofar as the preaching of Christ's suffering reveals the greatness of man's sin, it too is only preaching of the law. (Affirmative 8.) Rom. 1,18. Joh. 16, 8. 9.

Thesis VII. The doctrine of the difference between the law and the gospel is a glorious light. (Affirmative 1.) 2Tim. 2,15. Luk. 12,42.

Thesis VIII. The mixing of the law and the gospel falsifies and corrupts both. (Negative.) Rom. 11,6.

To the ecclesiastical chronicle.

I. America.

The Tunkers (an Anabaptist sect) recently held a conference to settle an extremely important and difficult question. The question was no less than this: Whether, when going around the love cuff, it was best to start at the right hand, with the men, or at the left hand, with the women. After much deliberation, it was decided that it was best to start on the right hand, with the men, but that if this did not suit, there was no harm in starting first on the left hand, with the women, and that if this did not suit either, one could start on both sides!

G.

Anabaptists. On Sunday, January 24, a Tunker minister baptized five people in the Schuylkill near Philadelphia. The thick ice had to be broken up first.

to get the necessary opening. The baptized knelt in the water and the preacher immersed them three times. With the first few, the dunking went off properly, but when a woman stepped into the river, the current swept her over and the pastor with her. Both would have found their death under the ice, had not the rushing brothers caught them and pulled them out. (Luth. Zeitschr.)

Secret societies. In a paper written for secret societies, "Deutsche Eiche" (German Oak), there is a poem with the heading: "Die Loge ein Gotteshaus" (The Lodge a House of God), from which we take the following atrocious, blasphemous verse:

The Lodge is a house of God, Trinitarian our faith; And this the world shall not rob us And not even a God. For friendship, love, humanity is our trinity.

Secret societies. Not long ago it happened in Charleston, S. C., that a Lutheran pastor tried to gather an English Lutheran congregation there. The thing was going slowly. Then a gentleman came to him and said he had some good advice for him.-And what was it? he asked. Join the Odd Fellows, was the answer, and you will not lack members. The pastor knew nothing about the lodge and thought that if he achieved his purpose, it would be a good thing. He had himself reported, was promised free admission and became a member of an Odd Fellows lodge. Not long after, he was elected Chaplain. Now he was supposed to pray at the opening of the lodge and he prayed: "Dear Heavenly Father, in the name of your dear Son JEsu Christ", - Stop! suddenly it was said, in the name of JEsu Christ it is not allowed to pray here! - How, in the name of JEsu Christ may I not pray here?" he asked. "No!" was the reply. Well, he replied, if I am not allowed to pray in the name of JEsu, then I cannot pray at all. He took his hat and went home. - But he had to pay. I learned it from his mouth and when he reads this, he will surely testify to me that it is the truth.

(Herald.)

"Help what may help." The Jesuit principle: "The end justifies the means" has many friends in this world - also among the "evangelicals" of our time. How often does it happen now that for the support of church buildings, charitable, ecclesiastical

institutions and the like, the most ambiguous, indeed often quite sinful, means are used, such as fairs, banquets, theatrical performances, balls, and so on. No matter how wildly and unchristianly this may be, it is overlooked at the cash register, which thereby becomes full for a good purpose. Unfortunately, this happens very often now. A proof to the above we find in an English Sunday paper lying before us. - It is reported how in Indianapolis a certain Pastor Ray refused to accept K50 for the support of the poor in his congregation, when this money was given to him as profit of a theatrical performance. This performance took place under the supervision of "eminent" citizens of the city. The behavior of Pastor Ray in this matter seemed all the more serious to the "liberal" Christians of the city of Indianapolis. He was attacked from all sides as a "Pharisee" and an overstrained man. Even from the pulpits anathemas flew down against him, proving so well how popular among many ecclesiastical communities is the principle: "Help what may help." - For instance, the next Sunday, an eminent clergyman of the Presbyterians in Indianapolis, in his attack against Rev. Ray's proceedings, said the following: "I would, without the least hesitation, accept gifts for a good and churchly purpose from the most disreputable gamblers and swindlers, as well as from the inhabitants of the worst homes

of the city, - yes, I would accept without argument a contribution to the building of a Presbyterian church, if it also brought me Satan himself still smoking like brimstone from hell!" This speech is audacious and frightening, but it is quite consistent with the use of all kinds of diabolical means to achieve "heavenly" ends.

(Columbus Church Gazette.)

"In Quebeck," as the "Montreal Star" reports, "a new method has been discovered of replenishing the ever-empty coffers of the pope by contributions; and as the enterprise is approved by the archbishop, it is likely to flourish. The way is very simple. A defeat has been erected, and all the 'faithful' are directed to deliver there all old paper, old books and shreds of all kinds, rags, and whatever else can be used for papermaking, that it may be sold and the proceeds sent to Rome." A paltry end justifies even paltry means.

Br. L.

II. foreign countries.

The Saxon Lutheran Free Church. From a supplement to No. 5 of the newspaper "Evang.-Luth. Freikirche" we see that it has already undergone a review. Pastor Große in Chemnitz has not only resigned from his office, but is now doing what he can in conjunction with the two apostate school teachers Dalmer and Mayer to discredit and destroy the Saxon Lutheran Church. For this purpose he publishes a leaflet under the title "Chemnitzer Lutheraner", in which he calls himself "Pastor außer Diensten", although he has become a student of medicine. As saddening as all this is on the one hand, for the sake of Mr. Große and his allies, it is gratifying that the separation of foreign elements from the Free Church, which is in such a difficult situation, occurred so soon, before the evil leaven could leaven entire congregations. The church of the Reformation once had to go through the same experience when Luther withdrew to Wartburg Castle in 1521 and Carlstadt in Wittenberg turned the lowest to the highest. Some thought that now the Reformation was finished; but the opposite was the case. This was only a salutary sighting. The same consequence will have the caused rumor in the Saxon Free Church. The saddest thing about the matter is that even Pastor A. Wagner in Kleinlinden has taken the side of the student Große and has now appeared as an enemy of the Saxon Free Church. We remember here those words of Luther "on the spirit of the Anabaptists": "Let the spirits burst and meet one another. If, however, some are seduced, well, then it goes according to the right course of war; where there is a quarrel and battle, some must fall and be wounded; but he who fights honestly will be crowned. This discord will also cause enough trouble; but those who have caused the discord may be responsible for it. "Woe to the world because of trouble! Trouble must come; but woe to the man by whom trouble comes!" (Match. 18, 7.)

W. [Walther]

Saxon Regional Church. As reported in the "Pilgrim from Saxony" of March 4, those who had petitioned the previous year's regional synod to intervene against the false teacher Sulze gathered in Chemnitz on February 20. Since this petition had not only been completely unsuccessful, but the Consistory had even put an open blasphemer named Graue into office again soon after, the assembly wanted to discuss what should be done now. About a hundred, but more laymen than pastors, had gathered. The result of their deliberations, however, was a most miserable one. Finally, they signed a "declaration" in which they "most solemnly protested" against what had happened and in which the pastors firstly affirm that they will at least protect their congregations from the invading false teachers, and secondly that they "do not want to recognize a real church fellowship with them". But the people do not consider that these three declarations do nothing. First of all, a protest with words, which is contradicted by the deed, is nothing but an air-strike. Secondly, pastors do not protect their congregations from the invading false teachers, if they remain with them in a church, in which the church regime places false teachers in the congregations. If such preachers are called away or die, their congregations are exposed to the wolves through their fault. Thirdly, it is downright ridiculous if the pastors do not want to recognize a real church fellowship with the false teachers, with whom they are in fact in church fellowship. Or would it not be ridiculous if the inhabitant of a house, in which others still live, did not want to recognize them for his housemates? Some of the present proposed the drafting and signing of a letter of complaint to and against the Consistory. The proposal was, however, voted down, and this was justified by the fact that it was not the office of the assembled to "control the behavior of the Consistory". But who in all the world should have the profession to remind the church rulers in Saxony of their duty and, where necessary, to punish them, if the members of the church do not have this profession? Does not Paul exhort the Colossians: "Tell Archippus, 'Look upon the ministry which you have received in the Lord, that you may carry it out'"? (Col. 4:17.)

W. [Walther]

Waldeck. In Brinhausen there is a pastor named Thiele, a native of Braunschweig, who, as it seems, felt homesick for the Lutheran church to which he originally belonged, and therefore had Holy Communion served in the Lutheran manner by a neighboring brother minister. When his Unirter Superintendent learned of this, he chastised him for it in a letter. Pastor Thiele wrote to the superintendent again, invoking his good right according to the Holy Scriptures. Thereupon the superintendent fined him 10 Marks; and when the pastor objected to this, the Unirte Consistorium sentenced him to a fine of 30 Marks for unauthorized celebration of the Lord's Supper, with the threat that he would have to pay a fine of 150 Marks if he were to celebrate the Lord's Supper again. This is the tyrannical way of proceeding in the unchurched church, which hypocritically pretends to be the church of love and toleration. But what should one think of Pastor Thiele, if even such experiences do not open his eyes to the fact that whoever wants to be a Lutheran cannot possibly be and officiate in the unirtheodox church. W. [Walther]

What sacrifice can accomplish can be seen from the following example. In the parish of Lahnsattel, parish of Mitterbach in Austria, eighteen Lutheran lumberjacks built their own school a few years ago and still maintain it. And here, often a large wealthy congregation does not think it can afford a school, and therefore burdens its pastor so much with school maintenance that he is more of a school teacher than a pastor, and can neither administer the parish office nor the school office, as would be necessary. W. [Walther]

Catholic Tolerance. In its most recent October issue, the "Centralblatt" für das preußische Unterrichtswesen (Central Gazette for the Prussian Education System) brings a letter of November 9, 1876, from the Minister of Culture, Falk, to the city dean Kappen of Münster, who had complained in a petition that several reading books of Protestant schools contained reading material that

seriously offended Catholics, and requested that they be removed "immediately" from use. The minister instructed the dean to give more detailed reasons for his accusation and to make his complaint in an orderly manner. "Already,

the Minister concluded, "I do not want to withhold from you how I consider a sentence in a reading book intended for Protestant schools, such as the one emphasized under No. 9: that Luther's work of reformation brought salvation and blessing over Germany, to be fully justified and do not recognize a reprehensible violation of other co-religionists found by you in it under any circumstances. So insolently do the Catholics show themselves in the midst of a country where they do not have the regiment, what would they do if they got the regiment in their hands! Woe to America if ever bloodthirsty Rome should come to rule here!

W. [Walther]

Death notice.

On February 23 of this year, after a long period of severe suffering, Pastor Hans Heinrich Christian Harmening passed away blessedly in the Lord. He was born on November 28, 1836 in Linnhorst, Principality of Schaumburg-Lippe. After he had come to the knowledge of God and his salvation in Christ, the desire was awakened in him to serve the Lord, whom he had recognized in faith, in the holy ministry of preaching. In the 27th year of his age, he therefore went to Hermannsburg to prepare himself for the preaching ministry in the institution there. He stayed there for four years and after passing his exams he was sent to America. He then accepted a call from the congregation in Matteson, Ill, but had to give up this post after two years because the doctor had advised him to move further south due to his illness. He therefore accepted a call to the congregation in Dissen, Mo. His illness (lung disease) seemed to improve at first, but it did not last, he became weaker and weaker. In Dissen he still administered his office for four years, albeit with great effort. Even after a year of rest, during which he was represented, his condition did not improve. So he resigned from his office in the fall of 1872, although the congregation, as well as the president, would have liked him to continue pastoring the congregation. He moved to my parish in Paitzdorf, Perry Co, Mo. The rest suited him very well at first; but the more violent then came the illness, so that it was not thought that he would survive the winter. With the beginning of spring there seemed to be an improvement, but only for a short time. Other ailments were added, and finally an abdominal injury. He became weaker and weaker. When I visited him 16 days before his end, I found him very weak, but joyful and confident; for he longed for his soon dissolution. I handed him Holy Communion; and when I took leave of him, he said that perhaps we would not speak again until heaven; for he believed his end was near. When I visited him again, he was still very joyful, as he almost always was in his illness; for I never heard him complain, he only complained how he often wanted to become weak and impious. After returning from the branch parish, I heard that he was not only lying unconscious, but also talking strange things. I hurried to him and found him like that, but much calmer than he had been before. However, it soon changed completely, so that although he became weaker and weaker, he remained constant to the end, not only in complete consciousness, but also in joyful faith and heartfelt desire for a soon blessed dissolution. On Sunday Reminiscere afternoon he was buried to his rest. Pastor Voigt spoke at the grave about Job 19; for these were his last words. In the church I held the funeral sermon on 2 Cor. 5, 19. He had chosen this text himself, since I asked him about it. For, he said, he had to praise God in particular, who had brought him to this beatific knowledge that he could take comfort in his Savior and be forgiven for his sins.

Therefore, he can now be confident and joyful in the face of death. "We can therefore also say of him the words of Paul 2 Tim. 4, 7. 8.: I have fought a good fight; I have finished the race; I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but also to all them that love his appearing." May the merciful God also grant us all such an end, and may He also take care of the afflicted widow left behind with her four uneducated orphans, as He has promised. A. W. Bergt.

To absolution.

Superintendent H. W. Scharff tells his congregation: "In the year 1681, as I was introduced as your preacher on July 31, and was to perform my duties in the confessional afterwards, I asked an old aged man who had saved him. He answered me: "That would have been done by the one who was before me, at which I was shocked: and upon investigation I found that he neither knew Christ, nor of his sinful condition. How could I, or how would I dare before God, to lay hands on such a man? Oh nevermore! He left this congregation afterward, and as I have no doubt, he will have received Holy Communion, though not for his good, elsewhere, alas!" - Still occurs today. A. W.

To the Synod Members of the Western District.

We cannot but raise our voice against the postponement of the time of the sessions of our Synod this year. If the sessions will not begin until June 6, it is very likely that the harvest will begin here while the sessions are still in progress, ^which would have no small inconvenience for the congregations and synod members. - Nevertheless, it would have been good if we had been consulted before publicly proposing a postponement of the meeting time; then we would not have been forced to raise our voice publicly against it, which we do only very unwillingly.

Altenburg and Frohna.

F. Köstering.

Explanation.

In response to various inquiries, the undersigned states that not he, but Mr. Pastor King of Yonkers (> lied of the New York Ministry) officiated at the church dedication at Mount Vernon reported in the "Lutheran Herald" No. 261.1.

New York, March 14, 1877.

F r. King.

The Eastern District

of the Evangelical Lutheran Synod of Missouri, Ohio, &c. States assembles, s. G. w., May 1, at the congregation of the Rev. C. I. Weisel at Williamsburgh, New York.

Items of discussion are:

- 1) The difference between the Law and the Gospel, with special attention to the 5th article of the Formula of Concord;
- 2) answering the question: "What should be done to awaken the interest of the congregations in the schools and to increase the right understanding of the great importance of Christian schools?"

The pastoral conference, which will take place the day after the synod, has as its object of discussion: The conduct of orthodox preachers against those in statu oontessionis. - —

Each pastor of the district must submit a complete parochial report. The minutes of the district conferences are also to be submitted to the synod for evaluation.

F. Dreyer.

All Synod members who intend to attend the Synod of the Eastern District, which begins on May 1, are hereby requested to notify us by April 15. If this is not done, lodging cannot be guaranteed.

Since Pastor Weisel is ill, all registrations are to be addressed to the undersigned. Upon arrival, please report to the church basrment (Oornsr ok Oi-aksm ^vs. <L 7'sn 8t.) or to the undersigned's home.

Williamsburgh, N. I.,

F. Sugar.

Feb. 26, 1877.

175 Den Ltr.

The Concordia formula core and star.

With a historical introduction and brief explanatory notes. To the Lutheran Christian people on behalf of the Reverend Lutheran Church.

Synodal Conference of North America presented by C. F. W. Walther.

On May 29, our congregations will celebrate the jubilee in commemoration of the completion of the glorious final confession of our church, the Concordia Formula. If the joy of this feast is to be a great, heartfelt one, it is necessary to know the object of the celebration. Everyone should therefore read this confession and be familiar with its glorious content and also be somewhat acquainted with its history, since this is not only extremely necessary for a better understanding of the articles, but also shows from what great misery, from what great danger our dear church has been saved by this confession. Since there is no separate copy of the Concordia Formula with the necessary introductions and annotations, which could be given to the people for the right preparation for the feast, our dear Prof. Walther has taken care of the publication of such a book and our congregations will certainly know how to thank him for this laborious work. When this number will be in the hands of our readers, the delicious book will be ready to be sent out.

The book contains a preface, in which, among other things, the way it should be read and studied, and the great benefit of such study is shown, and in addition to a valuable index - two main parts.

The first part gives the **historical introduction** in ten chapters: 1. Luther's prophecies, what would happen after his death. 2. what great concerns Luther's death once aroused among the Lutherans. 3. how soon after Luther's death a war broke out that was most unfortunate for the Lutherans in Germany, namely the so-called Schmalkaldic War. 4. what disputes arose in the Lutheran Church in 1548 as a result of the so-called Interim and over the Middle Matters. 5. how, after Luther's death, a dispute broke out in the Lutheran Church about justification before God and about the necessity of good works. 6. how, after Luther's death, a dispute arose in the Lutheran Church about free will and about original sin. 7. how, after Luther's death, a dispute broke out in the Lutheran church about the difference between the law and the gospel and about the third custom of the law. 8. how, after Luther's death, secret Calvinists, called crypto-Calvinists, crept into our church and caused highly dangerous disputes. 9. how the Concordia formula was finally drafted to settle the disputes that broke out in the Lutheran church after Luther's death. 10. how the Concordia formula was introduced in the Lutheran churches.

The second part contains the **Concordia formula** itself, namely the Summarischer Begriff derselben, mit den nöthigen erläuternden Anmerkungen.

Wherever this book is read diligently and eagerly in the coming weeks, there will be no lack of stimulation and enticement to rejoice. There it will say: "Come near, let us rejoice in the Lord and shout for joy to the refuge of our salvation; let us come before his face with thanksgiving and shout for joy with psalms. Ps. 95:1, 2.

But the book should not only prepare for the celebration of the Jubilee; it has a lasting value. After all, it contains a confession of our church and such an excellent guide to the right understanding of it. And it is precisely this confession that is of the greatest importance for our present ecclesiastical conditions. (Compare this year's preface to Lehre und Wehre.) Therefore, whoever picks up the book again and again after the feast will not only be reminded of the blessing that the Lord has bestowed upon us, but he will also be strengthened and encouraged anew to hold firmly to the jewel of pure doctrine, he will be encouraged in the knowledge of it, and he will have in it a guide who will teach him how to behave correctly against papists and enthusiasts and also against false Lutherans.

Thus, the book should not be missing in any Lutheran family. May Christian generosity see to it that it also comes into the hands of those who, because of "great" poverty, cannot afford even the small price, so that they too can rejoice in our jubilant joy over the heavenly treasure of pure doctrine.

The book includes 172 pages bound in canvas. The copy costs 40 cents postage.

G.

Jubellied. A commemorative publication for the 300th anniversary of the Concordia formula on May 29, 1877. By E. W. Kähler.

A song of 19 verses, to the tune: "Salvation has come to us", has just appeared in print under this title. It is really a delicious festive gift. It reproduces the content of all 12 articles of the Concordia formula in one verse each in a noble folk tone, with introductory and concluding verses corresponding to the feast. Since it is excellently suited to be learned by heart and sung by school children, the price has been set so low that even the poorest child can purchase it. Twelve copies are to be sold for 10 cents, 100 copies for 75 cents! The layout of the four-sheet pamphlet is dainty. We hereby call the attention of all our communities, and especially the school teachers, to this beautiful gift. W. [Walther]

Conference - Displays.

Grand Rapids Specialconference on April 17 in Grand Haven. T. L. Wuggazer.

The Dodge-Washington Conference will meet, s. G. w., April 23rd to 25th, at the home of Mr. Past. F. Hilpert at Kohlsville, Washington Co, Wis. W. Schimpf.

Revenue into the Western District's coffers:

To the synod treasury: Collecte from Past. Bapler's congregation in Cole Camp, Mo., \$2.55, from himself \$5.00. Collecte from Past. Wille's congregation in Brownsvillc, Mo., \$3.40. from Teacher Hafemeister in Lafayette County, Mo., \$2.00. Past. Matuschka's congregation in New - Mrle, Mo., \$16.00. Collecte of Past. Frese's congregation at West Point, Nrbr., \$3.50, by himself \$2.00. By the same from A. Lambrecht \$5.00, from H. Brockmann, C. Neumann, A. Stark each \$1.00. From the Trinity Dstrect at St. Louis \$15.15. From Past. Lenks Parish there \$10.00. Past. Bremer in Benton County, Mo. \$2.00. pastor Oetjen in Monticello, Iowa \$2.00. past. Maisch in Harris County, Texas, \$1.00. Past. Stiemke's congregation in Serbin, Texas, \$12.50. From Jmmanuel's District in St. Louis \$14.00.

For inner mission: From F. Beckemirr through Past. Tiemeier in Toledo, Iowa, \$5.00.

To the Synod "I Mission Fund: by Past. Ma- tuschka's congregation in Neu - Melic, Mo., \$7.25. N. N. by Past. Frese in West Point, Nebr., \$2.00.
 From the school children of the Rev. Oetjen at Monticello, Iowa, \$5.50.
 To the building fund: from Past. Lenks Parish in St. Louis \$80.00.
 For Rev. Brunn's institution: by E. M. K. in Dwight, Ill, \$10.00.
 For poor sick pastors: From N. N. through Past. Wille in Brownsville, Mo., \$1.00. N. N. in St. Louis \$2.00.
 St. Louis, March 22, 1877. E. Roschke, Cassirer.

Revenue to the Eastern District's coffers:

To the synodical treasury: Bon of the Richmond congregation \$5.00. Of Geo. Schmidt \$1.00. from the congregation in Wil' liamSburgh \$15.75. from Teacher Holiday \$2.00. from the congregation in North East \$4.60. congregation in Town EllicottSville \$3.00. from Past. Kanold \$1.00. By parish in Pater- son \$6.91.

To the widow's fund: from the Richmond Women's Association \$5.00.
 For internal mission: From the Richmond congregation \$3.50.
 For the Heathen Mission: From the Port Richmond congregation \$10.00.
 For college maintenance fund: From New York Township \$12.10 and \$11.40. From Past. BeyerS parish in Pittsburg \$30.00. From parish in North East \$4.60 for Springfield.

For the proseminar in Steeden: By Mrs. Emilie Rothe \$4.00.
 To the building fund: from Past. Beyer's church in Pittsburgh \$66.00. G. Pfeiffer \$1.00.
 For poor students in St. Louis: From the Women's Club in Port Richmond \$10.00 for Pechthold.
 For poor students in Springfield: from Williamsburgh Township \$8.75 for Schramm.
 For poor students at Fort Wayner From the community in Marilla \$1.00 for Rehwaldt.
 For Past. Multanowsktr By C. Schindel 50 Cts. G. Pfeiffer 25 Cts. N. N. 25 Cts.
 For the Paducah church: from the Port Richmond congregation \$10.00.
 For church building in Lawrenceburgh: From d. Parish in Port Richmond \$10.00. Parish in WolcottS- burgh \$4.05.
 On the orphanage near Boston: Bon d. Gemeinde in North East \$4.60.
 On the building of the church in Braver Dam: By Pastor Ebendick \$1.00.

Correction.

In No. 4, page 32 of this year's "Lutheran" read in the receipt "For the orphanage near Boston" instead of "Parish in Wolcottsville \$8.83. From an unnamed person there \$5.00": Parish in Wellsville 83 Cts. From an unnamed person there \$5.00.

New York, March 15, 1877. I. Birkner, Kasstrer.
 For poor students received from Rev. I. Nützet in West Ely \$4.00. M. Guenther.

Kür the Lutheran orphanage to the little child JEs" at St. Louis

Received since Jan. 10: From Mrs. Welfie \$1.00. From St. Paul's parish in Des Moines, Mo., 19.25. By Rev. Beyer in Pittsburgh 25.00. By Rev. Vetter 4.65. By Past. I. Körner in White Water, Wis. by his school youth 2.00. By Rev. A. Sievers, Collecte at children's service on heil. Evening, 5.75. By Mrs. Bruning at Bremen, Mo. 5.00. Mrs. Breistadt at Dreieinigk.-Distr. in St. Louis 5.00. Benj. Hänichen there 3.00. From Jmmanuels-Distr. there by Collector Wilhardt 2.90. Wedding - Collecte at Mr. A. Trille in West Point, Nebr., 3.75. By Teacher Pfeiffer there from his school children 2.25. By Teacher Just in Neu - Bielefeld, Mo, by his school children, 2.00. By W. Schütze in the Jmm.Distr. at St. Louis, 1.00. By Teacher Geyer at Macon City, Mo. collected at the Christmastide, 4.20. By Past. Besel at Guttenbrg, Iowa, collected from his school children and other benefactors, 9.60. From Zions - District at St. Louis, Collecte on Christ - evening, 40.78. By Past. L. Pfeiffer at Marysville, Kansas, 2.50. By Past. Brandt at Baden, Mo, Collecte on Christ - Day, 2.80. By Rev. Sticgemryer at Dubuque, Iowa, by s. school children, 2.50. By Rev. Kleist in Washington, Mo., by Wittwe N.N. 2.00, by Willie Otto 1.00. Collecte at Kindcrgr service in Past. A. Fresr's church at West Point, Nebr. 3.75. From Mrs. Clise Kaiser in Jmm.-Distr. at St. Louis 48 Id. Calico and 6 Shawls. Mrs. Marie Bummelmann there a very nice quilt. Joh. K. Körner there 7 girls' hats. From Fräulein Ottilie Pietschmann daselbst 10 girls' hats. Mrs. Kath. Düker there 21 woolen shawls and 3 caps. From the Dreieinigk. - Distr. in St. Louis: by Collector Ahner 1.50, by Eoll. Brockmeyer 4.30. From the Kreuz-Distr. in St. Louis by Collector Körner 4.25. From the valuable women's association in Past. Hansen's parish in Geneseo, Ill, 6 pillowcases. From Past. Mattfeld in Pocahontas, Iowa, 1.00. By Past. F. I. Biltz in Concordia, Mo.: from Bro. EhlerS 2.00, H. Wolters 1.00, Emma Schule 1.00, Christian Stünkel 1.00, Minna Niermann 10 cts. From Mrs. Wilhelmine Schramm in St. Louis 12 new quilts. From some women in Past. Chr. Bock's parish in Antonia, Mo., 13 Id. Calico, 1 shoulder, 2 skeins of woolen thread, 1 pair of stockings, 2 Id. Muslin, 1 shirt and \$1.00 cash. From Past. Heinemann's parish in Neu" Bielefeld, Mo., 8.75. From the piggy bank of the children of Mr. Louis Lange in St. Louis 3.25. through Mr. Past. Braun in Houston, TeraS, 13.00. Through Past. I. G. Kunz in Julietta, Ind., 11.00. Wedding Collect at the home of Mr. Ludw. Grrting in Lollinsville, Ill, 4.20. From the Zion parish in New Orleans by Past. Timenstein 60.00. By F. W. Ude from Mrs. N. N. 1.00, From the Bruges 1.00. Collecte on Christmas Eve from Past. Flachsbar's congregation in Dorsey, Ill, 5.35. From the Kreuz District in St. Louis by Collector Körner 2.25. From the Dreieinigk. - Distr. there by Coll. Schuberth 2.00, by Coll. Heinig 2.00. From Mrs. Karoline Höhne 1.00. From the piggy bank of the children of Mr. Häckel 4.00. From the JmmanuelS - Ditr. in St. Louis: by Coll. Wilhardt 2.00, by Coll. Günther 6.45, by Coll. Rudloff 19.73, by Mrs. Franz. Schmidt collectirt 4.50, Hochzeits-Collecte bei Hrn. Heinr. Meyer 6.50. By the pupils of the Bethlehem School in North St. Louis 9.30. By Ludwig, Julius and Sophie Krome 5.00. By the congregation of Hrn. Past. Cleßler in New Washington, O., 4.00. From Mrs. Schütz there 2.00. N. N. in Troy by Past. Holst 5.00. Don the school children of Teacher Messerschmidt in Saint Louis County Court, Mo., 3.60. Of the school children dcs Teacher Gayer in Macon, Mo., 1.00. Of F. Klaurnberg in East St. Louis, Ill., 1.00. From the knitting school in Bethlehem parish in North - St. Louis 6.00. From Mr. Deichler in Zions - Distr. in St. Louis 33 suspenders, 6 girls' caps, 3 pairs of stockings, 2 pairs of gloves. Bon N. N. there a parthie of slates and writing books. From Mrs. Clamann in St. Louis County 2 new dresses, 5 aprons, 1 underskirt, 1 shirt. From Pekin, Ill, 3 girls' clciders, 3 shirts, 2 pairs of pants, 1 apron, 1 jacket, 7 pr. stockings 2c. From Past. Vetter's pupils 1 sack of nuts. From his women's club (first shipment) 2 blankets, several pairs of stockings and a parth of worn stuff; (2nd shipment) 3 sheets, towels, aprons, 3 pr. shoes 2c. From Chr. Burtmann 1 box of soap. Bon H. Reese 193 pr. stockings, caps, shawls and shirts. From Rev. Richter's congregation at Clilsville, Mo.: from his sonny, sausages and baked goods for Christmas; from Wagner, Jr. 1 sack of potatoes; L. Wagner 2 gal. Fat; H. T. R. 1 p. potatoes; Hrn. Viehage 2 Pfv. Butter and beans; Hrn. Landvatter potatoes; Hrn. Bockemcyer 1 sack potatoes, 2 sides of bacon and sausages; Hrn. Oppermann 3 lbs. butter, 1 ham; F. Niere 1 Bush. Potatoes, 2 Bush. Turnips; Mr. Bombach a parthie sausages; Mr. Weber a parthie stuff and 6 Pr. shoes, werth \$20.00; Mr. H. Kleinsorge 1 S. Kartoffeln; Mrs. M. 1 packet clothes; Mr. Watteastein 1 shoulder and beans; from L. Vesper 1 side and beans; D. Reinck 2 lbs. butter and beef. Further, received through F. W. Ude: From H. Hoffmann, 4 lbs. of butter; from Hauelsen L Lang in Saint Louis, 1 barrel of apples; H. Niere, 1 p. potatoes, 1 p. turnips; Mrs. Ott in Bremen - St. Louis, 22 pairs of stockings and yarn; to Mr. Hochstetter in Ccntreville, Ill, 1 gal. Fat, 2 lbs. butter, 3 doz. Eggs. Through Past. Th. Mießler from an unnamed person in d. community at Lake Creek, Mo., 10.00. By Past. Lcholz in Holt County, Mo., from T. 1.50. From M. C. Barthel in St. Louis 1.70. Wedding Collect from Mr. H. Henn in Mount Pulaski, Ill., 7.25. Desgl. from Mr. C^hr. Heinle there 5.25. Desgl. at Mr. H. Wesselmann jun. in Lvuth St. Louis 11.05. By Past. Ph. S. Estel in Pierre, Nebr.: from the piggy bank of his children 3.00; Wedding - Collecte bri Mr. Aug. Kann 3.00. Church - Collecte at the annual festival of the lödl. Jünglings-Verein in the Jmm. - Distr. in St. Louis 20.95. From Mr. Past. P. Beyer in Pittsburgh, collected through the "Kinderblatt", 50.00. From Mr. Smf in the Dreieinigk. district in St. Louis, thank offering for healing of his leg, 5.00. From Mr. Hauelsen in the Zions district in Si. Louis 10.00. From Mrs. N. N. in Ehester, Ill, thank-offering for happy delivery, 3.00. From the löbl. Jungfrauen - Verein der Beiviel tms-Grmeinde zu Bremen - St. Louis 15.00. From ivbl. Ju- ,i.aum-Verein der Gemeinde zu Eoncordia, Mon. 7.00. From Mr. Past. Johannes 50 Cts. From Mr. Hardecke 1 pair of shoes, 2 dresses. From Mr. C. H. Moritz in St. Louis 5.00. Karl Wehking there 10.00. Ph. Franke in Mobile, Ala., 3.00. Collecte on Christmas " evening in the community at Prairietown, Ill, 7.00. From Mr. Geo. Beckmann in Zions - District at St. Louis 7.00. Wittwe Kath. Welker in Nru-Mrile, Mo., 5.00. From Häuschens orphan box 2.00. Thank offering from Danville, Ill., 2.00. From Mrs. Elsr Aßhof 32 hats for boys and girls. From an unnamed woman in Halen, Ill, 1 package of clothing. From the "Dreieinigk." Distr. in St. Louis by Chr. Brockmeyer 5.25. From Past. Gräbner's parish in Saint Charles, Mo, 50 cts. From Past. Matuschka's congregation in Neu-Melle, Mo., 14.00. From Past. Lenk's parish in St. Louis: 1 sack of flour from Mr. Ebmeyer and 1 sack of flour together with 1 ham from Heiner. Sepmeyer. From Estel L Weinhvld, Wittenberg, Mo, 3 barrels of flour. From St. George Nähverrin in the Trinity District, St. Louis, 9 aprons, 5 dresses, 3 pairs of stockings and 9 boys' jackets. From Mr. Past. Holst, Troy, JUs. \$5.00. By Past. F. Nützel from his congregation in West Ely \$6.00. From Bro. Ruemler, Cascyville, Ills, 1 nice boy's suit along with 1 shirt. From Bro. Schwartz, St. Louis, 1 barrel of flour. From the Women's Association of the congregation of Mr. Past. Gräbner, St. Charles, Mo., 10 girls' dresses, 6 boys' shirts, 4 bodices, 10 aprons, 2 woolen petticoats, 9 girls' shirts, 4 pairs of woolen socks, 6 sheets, 7 pairs of underpants.

Sincerely thanking all kind donors on behalf of the orphans

St. Louis, March 24, 1877.

I. M. Estel.

For the orphanage in Addison

received since December 1876:

From Chicago, Ill: Through Past. Wagner from Mrs. Wrndt (late) 4 shirts. From Past. Wunders parish 3 pillows with covers, 5 pr. stockings, 1 dress, 1 apron, 3 jackets, 1 pair of trousers, 1 sheet, 1 straw sack, 13 Id. Stuff; from N. N. 1 bor Candp. From Past. Wagner's parish: from Mrs. Wendt and Mrs. Knickelbrin, 8 caps, 3 pr. stockings, 12 pr. gloves, 5 shawls; from Mrs. Jörn, 1 woolen shirt, 4 pr. stockings; from Henry Schvllkops, 1 box noodles, 1 bushrl peas, 1 bush. Beans; from T. Müller 4 pairs of shoes, 3 pairs of boots; from Mrs. Laitsch 35 Id. Calico. From Brush Hill. Ill: From Bro. Graue, 1 sack of flour. From La Porte, Ind; From the women's club in Past. Niethammer's parish 12 shirts, 12 pants, 6 aprons, 4 sheets, 6 kiff covers and 3 quilts. From Rodenberg, Ill: From Fr. Hinze 2 p. oats, 7 pr. stockings, 2 dresses, 12 id. Hosenzeug, 6 pieces of butter; from Wm. Pfort- müller 1 quart beef, 25 sausages. From Addison, Ill: Bon N. N. 1 p. flour, 1 p. apples; from W. Buchholz 2 p. flour, 2 p. rye; from Wm. Lersberg 2 fat geese; from Fr. Leeseberg 3 p. potatoes, 1 p. apples, 1 p. flour; from Ferd. Bartling 1 p. potatoes, 1 p. apples, 3 pc. meat; from Wm. Schaper 1 cord wood; from Louis Stünkel 30 lbs. cheese; from F. Rittmüllrr 2 p. potatocln, 2 p. oats, 1 roll butter; from F. Mesrmbrink 55 id. Stuff, 3 p. woolen yarn. From Quincy, Ill: By Past. Hallerberg of the MisstonS sewing club of St. Jacobi Geminde 27 white and 12 colored shirts, 8 dresses, 10 aprons, 7 pants, 12 vests, 8 underpants. From Trete, Ill: From Past. Traub's parish from Mrs. Engelking woolen yarn, from Langbartels 1 sheet, Wm. Halfcltd 1 blanket, from Wüstenseld 1 piece of stuff, from Brase 2 Pr. stockings & 1 dress, from Scheer 1 sheet and 1 blanket, from H. Rohe 1 blanket, from Fritsche 1 blanket, from Kapp- meier 1 sheet and 2 pillow covers, from H. Schräge 1 blanket, Wm. Dienen 1 Kiffen with cover, von Brauns 2 Kiffen, von Salier 1

bed sheet u. 1 piece Zeug, von I. O. Meier 3 pillows and 2 pieces of stuff, from Wm. Rinne 2 pillows, 1 sheet and 1 pillowcase, from Simmer 1 pillow with cover, from Knabe stuff for fatigue clothes, from Wm. Ruhe 1 petticoat, 1 pr. stockings, from Past. Traub 1 Knabenanzug u. 4 Hemden, von Dietr. Schaffen 1 Shawl, Hemden und Zeug, von Piepenbrink jun. 1 Stück Zeug, von Schlemme 1 Bettuch und 2 Ktssenüberzüge, von Stölting 1 Packet Zeug, von Ph. Engelking 1 Stück Zeug, von Minna Winter 6 Kapuzen. From the same Gemeinre: By G. Brauns 13 Ud. stuff to bed sheets, 10 Id. Bedding, 1 bag of feathers, 6 shirts, 11 Kiffen covers, 5 quilts, 3 Kiffen, 7 Pr. stockings, 3 Ad. Pants stuff, 2 towels, 1 petticoat, 4 pieces of wool yarn, 5 sheets, 2 dresses, 3 aprons, 1 pair of trousers, 1 pair of underpants, 7Z Id. Calico, 3 Id. Flannel, 1 ham, 4 sausages. From Prairie Town, Ill: From teacher Brockmeyer's school children, 14 dresses, 5 petticoats, 2 shirts, 3 pants, 11 aprons, 1 woolen jacket, 1 cap, 1 pr. stockings, 2 pr. gloves. From Pro- viso, Ill: By John Schuster of Past. Strirter's parish from F. Balgemann 2 p. grain, 2 p. oats, 1 p. potato cln; from I. Holtz 1 p. oats; from Christ. Meier 1 p. potatoes; from H. Ehrenpfort 1 p. potatoes, 2 p. oats; from W. Meier j Bush. Potatoes; from Aug. Krüger 2 p. grain; from D. Kam- meier 1 l. Korn; from Christoph Moritz 1 S. oats; from Karl Hingst 1 S. oats; from Wittwe Wille 1 L-. Hafer; of John Kannetz 1 S. Hafer; of John Roß 1 S. Korn ; of Karl Mül- lcr 1 S. Korn ; of John Schuster 1 S. Hafer. From York" ville, Ill.-. From Past. DörmannS parish 3 quilts, 7 pr. stockings. From Rock Island, Ill.-: from Past. Mennickc's parish: from Mrs. Glawe, 2 dresses, 2 petticoats, and 2 pairs of stockings; from Mrs. Reimers, 2 pillow cases; from Mrs. Joseph, 2Pr. stockings. From Reynolds, Ind: From H. Schlesselmann several articles of clothing worn.

Many thanks to all dear donors!

Addison, Ill, Feb. 28, '77. i. Harmening, Waisnrvater.

Get

1. for poor pupils of the seminary: By Kassirer Bartling \$61.25 and \$20.00, as well as for Appel 12.00, for Müller, Brwie and Höck 12.00 and for the 2 poorest students 12.M. From the community in Rock Island for Otto and Nies 40.00 each, from the Women's Association for the same 8.00 each. From Mr. Weyerhäuser there for Ries 5.00. By Past. Hügli from the Frauenverein sr. Gemeinde for Dörfler 5.00. By Past. H. Schmidt, on Past. H. G. Schmidt's wedding, 11.28, ' from infant baptism at Mr. Salge ges. 5.83 and from L. W. 5.00. Bon of the Cleveland Teachers' Conference for Schefft 4.25. By Past.

D. GrSf 3.25 and by him, on Mr. F. Schäfer's wedding grs, 2.50, both for Walper. Through Kassirer Eißfeldt 40.09, 19.50 and for Kringel, Bräuhahn and Papke 1.00 each. Through Pastor Müller in Ehester, on F. Decker's wedding, collected for Müller and Bewir 12.50. By Past. Markworth for Wegner 6.00. From Mr. F. Hinze in Rodenberg 10.00. From teacher C. Steeger 2.00. From the parish Proviso for Rödtrr 35.78. From W. I. L. L. 2.00. On teacher Ludw. Selle's wedding collected 8.66. By Kassirer Grahl 21.66, for Wegner 5.00. By Kassirer Birkner 23.00. Don the women's club in Rock Island 8 pairs of woolen socks.

2. for the seminary budget: By Kassirer Eißfeldt 7.00. By Kassirer Grahl 53.05.

God's richest blessings to the dear givers !

Addison, March 5, 1877.

C. A. T. Selle.

For the Preachers' and Teachers' - Widows' and Orphans' - Kafie (of the Illinois District).

have been received 1. contributions:

Of the teachers: W. Hild, Chr. Lücke, I. P. Johnson 82.00 each, F. Militzer 3.00, H. Bartling 4.00. Of the pastors: I. F. Nuoffer, W. Bohlen, C. A. Trautmann, A. Schüßler, H. G. Schmidt 2.00 each, I. M. Hahn, R. Frederking, D. Kothe, I. Rauschert, A. Francke 4.00 each, I. C. H. Steege, C. F. Hartmann, H. Engelbrecht 5.00 each.

2. gifts:

From I. L. T. of the Trinity District in Chicago 5.00. Mrs. Waiß by Past. R. Lange 5.00. F. Hinze in Rodenberg 10.00. By Past. M. Eirich's congregation 15.50. C. LohenS in Burton View 50.00. widow Margar. Hartenberger in Ehester 5.00. By Past. Heid: of some members of his. Gemeinde 11.25. Mrs. Karoline Jahr 2.00. By Pak. Hirschmann's parish 8.00. By Past. Vomhof, collected at C. Keil's wedding, 6.00. By Mrs. Dor. Schwarz in Chicago 5.00. By Rev. PifselS congregation 11.57. By Rev. Rauschert's congregation 12.00. Past. G. A. Mueller's congregation 9.84. Past. NuofferS congregation 13.13. By Past. Trautmann, collected at F. Schelling's wedding, 11.93. By Past. Wehrs'Gemeinde 8.00. By the same from Wittwe Schulz 1.00. By Past. Hieber's congregation 4.40. From Effingham's congregation by C. G. Hartmann 4.15. From Past. Willner's congregation 5.45. Past. Hartmann's congregation 25.80. By Past. Oetting and s. Gemeinde 5.00. From the congregation in Homewood by Teacher Tröller 14.00. From the estate of the sel. gray Zumallm by Past. Döderlein 5.00. From Past. B. MießlerS congregation 4.35. From F. Bartling in Matteson 2.00. Past. A. Pohl and his congregation 2.50. Past. Lindemann's congregation 4.57. Mrs. Jörn by Past. Döderlein 50 cts.

Chicago, Ill, March 8, 1877. H. Wunder, Kassirer.

Received for the Cakle Garden-Misstion:

From Past. Seeger 83.00. by Kassirer Meier 8104.05. by the congregation in reserve 81.40. by Kassirer Simon 843.42. by Past. Wesemann's congregation 814.35. By Past. Schumacher's parish 82.25. By Port Nichmond parish 88.76. By Williamsburgh parish 820.00. Vou Past. F. W. Wolff 89 47th C. Stockinger 81.00. Geo. Dichl- man 81.00. by Past. Kleinlein 810.30. by d. congregation at Nichmond 82.90. by Past. Horst 25 Ets. By Kassirer Grahl 874.08. Wedding Collecte by Past. Traub 82.71. By Past. H. I. Müller 50 Ets. By Past. L. F. Frey 84.75. By Mrs. Betz 85.00. By Past. Lemke'S congregation in Liverpool 86.65. Past. Wilhelm's congregation 82.37.

New York, March 15, 1877. I. Birkner, Kassirer.

For poor students received through Pastor Schumann in Freistadt, Wis. collectirt "at the body of Father Knuth" 83.21. By Rev. Kleist in Washington, Mo., from the worthy women's club of his congregation 810.00. By N. N. from Past. Schuricht congregation in St. Paul, Ill, 84.00. By Mr. W. Caprile in Morrison, Wis. 82.00. By Rev. HollS in Centreville, Ill, from the werth women's club of his congregation 9 bust shirts and 6 pairs of woolen stockings. C. F. W. Walther.

Since the end of September 1876, the following contributions have been received for the acquisition of teaching materials for physical and natural history instruction at the local teacher training college: By Prep. A. Wiedmann from St. John's parish in Allegany, N. I., 82.80. By Mr. Teacher I. A. L. Kanke, collected in the parish at Boeuf Creek, Mo. and collected by himself, 6.50. By Mr. Teacher C. Läufer from Schaumburg, Ill. collected on Mr. E. Bar- tels' baptism of children, 7.15. By Mr. Kassirer Roschke from Mr. Past. Both's parish in Mobile, Ala. collected by Messrs. F. Norden, E. Aperth, Ch. Tönjcs 1.00 each, Messrs. Ph. Frank 5.00, Messrs. H. Tönjes 2.00. By Messrs. Teacher O. E. Gotsch, collected in the circle of the St. Louis Teachers' Conference, 86.25.

With heartfelt thanks to the kind donors

Addison, March 7, 77.

C. Häntzschel.

Received for poor students and college students: By Mr. Past. Bethke 84.90. From Mr. Past. Zagel, collected at Drebert's wedding, 13.55. From my congregation from Mr. B. 5.00; from the Jungfrauen - Verein 9.00, from the Jüngling-- Verein 10.00; from Mrs. P. 50 Cts.; collected at Anweiler's wedding 4.75. - Cordially thanking

Fort Wayne, March 8, 1877, W. S. Stubnatzy.

Correction.

To my last receipt is to be added: From Mr. F. Krummel 1 sack of potatoes, 1 p. grain and some beans.

H. Jungkuntz.

Changed address:

II. ünZöldreekt. Lox 62. oolnr "6us, Inä.

Printing Office of the Synod of Missouri, Ohio, et al. states.

Volume 33.

Potamniäna, the martyr, and her guardian.

I.

The great deeds of brave heroes have often been proclaimed in song, and the praising songs have kindled high spirits. But what is the greatness of the earth, what is the glory of the vain world, if the light of eternity illuminates the doings of all men?

Look at those faithful witnesses, who confessed the Lord in death and knew no fear, in faith, during horrible torture: Yes, these were heroic souls, burning with love's ardor, Sacrificing for their Savior even the last drop of blood!

Under the floorboards that virgin - Potamniäna is her name; - in her germinated, sprouted, blossomed the living faith seed. Yes, she served Christ faithfully even in the pagan realm, praised Him joyfully, sang Him the pious song of love in her heart.

Beautiful is her faithful soul, beautiful are her body's limbs, from the crown to the sole shines an image of grace. But her lord's desires want to threaten her sinfully, he would like to rob ruthlessly the exalted honor and crown.

But the noble virgin turned away from the evil with disgust and she begs that God will mercifully deliver her from her distress. Alas, the cunning seducer seeks to ensnare her with sweet words day and night, only thinking of her fall.

Gold and treasures, great goods, all wealth she shall have, But she will not be moved, she rejects the greatest gifts. "Shall I offend my Saviour, defile what He has chosen Only for His holy service? No! I am wedded to Him."

Spoke, clinging in faith to the rock of eternal love.

And the man full of wild lusts bursts forth in a stalk of wrath, threatening to accuse the virgin of loving and honoring Christ: this is worthy of all death in the sight of the worldly worshippers!

Soon she appears before the judge and he says: "Are you really a Christian? She then freely answers in the affirmative.

And the woman's high beauty touches the man's cold heart, He would like to save her from death and spare her the pain.

"Serve the gods, as we do; do not resist Him who is your Lord, and I vouch that you may live in peace." So sounds the word of the judge. But Potamna says: "Far be it from my heart to break faith with my God!

"Shall I curse my Blesser? Should I forsake Him,

"Who mightily delivered me out of misery without measure? "Shall I serve false gods and deny my God? Put me to death! By His grace I fear no torment or distress.

"And if you do not turn to the Lord who chose me, you will be poor and wretched and lost forever. But the God-anointed words stir up the judge's rage And require without mercy the sublime virgin's blood.

St. Louis, Mo, April 15, 1877. No. 8.

Soon her back was lacerated by painful scourge blows and she was led to prison through the people's wild enclosure. When on the next day she appeared again before the bloody court, her face shone like the face of an angel from heaven.

Once again the judge of the Gentiles tries to wrest them from the Savior. He wants to force her to offer praise and worship to his gods. But in the strength of faith she cries out loudly and fervently r

"Fordre not of me denial! Christian I remain. Kill me!"

Warriors with swords join on the right and on the left. And the bright flames of fire are already blazing in the middle.

All tortures shall frighten this faithful Christian heart; - But the Virgin confidently lifts her eyes heavenward.

"Do I hear," she cries with courage, "glowing embers, boiling cauldrons, "But I remain unseparated from heavenly joys by grace. "But angels' songs in my soul sound from afar, Who stand to carry me home to the arms of my Lord!"

The governor then ordered the martyr to undress, so that she would suffer the fiery death in the cauldron.

But fiercely she pleads: "Already, oh already the poor woman! "Have mercy! Have mercy! Leave the shell to the body!"

The judge remains merciless. Then the hunted summoned him to the emperor's head, so that he would never refuse her. And the noble virgin, who only thinks of her Lord. Slowly, as if in agony, lowered in the pitch embers.

II.

One who helped guard the high virgin there as a war servant. He saw everything until she was put to death. He has heard what she spoke, has admired her peace; - Now a tear flows from him and he calls out to her with emotion:

"Potamniäna! could I believe! trust your God like you !"

"Thine will I remember before Him, when I come now to behold!"

Thus she speaks, and in death she quietly bows her head. Angels carry her soul to the Lord in whom she believes. - —

All the people saw with horror their joyfulness in dying, their faith, their mildness and patience in the bloody courtship. But the war-servant Basilides lay and cried out of the deepest reason: "Could I believe as you believed! Potamniäna, make it known to me!"

Never can he forget her last look, the mild one; Still he hears her words as from heavenly realms, "That he may soon follow her". - And three days flowed away, When in the ornament of the victory crown The martyr appeared to him.

In his hand he sees her holding another beautiful crown

And a cross. He hears them speak with a heavenly sweet tone: "By this cross fight and win!" - Basilides immediately seeks light and teaching from the eternal Word of God from the bishop.

God's filling has not yet flowed to him in holy baptism, when the wild floods of enmity have already poured over him.

Before the emperor's staff he dares to confess Christ And before all death tortures he remains firm and undaunted.

In the night before his death, His almighty God and Savior gave him a blessing at the hands of the bishop: "Now I am ready," he said, "glad to die in faith. Go to the beautiful heaven, home to my dear Lord!"

And on the next day it went out of the place of execution: But other reasons drove the governor to hurry. A mighty movement was heard among the people, and the cry of emotion came from the warriors' mouths.

All loved Basilides, and his death in joyful faith

We spoke a mighty sound from above to the blind, to the deaf.

Hark! it sounds from multicolored crowd solemnly - it silences the mockery! - —

"This man's God is truly the eternal God!"

And the voices are multiplying, crying out from the multitudes: "I too will now seek Christ, I too will know His eternal salvation!"

Further and further the stirring penetrates, until the whole legion

Bowing down before the cross and confessing the Son of God.

And the emperor's staff restrains the persecution's rage,

Before the Lord, all enemies soon vanish like smoke and vapor!

Christ's cross, the sign of victory, rises up in all the world:

JEsuS Christ reigns as King! He keeps the field in the end!

F. W. in Els.-Lothr. Friedensb.

David Chyträus,

the fourth among the theologians who worked on the Concordia formula, was born on February 26, 1530, at Ingelfingen in Württemberg, where his father Matthäus Chyträus (German: Kochhafe) was pastor. At first he was taught by his father. In the 7th year he went to the Latin school in Gemmingen, and after two years, i.e. as a boy of nine, to the high school in Tübingen. Here he listened with Jacob Andreä and others to the theological lectures of the excellent theologian Erh. Schnepf. After six years of study, the fifteen-year-old boy, at the insistence of his teachers and with the approval of his father, became a master. Provided with letters of recommendation from Melancthon's brother to him and from Brenz to Luther, he went to Wittenberg to continue his studies there.

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When Melanchthon read the letter, he was very surprised that the boy was already a master and asked him if he also understood Greek. When the boy answered in the affirmative, Melanchthon had him read and explain a piece from the Greek classic Thucydides. He did this with such skill that Melanchthon said, "He is rightly a master, and therefore he should be my son. He became Melanchthon's housemate and his most eager and dearest student. After staying in Heidelberg and Tübingen during the Schmalkaldic War, he returned to Wittenberg and began lecturing himself. After returning from a trip to Italy, he became a professor at the University of Rostock in 1551 on Melanchthon's recommendation. Here he soon became so famous for his gifts and erudition that he received the most honorable of vocations from various quarters. However, he was always held by his princes, who also had him made a Doctor of Divinity in 1561.

However, he was allowed to serve the church with his gifts abroad for a short time. In 1569, at the request of Emperor Maximilian II, he went with Camerarius to Austria to organize the church system according to the Augsburg Confession, and later to Styria for the same purpose. At the request of Duke Julius of Brunswick, he helped establish the university in 1576. The duke, who wanted to employ the most famous scholars at the new university, had also thought of our Chyträus next to Chemnitz. "How we would like nothing better," he wrote to the former, "than to have and keep the man next to you and you next to him at our high school." The duke, extremely pleased with the work of Chyträus in establishing the university, requested the same from his prince for two or at least one year. However, he had hardly returned from Brunswick when he received a request from Prince Augustus to participate in the conventions in matters of the Concordia work, as he had already worked for it before.

He declined the appointment as general superintendent in Mecklenburg, but he offered to be used in the service of the church on all occasions. He remained at the university, and when he was not away, he diligently lectured in theology, philosophy, philology and history, and also wrote many excellent writings of various contents.

In old age, he was plagued by headaches, stone and gout pains. But he was not inactive even on the bed of pain, if the pain allowed it only to some extent. In such hours, he completed, among other things, the explanation of the 32nd Psalm that he had begun earlier, reviewed previously published writings, and explained the entire Epistle to the Romans to some trusted friends. - He rarely took medicine. Although he did not reject physicians and medicines, he mostly used to cure himself through patience, calm and abstinence. A picture of the Crucified, which hung on the wall, and under which he had written words of comfort and prayers, he looked at diligently. He often had a confession of faith and a longer prayer, which he had excelled at earlier, read to him. In June (1600) he was attacked by a violent catarrh. He confessed, made a confession of his faith and had himself absolved and given the true body and blood of the Lord. After partaking of Holy Communion, he said, "Now, praise God, we are well kept!" Then he let himself be

read the 145th and 121st Psalms by his son. Upon this he said, "This faithful guardian of Israel will watch for me and keep my entrance and exit, and so I will walk securely." Repeatedly he had his reflections read to him on the seven words of Christ on the cross, to comfort himself and to overcome death, which he felt was drawing nearer and nearer. After noon he got some relief, he could now show more clearly with words and signs how God's word was strong in his heart, that he held fast to the Lord and was sure of his blessedness. His sighing, his looking up to heaven, his amen to what was said to him were lovely signs of his steadfastness of faith for the bystanders. Around nine o'clock at night, Westphal repeated to him several times the last words of Christ: "It is finished!" and: "Father, I commend my spirit into your hands!

Savior lives!" and with St. Paul: "Christ is my life, dying is my gain!" and thus to commit body and soul into the hands of God the Father. Then one could clearly perceive how he, as it were, revived at these words, how his mind was occupied with these thoughts. At midnight he passed away - 70 years old. His

departure was generally mourned.

Chytraeus was an extremely learned, but also a godly theologian. He put his gifts and knowledge at the service of Christ and His Church. He was not one of those who boast about their erudition, who even think they have already learned all the wisdom. He studied until his death. Once, when those sitting at his bedside were quietly discussing among themselves, he raised his head and said that they would like to speak more clearly, that the farewell would be sweeter for him if he had learned something even while dying. He was immensely industrious and active; once he had begun a task, he stayed at it, if he could, until he finished it. He was an extremely humble man. He respected others more than himself. "My highest wisdom," he said, "is that I know that I know nothing. My piety lies in the fact that I recognize and lament my godlessness to some extent and would like to be pious. The glory and brightness of our name is Christ, who is made unto us of God unto wisdom, and righteousness, and sanctification, and redemption."

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Andreas Musculus,

Born in Schneeberg, Saxony, in 1514, he received a strict education from his father, Hans Meusel. After attending the Gymnasium in his hometown, he entered the University of Leipzig in 1532, where he eagerly studied, among other things, the writings of the Roman theologians of the Middle Ages, for he was still a strict Papist. Duke George of Saxony, this mortal enemy of Luther, tried in every way to maintain the papacy and therefore to keep Luther's writings away from his university. But all his efforts were in vain. Luther's writings and those of his faithful assistants found their way to the students. Musculus also got to read them and became thoughtful. But he only came to complete conviction and determination when he returned to his hometown three years later. In the meantime, the city had been ceded to Prince John Frederick and had accepted Lutheranism. Now his longing for Wittenberg and, from 1538 onward, find

We see him here in the circle of Luther's disciples, in holy zeal for Luther and the pure doctrine that he has brought back to light. "I say it," he confesses, "for my own person without hesitation, that from the time of the apostles no greater man has lived or come to earth than Luther, and to say that God has poured out all his gifts in this one man. Whoever wants to compare the gifts of the old teachers (also Hilarius and Augustine) and Luther's gifts of light, understanding and knowledge in spiritual matters, will obviously find that there is as great a difference between the dear old teachers and Luther as between the sun and the moon's light. In 1540 he came to the University of Frankfurt on the Oder. His lectures and sermons were received with acclaim. Four years later he became a full professor and senior pastor. He remained in this position until the end (September 21, 1581).

His Elector Joachim II of Brandenburg, who held him in high esteem, sent him to the Convents of Torgau (1576) and Bergen Monastery (1577), which were held on the subject of the Concordia Formula.

He was a man of fiery zeal. Even if he sometimes became a little too fiery because of the weakness of his flesh, his temperament was sanctified by grace, so that he was now also fiery and zealous for good. Convinced in his heart that Luther's teaching is God's word, he was zealous against any deviation from it. He fought, for example, Stancar, who taught that our Lord Christ was our mediator only according to human nature. He had a long struggle with his colleague Abdias Praetorius, because he taught the necessity of good works for salvation. He was zealous in the direction of his ministry; he never spared himself. He preached regularly twice a week and for quite a long time and made frequent inspection trips, not infrequently on foot. His writings

The sermons on the devil of marriage, the devil of cursing, usury, avarice and wealth, the rare use of Holy Communion 2c. testify to his zeal for a godly life. His sermon on the devil in pants is remarkable. In it, he is zealous against a disgraceful clothing that had arisen at that time, the pants. He says there among other things: "it would be no wonder if the sun did not look at us, if the earth no longer bore us, and if God struck us with the last day because of the horrible, inhuman and devilish clothing, so that young people make themselves into brutes and disguise themselves so shamefully that not only God, the dear angels and all pious, respectable people, but also the devil himself bear a disgust and abomination for it."

Why is it not indifferent whether one teaches rightly from the church?

If the church is the congregation of the saints, or the entirety of all those who truly believe in Jesus Christ, then it necessarily follows that it must be invisible in its essence. I can see the multitude of the called; I am also certain from God's Word that the church is in this multitude; but because I cannot see into the heart of any of them, I can never know with certainty who among them is a true believer and thus a true member of the church, and who is not. For the apparently holiest can be the greatest hypocrites, and the one who is often lacking because of weakness can be a

be a righteous Christian. That is why it is said that the church is invisible in its essence. The expression "invisible church" does not appear in our confessions, but there are words of the same meaning, e.g., that the church is a spiritual people, not yet revealed, but hidden under the cross. Therefore, this is a confession that corresponds to the confession and is quite appropriate to the matter, and it also agrees exactly with the holy Scriptures. For the latter describes the church or the kingdom of God as a thing that cannot be perceived with human senses, but must be believed, because it is inward and hidden. Therefore, the expression "invisible church" is not meant to say that there is still a second, visible church, but it is meant to express that not the multitude of the called as such is the church, but only the true believers among them. It must not be said, therefore, that the church in the proper sense of the word is the company of those who are called, but that the church is in the company of those who are called. For not all who are called and baptized and confess Christ with their mouths also believe; and yet God's Word says that only those who believe and are baptized will be saved. Therefore a distinction must always be made between the called and the true believers, as Scripture also does, when it says: "Many are called, but few are chosen." And for this very reason the old orthodox theologians use the expression: The church is invisible in its essence.

It is easy to see that it cannot be indifferent whether this is taught correctly. Again, we are not dealing with indifferent expressions, but with the essence of such a matter, which concerns our salvation and blessedness, or with the questions: Who will be saved? and: By what does one become blessed? Therefore, let us first listen again to what our church teaches.

In the 3rd article of our Christian faith, she confesses with all Christendom on earth: "I believe - one holy Christian church, the communion of saints." Thus she says succinctly: The church is an article of faith, or an object of faith, i.e., something that cannot be seen, but must be believed. That is why the ancient theologians rightly say: The church in the true sense of the word is invisible in its essence. Luther also teaches us to sing of this church in faith: "The whole Christianity on earth holds even in one sense." But where is there such a Christendom on earth whose peace and unity could be seen? Who has ever seen such a church? No one! And yet it really and truly exists; it is the congregation of the saints. God alone sees it; we do not see it, for it is a spiritual kingdom and therefore invisible in its essence.

In the Apology of the Augsburg Confession, our fathers speak of it thus: "If we were to say that the church is only an external police force, like other regiments, in which there are evil and good, etc., no one would learn from this nor understand that Christ's kingdom is spiritual, as it is, in which Christ inwardly governs, strengthens, comforts the hearts, distributes the Holy Spirit and various spiritual gifts. ... "Therefore, according to the gospel, those alone are God's people who have received spiritual goods, the Holy Spirit, and this church is the kingdom of Christ, distinct from the kingdom of the devil.... For the kingdom of Christ, the true multitude

Christ's are and always will be those whom God's Spirit has enlightened, strengthened, and governed, even though it has not yet been revealed to the world, but is hidden under the cross."

With this doctrine of the church as an invisible one, our confessions stand on the firm and clear ground of the Scriptures, which describe the church as an invisible kingdom of our Lord Jesus Christ. Christ himself says: "The kingdom of God does not come with outward appearances. Nor shall it be said, Behold,

here or there it is. For behold, the kingdom of God is within you." These words testify so brightly and clearly to the invisibility of the Church that no proof is needed. Then our Savior says: "The time is coming, and is already now, when the true worshippers will worship the Father in spirit and in truth. Accordingly, the true church consists of true worshippers. Now the true worshippers cannot be seen with human eyes, because they worship in spirit and in truth; for which ones do so, the eye cannot decide, since according to outward appearances even the hypocrites do the same. From this then follows: So the church is invisible in the true sense of the word. Paul also testifies to this when he writes: "The solid ground of God It has this seal: "The Lord knows those who are his," and: Let him depart from unrighteousness who calls on the name of Christ." According to this, the Lord alone knows those who are His, and they alone make the

true church. If the Lord alone knows his own, and no man, it must necessarily follow that the church is invisible in the true sense of the word.

What the Romans teach in this respect can already be deduced from their concept of the church, which we have already learned to know. For since, according to their conception, the church is a state, like Venice and France, in which there are rulers and obeyers, and which comprehends good and evil in itself, it is not to them the invisible kingdom of faith, in which Christ reigns, but a purely external visible institution, of which one can say: Behold, here it is, and there it is, where the pope reigns. Therefore Luther also writes: "Now hold them against each other, the holy church of Christ, and the great church of the pope. The holy church of Christ speaks thus: I believe a holy Christian church; the great church thus speaks: I see a holy Christian church. The latter speaks: the church is neither here nor there; the latter speaks: the church is here and there."

Also many among the newer theologians pay homage to the Roman doctrine of the nature of the church as an essential

They turn around Luther's words: "The church does not want to be seen, but to be believed," and say: "The church wants to be seen and not believed. They all say with the Augsburg Confession: The church is the assembly of all believers; but then they conclude further: This church is only there, where word and sacraments are pure and unadulterated; and because word and sacraments fall into the senses, and indicate the presence of the church, so - they conclude - the church is visible. But this is the only thing that follows from the fact that the crowd of people in which the church is present is visible, not the church itself. It is not considered that although word and sacraments indicate the presence of the church in a place, they do not make the church visible. For even the

Hypocrites have those characteristics, that is, they use the means of grace, but yet they are not the church, but are only in outward company with it. The characteristic that distinguishes the true members of the church from the hypocrites is and remains hidden from human senses, for this characteristic is true faith in the heart. Therefore, just as hypocrites do not belong to the true church because they use word and sacraments, so word and sacraments do not make the church visible. Where Word and Sacraments are, there is certainly the true church; but I do not see it, but believe it. I believe it because the Word and Sacraments are the means by which children of God, i.e. members of the true church, are always and everywhere begotten, but I do not see the children of God;

because the faith that makes them children of God is hidden from me. Therefore, those who teach that the church becomes visible through Word and Sacraments overturn the sentence: "The church is the assembly of all believers" and must say: The church is the group of those who adhere to Word and Sacrament; and this is a soul-dangerous Roman error.

Others want to prove their wrong opinion about the visibility of the church with the example of the young baptized children. They say: Of the little children who are still in the grace of baptism, we know for

sure that they are God's children. Now one can distinguish the little children from the others in the church, therefore one can see the church insofar as one can distinguish the little children from the others with certainty. But this assertion is based on a completely wrong conclusion. What do I see in the little Christian children? I see only that they are children, but not, that they are God's children. The characteristic that makes the little children God's children, namely faith, I do not see. But because the Scripture says that the little baptized children are God's children, I believe it, although I cannot perceive it in any way with my senses. So I cannot see the church in the little baptized children, but I believe that it is present in them, and I believe this for the sake of baptism, which is written in God's commandment and connected with God's word. Yes, if I cannot see the church anywhere, but must believe, it is precisely in the case of the little baptized children; for the kindling of faith in the hearts of the little children in baptism is one of the greatest mysteries in the kingdom of God, yes, a pure miracle of God's grace. For this reason, the blind mind is not offended by anything more than by the doctrine of the rebirth of the infant through baptism; indeed, the Anabaptists say that it is absolutely impossible.

If, then, we say with our fathers: The church is invisible in its essence, we do not, of course, mean to deny that those men can be seen who are true members of the invisible church; but we see them only as men, not as Christians; we see them only as physical men, not as spiritual men; we see them only as called, not as believers; in short, we do not see the characteristic which connects them with Christ and the other members of the church; therefore we say: therefore the church is invisible. But we do not mean to deny that the true invisible church is to be sought only among the visible multitude of the called; but this we deny, that it is therefore visible, or, that, as

Others have claimed that the Church has two sides, one visible and one invisible. The old orthodox theologians never spoke like this. They certainly speak of a true visible church, but then they only want to say that the invisible church takes on a certain outward form here in the world and that its existence is recognizable; they want to say what the fate of the invisible church is in this world, that insofar as it takes on an outward form here in the world, hypocrites and evil always join it, and that no one can prevent this. But they are far from wanting to create two churches or to say that the church is visible and invisible: The church is visible and invisible at the same time, or: The church has two sides, a visible and an invisible one. It is true that the church can be regarded in two respects, namely, with respect to its actual essence and with respect to how it "appears" in this world; but then one is always dealing with only one and the same church, which is and remains invisible always and in all cases, in whatever respect one may regard it.

It is easy to see that it is not indifferent how this is taught. For

When it is taught that the church, apart from which there is no salvation, is visible in its essence, this contradicts the clear word of God to the face, which so emphatically testifies that Christ's kingdom, or, what is the same, the church, is not of this world, does not come with outward appearances, and therefore is not an outward, bodily, visible, but an inward, spiritual, invisible one. The doctrine of the visibility of the church makes Christ's kingdom and church something other than what Scripture makes them; it confuses Christ's kingdom with the field of the world, and mixes the children of the kingdom with the children of wickedness; likewise it mixes law and gospel with each other and obscures the pure knowledge of the way to blessedness; it makes (if it remains consistent) beatitude dependent not on faith alone, but on outward membership in the community of the called, and must (consistently) beatify all who use Word and Sacrament; on the other hand, it absolutely denies the sonship of God and beatitude to all who, even through no fault of their own, as, for example, those who have been unjustly banished. The same applies to those who have been unjustly banished and who do not belong to any visible community.

(2) If the true church is visible, and if they do not want to declare the universal church consisting of all sects to be the holy Christian church, apart from which there is no salvation, then they must necessarily consider one of the various Christian denominations to be the church, i.e. the congregation of the saints, apart from which there is no salvation. For it cannot be all, but only one, since we confess in faith: "I believe - One holy Christian Church. Which of the many visible church communities is supposed to be the one true church? The Roman would say: My church ! The Reformed would say :

Mychurchisit! The Lutheran would say :

MyChurchisit ! The Methodist would say:

My church is it! and so on. Alsowould

each would seek to prove his assertion. The Romanist would refer to the age of his church, the Reformed to the strict discipline of his church, the Lutheran to the pure doctrine of his church, the Methodist to the holiness of his church, and so on. But who does not see from this how foolish it would be if one of the visible church communities were to be taken for the

Church, apart from which there is no salvation? And yet it happens; for the Romans declare their Papal Church to be the church, and many false Lutherans the Lutheran church; but both admit that there are Christians apart from their church, and thus they get into contradiction with themselves and overturn their own assertion again. For if I wanted to assert that the Lutheran church is the church apart from which there is no salvation, I would also have to say, logically, that outside the Lutheran church there are no more Christians. But we say neither the one nor the other, because we recognize by God's grace that both are wrong. But this is what we say, that the Lutheran Church is the orthodox one, because it neither departs from nor adds to the Word of Scripture; and for this very reason a faithful Lutheran does not want to know anything about any connection with another church community; and for this very reason he loves his church as the believers of the Old Covenant love their Jerusalem, and he says of her: "If I forget you,

Jerusalem, let my rights be forgotten. Let my tongue cleave to the roof of my mouth, where I let not Jerusalem be my chief delight."

The doctrine of the invisibility of the church is also a very comforting one; but this comfort is robbed from us, even turned into the opposite, if one wants to turn it into a visible institution. There may be times (and there have been many) when the Word of God is dear to the land, when a true-believing Christian cannot find a true-believing church anywhere. At such a time Elijah lived, who thought he was the only one in Israel who still served the true God. But God consoled him with the existence of the invisible church in Israel, namely that there were still 7000 who had not bowed their knees to Baal, with whom the prophet was in invisible fellowship. This is also to comfort a Christian when he cannot find a true believing congregation anywhere to join, but has to stand alone and is mocked and ridiculed by the false believers; or when he is unjustly banished by a false teacher and spiritual tyrant, as a result of which he must be deprived of the outward fellowship with a' visible particular church. In such cases this should be his consolation, that for the attainment of blessedness only the fellowship with the invisible church is absolutely necessary, but that he is not separated from it by his being alone through no fault of his own, and therefore does not lose his blessedness. But to all those who want to challenge him on this, he is to meet them with the words: "Thus we hold that a man is justified without works of the law, but by faith alone.

4 The doctrine that the true church is visible leads finally to chiliasm, i.e. to the hope of a glorious state of the church in this world. For if the true church is a visible one, it is evidently not yet what it ought to be according to God's word, but has yet to become so. For in which of the visible church communities can one see the glory and beauty that is assigned to the true church in Scripture? In none, not even in the Lutheran church! But if the true church is to be visible, then its glory and beauty must also be seen; but if this is not yet seen, then the church is not yet what it should be, it must first become so. With such hopes many of the newer theologians go pregnant and work on the church of the future. "It comes

the time", writes Vilmar, for example, "that it will no longer be a pious blessed hope, but a near blessed presence: It is One Shepherd and One Flock, in one mind, one faith, one hymn of praise, one prayer, closely and firmly united to one at the same time outer and inner community on this earth and in this life. Nor will we then be united in a small, hidden group - no! as has been prophesied, in an army of many thousand times a thousand, standing openly and brightly before all the world, so that this army may go in a tightly-knit band to the final battle and the final victory over the Antichrist, over the prince of darkness and over death." One can see from this that Chiliasm and Romanizing Lutheranism are not mutually exclusive, but can be united in one system. The same Vilmar, who teaches about the ministry of preaching as crass Roman as a Bellarmin, carries himself with very crude chiliastic hopes of a church of the future, which has as little resemblance to the true church as the kingdom of Christ has to the kingdoms of this world.

(Submitted.)

Unionist Camphesian.

An uninspired pastor, Mr. J. Grunert, will not rest; he has already tried his hand at our synod once, and now again. He definitely wants to become a knight in our synod and has published an article in the February issue of the Theological Journal of the Synod of the West that is unparalleled in its ignorance of Lutheran doctrine, its thoughtlessness, its untruthfulness, and its malice. Even among his fellow believers, the author should earn poor thanks for his work, not to mention knight's spurs. The essay undertakes nothing less than to state: "The Synod of Missouri, Ohio, etc. is not the one true Christian Church on earth, nor the true Evangelical Lutheran Church." Already this sentence, as not at all fitting to us, since we also as a synod boast of being nothing more than a part, a member of the Lutheran Church, we could repel with that well-known rule: "He who proves too much proves nothing," and thus spare ourselves a closer examination of the evidence; but in order to show us Lutheran Christians even what weapons our opponents do not disdain to use when it is a question of going to war against the truth, and that in spite of all the struggle we must nevertheless praise God and say with David: "In this I perceive that thou, O LORD, art pleased with me, that mine enemies rejoice not over me," because his promise is daily fulfilled, "Thine enemies will I clothe with shame," Ps. 132, we still touch on the points that the author himself seems to have considered the most important. The proof he wants to give is: 1. from the position of the Missouri Synod on God's word. 2. from the position on the Augsburg Confession and its Apology. Now it comes - a line of argument that commends itself solely by its extraordinary convenience, but otherwise always brings about just the opposite of what it intends. Our hero first ascribes teachings to the Missouri Synod that it does not lead, and then beats his own Himgespinnste mausetodt, like the noble knight of Mancha. That one usually proves public assertions from the writings of the opponents

or in another way, our Union man either seems to have no idea about it or he omits it for obvious, valid reasons, because untruths just cannot be proved. Only once a citation from our writings is found, to which we will return in due place.

"The basic error of the Missourians," it says, "is this: they place doctrine above life, knowledge and confession above will and attitude." It should be noted that we do not oppose faith, confession, and walk. For where there is faith, the fruits of faith are also found, and where the fruits are lacking, faith itself is also lacking. But the doctrine we present is God's holy word and therefore stands high above the deeds of sinful men, as Dr. Luther says: "We have the word pure, baptism pure, the sacrament pure, and everything that belongs to the true church, we have holy and pure, without any human addition or defilement. The life, as said above, does not go completely afterwards, as we would like to see and want; about this the prophets and apostles themselves also complain; for this belongs there, where we will be like the angels. Matth. 22, 30." If, however, the above is meant to say that we are strict with regard to doctrine, but indifferent with regard to the conduct of our church members, then our church discipline, which even arouses the admiration of those of other faiths, proves the opposite, a discipline of which the unchurched churches in particular know shamefully little and in part nothing at all.

"The fundamental error of Missourians also consists in their judging the purity of doctrine primarily by the provisions of the code of the law of faith of their confessional writings, and secondarily by the vital forces which dwell in it and are awakened by it, by the moral element." Not a word of this is true. God's Word is our sole and unanimous guide in doctrine and life. Only after a doctrine has been decided by God's Word do we then cite our confessional writings and sayings of pious church teachers as witnesses of the truth, for all the greater certainty.

"The Missourians demand unity, yes, uniformity in knowledge; they pass over unanimity in mind with silence." Proof? Absent for good reasons. We know quite well that, like all God's gifts, knowledge is also distributed differently. In our synodal assemblies, the unlearned can find both, diversity of knowledge and also, for once, true unity in spirit and in love, if it were up to them.

"The Scripture teaches, If ye abide in my sayings, then are ye my true disciples. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. Every spirit that confesseth that JEsus Christ is come in the flesh is of God. 1 John 4. What do the Missourians teach about this? Whether or not you believe and confess that Jesus Christ has come into the flesh, and have forgiveness of sins through repentance and faith in him, and desire godliness, you do not belong to the one true christianity.

You are the only church on earth, and you can never be sure of your salvation as long as you have not accepted the confessions of the Missourians as the truth and joined their synod as the only church in power. The attempt to substantiate this silly drivel is also missing, of course, because proof is not in the nature of such people. How little the Union man knows Lutheran doctrine at all, that is, the doctrine of our Synod, we can make clear to him by simply subscribing to his antithesis against us, in which his assertions culminate, as not at all contrary to us, namely: "The word of man can never be a standard for the eternal truth of God," and "It is not true that the one true Christian Church is confined to the Missouri and Ohio Synods, but all who confess JEsu Christum, as their Savior, and have forgiveness of sins in him, are members of the Church."

The second part of the essay is to prove from the "Position of our Synod on the Augsburg Confession and its Apology" that it is not the Evangelical Lutheran Church.

What the author, who is incapable of judgment, knows to say about the disharmony of the Formula of Concord and the Augsburg Confession, we pass over as not belonging to the question, in order not to advertise too widely. Now it is said: "If already the Concordia Formula does not agree everywhere with the basic confessions of the Reformers, the Missourians agree even less with them." This, even if it were true, as an accusation in the mouth of a Uniate, sounds extremely strange. For the Synod of the West, in "evangelical doctrinal freedom," as the phrase goes, professes neither Luther's Catechism, nor the Heidelberg Catechism, nor even its own fabric, the "Catechism of the Synod of the West," nor any other confession except those which it also has in common with the Catholic Church. - If, therefore, the Missouri Synod had really broken away from its "Code of Laws" in "evangelical doctrinal freedom," the Unionists could not have done so from their standpoint.

The authors of the confessions are said to have drawn up a confession as they understood God's word. The authors of the confessional writings, it is further stated, drew up a confession as they understood God's word, "whereby they by no means considered themselves infallible and inerrant in the individual views and opinions that did not directly concern the clear word of God and salvation in Christ. - If this means that the authors were not divinely convinced of the truth of all the doctrines presented in the Confessions, then the opposite is proven by the very quotation from the preface of the Apology that our opponent refers to, the words of Melancthon: "I have taken their best reasons, so that a clear testimony may be before the eyes of our descendants and of all the world, and may stand forever.

But that Melancthon adds: "After this time there will be people and our descendants who will judge of these things much differently and with more confidence"; does he mean people who, like the Missourians, subscribe to his confession as their own, word for word, with heart and mouth, or those who, like the "Protestant Synod of the West," are disgusted by the whole confession?

"But what have Missourians made of these confessions? A

Code of Laws atomistic doctrines of faith and who does not accept every doctrine, execution, explanation, proof with skin and haa'r, as it is written in the Code, and believes from the heart, he has rejected the pure confession, the pure doctrine and lost the unadulterated faith. In the Synodal Report 1858, p. 8, it says: Whatever position any doctrine may occupy in the doctrinal system of the symbols and in whatever form it may occur therein, whether as a subject treated *ex professo* or as an incidental remark, to each of them the unconditional signature given refers; none of them is thereby stipulated by the signer* (p. 8.). All the doctrinal developments contained in the symbols have been made by the church into pieces of its confession precisely by their inclusion in it^ (p. 16.)." This shows that we commit ourselves to the whole doctrinal content of the Symbols and not, like the Unirte, playing with it Comövie on the mere title of the cover. We do not swear by the form of "execution, explanation, and proof," nor do we claim "that there are no more open questions concerning opinions of faith, views, and interpretations of the Word of God," as Pastor Grunert blames us. This is again a sample of the fact that Pastor Grunert does not know the doctrine of the Missouri Synod at all; how much impudence must he have at his disposal that he tries to

attack the Missouri Synod in such a pitiful condition! - From the rest of the article only the following amusing flowery reading: "The Missourians put the Concordia Book on a par with the Bible, yes, above the Word of God; they are arrogant, opinionated people, equal to Rome in sophistry and suspicions and similar to those who considered Huss, Jerome and Savonarola worthy of death by fire; their arrogant presumption looks as much like the infallibility of the pope as one egg looks like another" 2c. 2c.

Compared to them, peace-loving, simple-minded, truthful, loving people, like Pastor Grunert, are true saints.

We are only sorry about some beautiful quotations from our symbols, which Pastor Grunert uses to destroy his own popanza, and which truly deserved a better company.

H.K.

(Submitted.)

Life Insurance.

In this last afflicted time, when the apostasy from God and His word, the denial of faith and the coldness in love increase in a frightening way, worldliness and carelessness also take hold of the still faithful Christians in no small measure. The hereditary enemy of God and man, Satan, who neither rests nor rests in his dark work of seduction, combines his old seductive arts with ever new seductive ones in order to completely shake and rob, wherever possible, the weak faith and the small measure of trust in God of our Christianity today. While

Until a few years ago, the anti-God secret societies were mostly confined to the cities, but now, through the well-known *Granger movement*, the country people were to be united in large groups into a mighty secret society. However, Satan did not succeed in seducing the masses of the country people in the long run. Today, the *Granger movement* is as good as dead as a doornail. This weapon of Satan has become blunt and rusty, but a new one has been invented, which performs better. This time it is a new kind of life insurance company, initially intended for the state of Iowa. Right from the start, it lures the masses with its enticing conditions. Again, it is particularly targeting the country folk. In large numbers the agents run about, almost into every house, and, in order to accomplish their ends, resort to all the arts of eloquence, to blatant lies, nay, to the most shameful distortion of the dear word of God. If the agent is dealing with a Christian-minded person, then life insurance must not be something new, but must have already existed at the time of the apostles. Why? Well, listen and marvel at stupidity or malice! because Christians lay down their goods at the apostles' feet. People are told that if you do not take care of your own in this way now, when the opportunity is offered to you and when you can do it with a few dollars, you prove that you have denied the faith and are worse than the heathen. And oh! as shamefully crude as these distortions of the scriptural word are, they nevertheless help, in addition to the love that every man has more or less for money, to deceive many a man into insuring his life for the good, or rather for the temporal and eternal ruin of his own. For example, every Christian-minded father, who is insuring his life for his children, should ask himself how he can and will teach them to heed what our Lord Christ says in Matthew 6: "Seek first the kingdom of God and his righteousness, and all these things will be added to you. 6: "There is great gain to him that is godly, and let him have it. For we have brought nothing into the world; therefore manifestly we shall bring nothing out also. But if we have food and clothing, let us be content. For they that would be rich fall into temptation and snares, and many foolish and hurtful lusts, which sink men into destruction and perdition. For covetousness is the root of all evil; which some have lusted after, and have gone astray from the faith, and cause themselves much pain." Does not such a father, as much as is in him, by his actions tear the trust in God out of the hearts of his children and teach them to trust in money instead? On money that has not been honestly earned in a profession prescribed by God, and is therefore unjustly good; unjustly good, because it is, in part at least, the poor man's hard-earned sweat, which he has been so foolish as to pay to society for a number of years.

Let all of you who want to be Christians be warned against the cunning practices of Satan and his smooth-tongued servants. The best thing you can do when such an agent comes into your house is to show him the door and not let yourself in at all, for these people are methodically trained in their craft, so that you are not in a position to stand up to their mouthness. Do not be so foolish as to believe, when the clever world exhorts you to take care of your welfare, that it has something to do with it.

She has other things in mind than to lure money out of your pockets. They are not looking for your benefit, but theirs alone. And have you not heard how many life insurances, which promised people golden mountains, finally made a mischievous banker's ruin, so that the depositors, instead of the hoped-for profit, only suffered loss of their own, as punishment for making men their god? But always think: With what God gives me through the work of my hands in my profession, I am satisfied and thank him for it; but if he lets me remain poor and die poor, then he is still the rich God after my death, who wants to and will provide for my own. I have no doubt about that. Ph. St.

Reminder of the dear congregations of the Evangelical Lutheran Synodal Conference of North America in re.
of the tercentenary of the Concordia formula.

Although I hope that the various synodal bodies within the Synodal Conference have already communicated last year's resolutions concerning the tercentenary of the Formula of Concord, it should not be out of order that I take the liberty of reminding the dear congregations and ministerial brothers of the Synodal Conference of those resolutions.

It was such an exuberant mercy of God the Lord, that just at that time, when the foxes broke through the fence of the Lutheran Church and it itself was being ravaged by wild beasts, when both secret and open enemies were raging within its walls and threatening to destroy it and to rob Christendom of the blessed fruits of the Reformation, - that in those very days he has given grace that a work of concord, such as the *Formula Concordiae*, has been brought about, accepted by the Lutheran Church, and thus handed over to her such an incomparable means of distinguishing enemy from friend, and of preserving peace and concord within her borders.

Therefore, in recognition of the inestimable gift which the Lord has bestowed upon His Lutheran Church with this work, even in our time, may all our congregations belonging to the Evangelical Lutheran Synodal Conference, although of different languages and also locally separated from one another, nevertheless feel intimately united by the one true faith which has received its clear, definite expression in the Concordia formula,

On the Tuesday following the Feast of the Holy Trinity, May 29th, to hold a service in commemoration of this most important event with rejoicing hearts in praise and glory to God.

Certainly we may then also hope that God, out of His great goodness, in defiance of the devil, will make such a day celebrated together in the unity of the Spirit a day of great blessing for our congregations. May he do so for the sake of Christ!

In connection with this, I need only draw the attention of my fellow ministers to the fact that, in accordance with the wishes of the Conference, the dear Professor Walther has had the first part of the Concordia Formula, the so-called Epitome, printed with a historical introduction and explanatory notes, in order to be assured that they too will now do their part to ensure that the booklet

translated into English and Norwegian and thus disseminated to all our communities.

Glory to the Lord alone!

Keyser P. O., Columbia Co, Wis, March 27, 1877. H. A. Preus, . d. Z. President of the Synodal Conference.

To the ecclesiastical chronicle.

I. America.

Methodism. A conference report in the Methodist "Fröhlicher Botschafter" shows how scandalous it often is among the Methodists, who know how to boast so much about holiness, at their conferences. It says: "In general, the conference was a stormy one, especially when the reports of the various committees on temperance, Sunday, Sunday schools, colleges, scholarship, printing press, church bulletins, etc. were read out. Sometimes it was quite sharp, and very personal attacks were often made, and sometimes a spirit of dislike appeared, and I don't know if I am wrong when I say of the Haff. Then the way in which the brothers often hit each other over the mouth, so that one's ears would ring, was quite magnificent. In short, I have come to think that if another spirit does not dominate our conference in the future than this one, then it is in danger of being abandoned by God."

II. foreign countries.

Criticism of the Lutheran symbols. Thus a pastor of the Iowa Synod writes in a letter which is printed in the Neuendettelsauer "Kirchliche Mittheilungen" (No. 2. of this year): "As far as the closer determination of what is strictly binding as a doctrine of faith in the symbolic books is concerned, my conviction is that it will ultimately come to this, God willing, that one will be satisfied with a confession which is presented in thetical and antithetical sentences without theological discussion. One will learn to formulate an ecclesiastical confession of faith more concisely and succinctly again than has become customary since the Reformation, since the doctrinal execution often appears to be completely interwoven with the confession of faith. The symbols of the church of the first time should have remained more authoritative for the church, not only in matter, but also in concise form. What an extensive Apostolic and even more Nicene Creed we would have if all the theological disputes of the great Church Fathers had been interwoven into it! Here the church of our day and our Lutheran church in particular still has so much to learn that I almost doubt whether it will be able to learn it before the Lord comes." One can see from this that, after the lowans' dissimulation has finally brought them nothing but the loss of the honest, their best elements, they now go out again with their enmity against the confession as cavalierly as in an earlier periove; indeed, because they now no longer fear to gamble with it, they now exercise to their heart's content a criticism of the confession of our church that is as impudent as it is nose-wise. That the lowans now dare to do this is of course, as I said, explicable; hypocrisy in these times no longer brings them anything; but that even in Neuendettelsau such symbolic criticism, worthy of a crypto-Calvinist, is publicly called a "correct judgment", shows that also in Neuendettelsau one is just about to take off the annoying confessional mask and to fabricate a new, more comfortable one for oneself. W. [Walther]

Nassau. Last year, the reformed preacher at Rochester in New York State, H. K. Häuser, was sentenced to death because, on a visit to his parents living in Germany, he had, at the request of the preacher in Dillenburg

in Nassau had preached in -essen church, was therefore sentenced by the local royal office to a fine of nine marks. The reason given by the court was that Mr. Häuser had neither passed a graduation examination at a German Latin school nor completed three years of theological studies at a German university and had not passed the state examination. The Minister of Education Falk, asked for his decision in such cases, refused to give such a decision and confirmed the conviction.

Lutheran Schools in Bohemia. To the Lutheran "Messenger of Peace" of Alsace, Superintendent Molnar writes from Bohemia: "We are most concerned in this country about our confessional schools, the future preservation of which is of great concern to us. In spite of the double burden, our congregations have not given up a single confessional school. The Czech Reformed papers complain that their congregations are beginning to abandon their confessional schools, and in one of their papers I read the following these days: The church of the Augsburg Confession has not yet lost a single school, indeed it is founding two new confessional schools; but the reformed schools are falling one after the other. Why is that? This is due to the unity of the Augsburgs, while among us there is strife and discord."

In Hesse, a not insignificant number of non-believers, who call themselves free Protestants, left the state church because they did not want to pay the church tax. As a punishment for this, they are now not allowed to send their children to religious instruction in the state church schools, but must have them taught religion by their own teachers. Either the regiment of the Hessian church itself believes that the children are not being taught God's Word in its schools, or it does not want the poor children of the unbelievers to have God's Word. But one thing is as bad as the other. If a church has established a school in which the milk of the gospel is instilled into the children, it should thank God all the more the more children of unbelieving parents attend its school. After all, there cannot be a more glorious inner mission. W. [Walther]

Death notice.

With heartfelt sadness, the pastoral conference just assembled in Fort Wayne received the sad news that it had pleased God to transfer their dear brother in faith and ministry, former Pastor Andreas Fritze, also a long-time member of this conference, from the contending to the triumphant church on March 28 at the age of 61. After a sickbed of only eight days, he succumbed to a nervous fever, which was preceded by pneumonia.

Born in Eberbach in the Kingdom of Württemberg, he came to America in his 30th year and entered our local seminary in order to later serve our church. This happened; and so he served the St. Peter's congregation in Adams County for 28 years with all fidelity and at the same time held school. Although he spent his spirit in feverish fantasies, it was the congregation with which he had to do in these fantasies; for with a sincere heart he lived steadily to his congregation and sought their eternal salvation with diligence and faithfulness.

Since the pastors of the surrounding area were partly ill, partly busy with urgent work for their sermons, Director Hanser had the kindness, at the request of the congregation, to preach the funeral sermon to him; his text was Matth. 25, 23. He also preached to the congregation on Easter Sunday. The blessed man left behind a widow and 7 children, of whom, however, the largest number grew up. May the Father of all mercy and the God of all comfort be and remain with them. And as in his family, so also with

We, his fellow ministers, some of whom have been with him for many years, will always be blessed by his memory, for he did not live for himself, but for Him who died for him and rose again.

On behalf of the Conference

Fort Wayne, April 7, 1877.

W. Sihler.

Warning.

It is well known how the Presbyterians in their General Assemblies have once upon a time passed resolutions to presbyterianize the Germans in America, and thus, of course, also to amerikanistren. To this end, the American Presbyterians, when they get some followers from the Calvinists and other enthusiasts who have come here from Germany and Switzerland, sometimes also from unaffiliated Lutherans, have made them German preachers as soon as possible. In a genuinely Calvinistic manner, they are now trying to force their way in among the Germans in this country, wherever a prospect opens up. They sneak in with flattery and the like. The most shameful thing, however, is that they even deny their own teachings if they can thereby win a member for their false church, as the undersigned can testify from experience. Since it is as sinful as it is shameful to spread such a false and dangerous doctrine as the preobytcrian doctrine among the German people - not to speak of the foolishness of the simultaneous Americanization - and since, furthermore, the undersigned himself was once blindly caught up in this enthusiasm, but has now, by God's inexpressible grace, gained open eyes: so he considers it his holy duty, for the sake of his conscience, for the honor of God and His Word, to warn the German people, but especially the members of our orthodox Lutheran Church, against all such false prophets. Jesus says Matth. 7, 15. 16.: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits you shall know them."

I would also like to say that I am not writing this warning for my own honor. What the Presbyterians have publicly written and said against me since I left them, they may answer to God; I find it worth no answer. The warning is written for God's glory.

Arkdale, Wis, April 2, 1877.

N. P. N. Hvale.

Inaugurations.

Commissioned by the Presidency of the Illinois District, undersigned on Sunday Quasimodogeniti introduced Rev. L. Frese, heretofore of Tonawanda, N. I., assisted by Pastors Oetting and Schroeder, to the congregation at Effingham.

G. Wangerin.

Address: lisv. . 1. 6. D. Di-oso.
Lox 120. LkönZünn, III.

On behalf of the Presidium, the candidate G. Blanken was ordained by the undersigned with the assistance of Pastor Lindemann on the second day of Easter and introduced into his field of work. G. A. Müller.

Address: Lov. O. Linlucen.

Lox Z4.

Luolcle^, Iroczuois 6o., III.

All municipalities,

who reflect on one of the candidates leaving our seminaries this year, should send their applications to the local teachers' college through their respective presidents by Ascension Day at the latest. Later applications cannot be considered. *

Illinois - Synod.

The Evang. Lutheran Synod of Illinois and other States will assemble this year, God willing, at the congregation of the Rev. R. Knoll at Beardstown, Ill, from the Thursday before Trinity Sunday until the following Tuesday.

Brothers, come all! Everyone is requested to announce his coming to the Lsswr loei two weeks in advance.

G. Mochel, Secretary.

Election of the members of the delegates - synod of the next year.

Since this election is to take place again during this year's sessions of the District Synods, attention is hereby called to the following by-laws adopted by our Synod in 1872:

4.. With respect to voting municipalities:

1. that from two to seven congregations shall be entitled to send a pastor and a deputy as their representatives, in such a way that not less than two, and not more than seven congregations at the most, shall be united in this.

2. mode of election. The election of such a deputy and preacher shall take place in such a way that they are appointed at the respective district synods preceding the delegate synod by the congregational deputies and voting pastors sent for this purpose for the respective group of congregations that want to unite. If a congregation has not sent a deputy and has therefore been excused, it is free in this case to commission someone in writing to co-select the deputy for the delegate synod.

All professors of the Synod, as well as the General and District Presidents shall be required to attend the Synod of Delegates.

S. With respect to advisory members of the Synod:

These should also participate in the delegates' synod in their own order. One out of every seven pastors and one out of every seven school teachers shall be elected as advisory members of the synod.

The election of these shall take place on the occasion of the district synod, which first precedes the delegate synod, and the consulting preachers

and teachers shall have the right to elect their representatives from the synod themselves.

To the members of the Western District of our Synod.

Since the time proposed to the congregations for holding this year's Synodal Assembly (see "Lutherans" No. 6 p. 46) falls at the same time as the Illinois District holds its meeting, and the Reverend President of the General Synod would not be able to attend our meeting, and no other suitable time can be proposed, the congregation at Altenburg invites the congregations of the Western District to hold the meeting in their midst in the fall, namely on October 10 and the following days.

All eligible voters are urged to send their votes by April 25 to the Secretary of the Synod,

Lov. IÜ. O. Lonlc, 1123 LsUdur^ 8t., 8t. l,om8, 21 o" to be sent in so that the result can be announced in the "Lutheran" of May 1. Those who have not cast their votes by then will be considered as voting in favor. G.

The Eastern District

of the Evangelical Lutheran Synod of Missouri, Ohio, &c. States assembles, s. G. w., May 1, at the congregation of the Rev. C. I. Weisel at Williamsburgh, New York.

Items of discussion are:

1) The difference between the Law and the Gospel, with special attention to the 5th article of the Formula of Concord;

2) To answer the question: "What should be done to awaken the interest of the congregations in the schools and to increase the realization of the great importance of Christian schools?"

The pastoral conference, which will take place the day after the synod, has as its object of discussion: The conduct of orthodox preachers against those who stand in i-tntu konfessionis.

Each pastor of the district must submit a complete parochial report. The minutes of the district luncheons shall also be submitted to the synod for evaluation.

F. Dreyer.

* * *

All Synod members who intend to attend the Synod of the Eastern District, which begins on May 1, are hereby requested to notify us by April 15. If this is not done, lodging cannot be guaranteed.

Since Pastor Weisel is ill, all registrations are to be addressed to the undersigned. Upon arrival, please report to the church basement (Lornor ok drnünlia tL Ion 8t.) or to the undersigned's apartment.

Williamsburgh, N. A.,

F. Sugar.

Feb. 26, 1877. '

175M>ni^k8tc.

Conference - Displays.

The second district of the mixed ev. - Lutheran pastoral conference in Minnesota will meet, s. G. w., from the first to the third of May at the home of Rev. Hertlich i!Faribault, Minn-.

G. Schaaf.

The joint monthly conference of Minitower and Sheboygan County meets, s. G. w., April 24, and. holds its meetings the following day at the office of the undersigned at Sheboygan Falls. Subject: article 3. of the Concordien' forme! I. Jakob Hofmann.

From Tuesday to Thursday, May 1-3, s. G. w., the Southwestern District of the Minnesota Mixed Pastoral Conference will meet at the home of Rev. Kuhn in Mankato.

G. E. Ahn er.

The Weimar Bible

has now, with God's help, been completed and partly arrived in the new edition, and I will now send it out as quickly as possible according to the order of the subscription list. Great care has been taken with the layout, and neither effort nor great expense has been spared to make it good and durable in every respect. I believe that I have not only fulfilled my promises, but have delivered more; for the costly illustration was not intended, and has become difficult for me with the small number of subscribers, since I did not want to increase the already very cheap prices. But I was anxious that the subscribers should receive the Bible just as well equipped as later buyers, in order to obtain their satisfaction. According to the subscription conditions, the final payment is to be made upon receipt of the Bible, and I now urge that the same be promptly complied with, for otherwise I would suffer too great a loss. As sorry as I would be, I would still be forced to charge such subscribers who do not fulfill the conditions set for them in a short time the retail price that will apply from now on.

By the way, I hereby express my heartfelt thanks to all honored subscribers for their willing support, and wish all God's rich blessings in the use of this dear Bible work.

Since, in addition to those ordered, there are still quite a few copies of this edition in stock, I urgently request all those who still wish to purchase the Bible to order quite soon, firstly because the small remainder could soon be out of print and a possible second edition would not be ready before 1-1/2 to 2 years, and secondly also so that I can have the desired bindings made. The shipment to new purchasers will be done according to the order of orders, as soon as all copies for the subscribers have been shipped and new stock has been bound and arrived. Prices are cash only, depending on the binding, \$15.00, 418.00 and 425.00. All expenses are to be borne by the purchasers. The decoration, as noted above, is tasteful and durable, and the splendid edition is in no way inferior to the Methodist and other Bibles advertised by traveling agents; on the contrary, it is more beautiful and at the same time cheaper than those, even without counting the splendid explanations of each verse, which no other Bible has and which significantly increase the production costs. Since such agents have already fraudulently pretended that they have the Weimar Bible, I would like to add that I do not have any traveling agents now and that my Weimar Bible edition clearly bears the designation "Das Weimarische Bibelwerk" on the top of the title page and can only be obtained from me.

Man adressire:

F. Dette,

710 L'rrrrlrln ^v., 8t. Douis,

Since Mr. Dette has presented to me, the undersigned, samples of his now finished Bible work in various configurations, both in ordinary and in splendid volume, I am hereby urged to testify in accordance with the truth that Mr. Dette has not only fulfilled all his promises in relation to this work in the most conscientious manner, but that he delivers to his subscribers more and more beautiful than he has promised them. The work, undertaken in faith for God's glory alone, is at the same time an honor for the Christian book trade, as well as a priceless treasure again raised for all lovers of the precious Word of God, for whose renewed elevation the church would have cause to again celebrate a thanksgiving festival, as once happened when the work first appeared. May now not only all subscribers make their last payment without delay, but also many who did not dare to subscribe, now order the work that has been so excellently brought about by God's grace. Few have an idea of the indescribable work, effort and care it took Mr. Dette, who is not a rich man, to produce the great, extremely costly work in the perfection in which it is now available. May the joy of the publisher and his gratitude for the fact that the Lord has made it so glorious for him

The Lord has made it possible that thousands of people will stretch out their hands to it, in order to research it day and night and to draw light, comfort, strength, life and salvation from it every day for time and eternity! God grant this for the sake of Jesus Christ. Amen! C. F. W. Walther.

le from M. C. Barthel in St. Louis: The

Concordia formula

Core and star.

With a historical introduction and brief explanatory notes. The Lutheran Christian people by order of the High Lutheran Synodal Conference of North America presented by C. F. W. Walther.

PrekS: 40 cents postage paid.

Jubellied. A commemorative publication for the 300th anniversary of the Concordia formula on May 29, 1877. By E. W. Kähler.

Price: for 12 copies 10 centsS, for 100 copies 75 cents.

Jubelfestbüchlein für die liebe lutherische Schuljugend. A discussion of the confession completed on May 29, 1577, at Bergen Monastery near Magdeburg, called the Concordia Formula. Presented by E. W. Kähler.

It goes without saying that our youth will also be involved in the coming jubilee, so that the great good deed of the Lord, of which we sing and speak at this feast, will be properly impressed on their hearts. See Exodus 13:8, 14. For this reason, a Jubilee booklet has been prepared for this feast, as for the feasts in 1855 and 1867. On 15 pages, this booklet presents in question and answer - in beautiful, appropriate language - everything that our children should know for this celebration: what the Concordia formula is, how it came into being, how God saved our dear church from the impending doom through it 2c. Therefore, it should be ensured that all school children get the booklet in their hands and memorize its contents. It would be nice if on the Sunday before the feast, or in the afternoon of the feast, or during the after-celebration in a public service, the same would be asked. Since this feast is approaching, congregations, parents, teachers 2c. should send their orders to the agent, Mr. M. C. Barthel, as soon as possible.

Price: 5 cents per piece, 50 cents per dozen, 50 pieces 41.50.

Two and eighty discourses of consolation for the afflicted of all kinds by Dr. Joh. Lassenius, former professor and pastor in Copenhagen. Fourth edition, St. LouiS. Published by L. Volkening.

These magnificent consolations are taken from a larger work by the godly theologian Lassenius, published in 1692, entitled "Ephraim afflicted and abundantly comforted by God". In order to make them accessible to as many as possible, the most important ones have been selected. In all kinds of concerns, in all kinds of temptations that may trouble a Christian, he finds here rich consolation, not as the world gives it, but consolation drawn from the one source that gives true consolation, from God's holy word. To mention but a few, there are letters of comfort to one who is afflicted with melancholy). To one who is challenged by doubts about the divinity of the Holy Scriptures; to one who is challenged because of the multitude of his sins; to one who fears that there is no more room for him to repent; to one who doubts whether baptism is a powerful bath of rebirth; to one who has become anxious about the right meaning of the words of institution of Holy Communion 2c. - The picture and the edifying biography of the author are attached.

It is certainly gratifying that the book in its new form has already seen its fourth edition (since 1861). May the God of all comfort bless it further, so that many, comforted and strengthened by it, can boast with the psalmist: "I had much sorrow in my heart, but your comforts gladdened my heart."

The price is now reduced to 41.00. Postage 10 Cts. G.
For the Preachers' and Teachers' Widows' and Orphans' Coffee (Middle Districts).
have been received

1. contributions:

From Mr. Past. I. G. Nüttel 44.00.

2. gifts:

By Mr. Past. I. G. Nüttel, by teacher E. 45.00. Collecte by Mr. Past. Kuhn's congregation and by himself 46.00. Collecte of Mr. Past. Kunz's congregation 46.65. Collecte from Mr. Past. Husmann's congregation 45.00. By Mr. Past. Bruggemann near Darmstadt, Jnd-, from N. N. 41.00.
Indianapolis, March 13, 1877. m. Conzelmann.

Revenue to the Middle District's coffers:

To the synodal treasury: From Past. Jox in Logansport 82.00. Whose congregation 812.45. Wedding - Collecte at H. Hauptmeyer by Past. Seiss 88.11. By Past. Fritze in Adams County 82-00. whose parish 820.00. Past. Runkel's congregation in Aurora 818.00, subsequently 84.00. Past. Knief's congregation in New Dettelsau 87.20. Past. Zschoche's congregation in Marion Township 812.00. Past. Lothmann's congregation in Akron 810.40. Past. Nützel's congregation in Columbus 86.77. Past. Seiß's congregation near Columbia City 85.01. N. Zell's congregation in Switzer-land County 85.00. Past. Niethammer's congregation at La Porte 816.50. Teacher Bollmann at Columbus 82.00. Past. Jor'Gemeinde in Logansport 85.25. of Past. Jünger's congregation at Jonesville 811.25. by Teacher Strieder at Fort Wayne 8'2.00. by Past. Schmidt's congregation at Elyria 88.71.

For dir congregation in Paducah, Kentuckyr From Past. Zage's congregation at Fort Wayne 812.25.

For sick pastors and teachers: From C. Her- polshetmer in La Porte 81.00. I. Falkenhorst in Jonesville 81.00. N. N. there 82.35. Past. Jünger 84.40. For Rev. Jskr: From the Women's Association in Columbus 81.25, from Mr. G. Thieme in Fort Wayne 81.00, Mr. Dr. Dümling there 81.66. For Pastor Ruff: From Rev. Nützel in Columbus 81.00, Dr. Dümling in Fort Wayne 81.67. For Teacher Hopf: From Mr. G. Thieme in Fort Wayne 81.00, Dr. Dümling there 81.67, Mr. Past. Nützel in Columbus 75 Cts.

For the Em igrant - Mission in New Yorkr By Past. Runkels congregation in Aurora 813.00, subsequently 82.00^ By Past. Knies in Neu - Dettelsau 25 Cts. From C. Penzel in Logansport 81.00.

For the Emigrants - Baltimore Mission; From the Evansville Women's Club 813.00.

For poor college students in Fort Wayne: Wedding - Collecte at Chr. Books in Adams County 86.00. Bequest of the late Mr. T. Reinking in Adams County 8400.00.

To the seminary household in Addison: infant baptismal collecte by Past. Knies in New Dettelsau 83.00.

To C o l l e g e - H a u s h a l t at Fort Wayner By H. Hobrock in Adams County 81.00.

To the seminary household in Springfield: from Past. Niethammer's congregation in La Porte 816.24.

For the Heathen Mission: From A. Schwegler in La Porte 82.00. From Unnamed (for Indianermission) 82.50.

For Hermannsburg Mission: From Unnamed 82.50. From Little B. in Cleveland 82.25. From Women's Club in Logansport 810.00.

For inner mission: MissionSstunden-Lollete in der Kirche und Landschule Past. Stubnatzy's in Fort Wayne 829.75. from Past. Zschoche's church in Marion Township 810.00.

For poor students in Springfield: From Past. Weyels Dreieinigkeits-Gemeinde near Darmstadt 89.35, from his Pctri-Gemeinde 82.65.

To the orphanage in Boston: from the school children in Dr. Sihler's congregation in Fort Wayne 88.00.

To the widow's fund: From F. Schmer in Cincinnati 81.00. Teacher Bollmann in Columbus, thank offering, 82.00. From Dr. Dümling in Fort Wayne 85.00.

To the building fund: from Past. Bethke's congregation in Arcadia, 88.00. W. Zimmerly in Fort Wayne, 81.50. Past. Lange's congregation in Valparaiso, 2nd shipment, 835.00. Past. Schlessrl- mann's congregation at Reynolds 85.00. Past. Stock's congregation at Fort Wayne 818.00.

Fort Wayne, March 31, 1877. c. Grahl, Kassirer.

The undersigned gratefully acknowledges receipt of the following contributions to the creation of natural science

Teaching aids:

From Mr. Kämpe 825.00. From Mr. Simon, teacher 85.50. Part of a bequest 850.W. From N. N. 840.00. From N. N. 840.00. From N. N. 830.00. From Mr. Druhe (part of a gift) 833.00. From the high school students Riedel and Fritze 81 00 each.

Fort Wayne, March 26,'77 H. Dümling.

The undersigned certifies with gratitude that he has received the following gifts for the Deaf and Dumb Institute through Mr. Leonhard Schmidt in Chicago: From himself 84.50; from G. S. Thurn 83.00; from G. S. Leßmann 81.00; surplus from sold calendars 81-50.

Norris, WaynCo, Mich, March 14, '77, G. Speckhard.

For the Gvmnasiasten I. Fricke, the undersigned received 820.00 from Prof. Bischofs and 810.00 from Director Hanser.

Fort Wayne, March 26,'77. H. Dümling.

For poor students received from the worthy women's association of the local Zion District - congregation 1 dozen bust shirts, 16 pairs of undergarments and 6 pairs of L-trimmings. By Rev. Gräbner at St. Charles, Mo, Collecte on the 2nd day of Easter, 88.77. C. F. W. Walther.

Correction.

In my last receipt read: From Hrn. Kassirer C. Eißfeldt 83.41 instead of "82.41". C. I. Renz.

Changed addresses:

Rev. Ll. 8<zin, 6or. ok Olrauä

""<1 8 "Usbur^ 8is.,

8t. Douis. Llo.

Löv. L. Loelc,

.laetisonvIUo, III.

Correction.

The undersigned requests all dear senders for the widow's fund not to use the address No. 1810, which was erroneously indented in this year's calendar, but the one already in the previous year's calendar: Oosur L. Ootsek, 1825 8. ILi^ütlr 8l-, 8t. Douis, Hlo., to be addressed to me.

OSkar E. Gotsch.

Volume 33.

(Submitted.)

Something from the history of the Concordia Jubilee celebration.

Since the 29th of May, the day of commemoration of the most recent confession of our dear Evangelical Lutheran Church, the Concordia Formula, which was completed by God's grace 300 years ago at Kloster-Bergen near Magdeburg, is already near and will hopefully be celebrated by our dear congregations with thanksgiving to God, it will certainly not be unwelcome to the readers of the "Lutheran" to hear something from the history of the Concordia jubilee celebrations in the two previous centuries. However, we must immediately note that the sources from which we draw our report are unfortunately very scanty, and that it will not be possible for us to write about a particularly solemn and general celebration of the jubilee of the Concordia Formula in the 17th and 18th centuries. The kind reader should therefore be content with the following inadequate description. - —

At the time when the centenary of the Concordia Formula was approaching, in the Electorate of Saxony, the homeland of the blessed Reformation and also of the holy Concordia work, ruled the pious Elector John George the Second, who was zealous for the preservation of the Lutheran doctrine. In his godly endeavor to renew the memory of the great benefits that God had bestowed on his church through the work of the Reformation, this noble prince had not only ordered the annual celebration of October 31, as the commemoration day of the Reformation, in his lands, but also had the one and a half hundredth anniversary of this important day, which fell in the year 1667, festively celebrated, especially in Wittenberg. Therefore, it is not surprising that he thought about organizing a jubilee celebration to commemorate the completion of the Concordia formula, which happened a hundred years ago. By God's grace, he had come to realize how glorious and important this confession was, since in it the right doctrine is clearly, thoroughly and convincingly set forth and defended against all enemies of the truth, and through it the Lutheran Church was once saved from the doom that threatened it.

had been. Not only did he read and study the Concordia formula with the greatest zeal, but he was also interested in bringing it to the people, intending to organize a general jubilee celebration.

Already in the year 1675 some celebrations took place at the instigation of the Elector. On November 22, the day returned on which, a hundred years earlier, the then Elector August of Saxony had sent a letter to his councillors ordering a meeting of theologians for the purpose of working out a Formula of Concord by which all the disputes that had arisen were to be settled. This important event, which laid the foundation for the eventual establishment of the Formula of Concord, was therefore well worth celebrating with thanksgiving to God. The universities of Leipzig and Wittenberg made a start with this by holding ceremonial speeches on the occasion of a solemn doctoral graduation, i.e. the appointment of certain theologians to the dignity of a Doctor of Divinity, in memory of the happy beginning of that blessed work. In addition, at the instigation of Duke August of Saxony, the brother of the reigning Elector George, a special thanksgiving festival was held in Halle an der Saale. On this occasion, the ducal court preacher and confessor, Dr. Johann Olearius, preached a sermon of jubilation and thanksgiving, in which he praised it as a great grace of God that the Concordia formula, which the enemies had prophesied would soon perish, had now been held in great esteem and blessing by all lovers of pure doctrine for a hundred years. The duke also had a commemorative coin struck, which he gave as a gift to all his guests whom he had drawn to the Taft! on the feast day. On one side of this coin was the bust of the duke with an inscription formed from abbreviations of certain Latin words, which in German translation reads: "Von Gottes Gnaden August, ernannter Administrator des Erzbisthums Magdeburg, Herzog zu Sachsen, Cleve, Jülich und Berg. On the other side, a female figure was depicted, symbolizing religion, illuminated by the sun, holding a pomegranate in her right hand and a laurel branch in her left. left hand and under the arm a book with the inscription "O.", i.e. *Formula Concordiae* (Concordia formula), standing on a pedestal, which carried as inscription the Greek word "kestsku", i.e.: "I stand" (see Ap. Hist. 26, 22). On the rim of the coin, finally, one read the partly Greek, partly Latin words: "Monument to the Concordia Formula, well consistent with itself, erected on June 22, 1675."

The following year 1676 was also counted among the jubilee years. June 7 of this year was the day on which, one hundred years earlier, the 20 theologians gathered at Hartenfels Castle near Torgau in Saxony had presented the so-called Torgau Book to Elector August, from which, one year later, our dear Concordia Formula emerged in its present form. The great-grandson of this pious prince, the already mentioned Elector George the Second of Saxony, wanted to celebrate the commemoration of this indeed highly important day, on which the noble men of God had solemnly handed over the beautiful document of their unity in faith to Elector August, with special splendor. For this purpose, he set off with an impressive entourage to Torgau, where, in addition to Duke Christian of Saxony-Halle, a large number of foreign guests, estates, nobles and theologians, among the latter, for example, the General Superintendent of Wittenberg, the famous Dr. Abraham Calov, as well as Dr. Johann Adam Scherz, professor at Leipzig, had already arrived. The feast day, i.e. June 7, was rung at 6 o'clock in the morning with all the bells. At half past seven the bells called the devout crowd together for the service, which began at eight o'clock in the town church. Naturally, the Elector and his distinguished guest were also present. After a prelude on the organ, the numerous congregation sang the hymn of praise: "Now praise, my lake, the Lord" 2c. When the singing had ceased, and the choir had sung the Kyrie, the pastor serving the altar intoned: "Glory to God in the highest", whereupon the glorious hymn: "Alone to God in the highest be glory" mightily roared through the house of God. The main hymn was sung after the reading of an epistolary

After the first section, the chant: "O Lord God, your divine word" 2c. was intoned, and then, after a text from the Gospels had been read, the faith was first sung by the choir in several voices, and then in Dr. Luther's arrangement by the entire congregation. Now the Superintendent of Torgau, Dr. Paul Hoffmann, ascended the pulpit and preached the sermon on Philippians 2:1, 2, in which, after the introduction of the hymn "Come Holy Spirit, Rejoice God," he spoke of Christian Concordia, demonstrating, among other things, how glorious the unity established by the Concordia formula is, and what rich blessings the church has had from it to this day. After the sermon, a prayer written for this day by the then Oberhofprediger Dr. Geier on the order of the Elector was read, followed by the hymn: "Keep us, HErr, by thy word" 2c. After the conclusion of this, a large church concert was performed, then the Te Deum ("HErr Gott, dich loben wir") was sung, and finally, after the blessing, the beautiful service was concluded with the singing of the chorale: "Ach, bleib bei uns, HErr JEsu Christ" 2c. At the banquet, which was held at the Superintendency, the Elector was also present together with his princely guest and his advisors, and it is praiseworthy mentioned how the high lord so very affably conversed with the theologians present and seriously discussed with them how the pure doctrine could be preserved and defended against all religious mongering and atheism and how true fear of God could be promoted in the Electoral lands. - Incidentally, it should be mentioned that in addition to Torgau, thanksgiving festivals were also celebrated in other cities, e.g. in Halle and Erfurt, in 1676.

Unfortunately, the actual jubilee year 1677 passed by without a general jubilee celebration. Whether one feared that such a celebration would not find much approval among the people, since they were too little familiar with the Concordia formula, we leave undecided. In any case, in 1680, the year of the one and a half hundredth anniversary of the Augsburg Confession, it was intended to celebrate as generally as possible the publication of the Concordia formula a hundred years earlier, on June 25, 1580. However, among other things, a thanksgiving festival was held in Kloster-Bergen on May 30, 1677. However, among other things, a thanksgiving festival was celebrated in Kloster-Bergen on May 30, 1677, to commemorate the completion of the Concordia formula there a hundred years earlier, and a jubilee service was held, to which the entire school and church ministry, as well as the magistrate of the town of Kloster-Bergen, were invited. At this service, Magister Gotthelf Birnbaum, in a jubilant sermon prepared with great diligence, told the story of the Concordia Formula and showed how peace had once been restored within the walls of our dear church a hundred years ago through this sacred confession.

It is true that in 1680 the Concordia jubilee was not celebrated in all places; the coincidence of several hindering circumstances was to blame for this. Prince George was looking forward to celebrating the jubilee with the whole Lutheran church. Gort, however, had intended a much better joy for him. On August 22, 1680, after a long illness, this faithful servant of the Lord was transferred from the contending to the triumphant church. The heartfelt concern for the life of the beloved

The death of the father of the state and the general mourning over his death did not give rise to any real joy in Saxony for the celebration of a general festivity. In addition, the plague was raging in Saxony and the neighboring countries at that time. This made a general participation in the celebration of the Concordia jubilee almost impossible. However, we are told from many places that in these places great festivities were held for the jubilant commemoration, e.g. from Wittenberg, Strasbourg, Torgau, Schleusingen, Hamburg and Lübeck, from all of Württemberg, from the Duchy of Saxe-Coburg, from the Margraviate of Bayreuth, from Mecklenburg and Pomerania. In Lübeck, by order of the city council, festive services were held in all churches of the city on June 24 in the morning and afternoon, in which exclusively the holy work of Concord was discussed.

About the second Concordia jubilee we have even more sparse news than about the first. It should not surprise us that in the eighteenth century the jubilee celebration was not celebrated everywhere, since in that time rationalism had already penetrated in many places. Apart from isolated celebrations, which took place here and there in the years 1776 and 1777, in 1780, on the occasion of the celebration of the third

and a half hundredth anniversary of the Augsburg Confession, the commemoration of the Concordia Formula was also celebrated in many cities, among others in Bayreuth, Augsburg, Frankfurt am Main, Dresden, Hamburg and Jena.

What will the Lutheran Church do now that the 300th anniversary of the Concordia Formula is approaching? In Germany, it will probably be celebrated in only a few places. The pure doctrine has long since become expensive there. Shepherds and herds lie there in deep sleep and the wolves have broken through the barrier. And how can one rejoice over a treasure where it has already been thrown behind him? It is different here in America, where God's fair mercy has planted a truly orthodox church of the Lutheran confession. The salutary doctrine is not foreign to our congregations, thank God. We know what a great priceless treasure we have in it. To God's glory, we may freely confess that the teaching of the Concordia Formula has penetrated into our dear Lutheran Christian people and has become strong in them. The celebration of the 300th anniversary of Concordia will not be an empty comedy for us. We know what we also have in this latest glorious confession of our church. And all dear Christians are given the opportunity to become more and more familiar with it. We have high cause not to omit the jubilee celebration falling on May 29 of this year. To postpone the celebration until 1880 would be foolish. We will then have enough cause for rejoicing when we celebrate the fourth and a half hundredth anniversary of the Augsburg Confession at the same time as the jubilee of the entire Concordia Book. May 29 is a day made by the Lord. Let us rejoice and be glad in it. For the Lord has done great things for us, who is mighty, and whose name is holy. The more vividly pastors and congregations recognize this, and the more they immerse themselves in the Concordia formula, which is so simple, plain, easy to understand, and yet so sublime, mighty, and which drives the heart to decision, the more joyfully will they celebrate the day on which the work of a true, God-pleasing harmony was once accomplished. May God make it a day of great blessing for us!

E. W. K.

(Submitted.)

Theses on secret societies,

with special reference to the Druids.

Thesis I.

The secret societies have their origin not from faith but from unbelief.

The term "origin" is twofold. It concerns first the time, then the inner relation, in which a thing or appearance stands to other things or appearances. - In the former sense of the word, first of all, the lie of the secret societies that they have an age from ashen antiquity is to be rejected. Just as today a new "life essence" suddenly appears in a newspaper, of which it is already said in one of the next numbers that it has already brought great "blessings" to "suffering humanity" for decades, so almost all secret societies pretend to have an age about which the truly initiated know nothing but to pour out the bile of derision. The really oldest among the secret societies is indisputably the Masonic Order. We will hear a testimony about the age of this order from the mouth of one of its most outstanding members from the last century. Compare with this the childish age claims of the younger orders that have gone out from that oldest one, and one would have to laugh, if the matter were not so bitterly serious and sad, about the stultifying mumbling and jugglery of those who largely want to be the light-givers and people-gratifiers of this century. Thus the young Druid order claims that "already thousands of years ago" its "forefathers" "served" mankind, "in order to make the lot of earthly life more bearable for themselves and others" (L. v. January 1877, p. 24.).

Lessing, the pastor's son from Kamenz, who could almost never completely get rid of the sting of truth and once exclaimed in view of the doctrine of the inspiration of the Holy Scriptures by the Holy Spirit: This is the deep ditch over which I often wanted to jump! Whoever reaches out his hand to me and helps me across deserves God's reward! - Lessing, the great poet and apostate doubter, had times when he sought the truth with earnestness. But because he "left the living spring", the wise man who had become a fool before God (Rom. 1, 22.) naturally ran on the guiding rope of reason to "wells that were cut out, that smelled of holes and gave no water" (Jer. 2, 13.). Expectantly, the poet of Nathan, that hymn of praise to the religious menagerie, entered the religious menagerie of Freimaurewrden. Here he should and wanted to finally find the "philosopher's stone". But supreme disappointment was all he found. He resigned and in 1778 wrote the then noisy and dust-raising treatise: "Ernst und Falk. Conversations for Freemasons." Although there is no Christian confession to be found here, there is historical testimony, all the more valuable, the more indisputable the efficiency and erudition, yes, the multitude of knowledge (in the best sense of the word) of the librarian of Wolfenbüttel. Falk, the older Freemason, says to the younger "brother" Ernst, whom he has lured, in the fifth conversation, among other things: "Enough if I tell you that the name Freemason, to indicate a member of our secret fraternity, has never been heard before the beginning of this current century. It reliably does not appear in any printed book before that time, and I want to see the one who also gives it to me.

only wants to show in a written older document." Ernst: "That is, the German name." Falk: "No, no! Even the original Free Mason, as well as all translations modeled after it, in whatever language it may be." Ernst: "Not at all! Reflect - in no printed book before the beginning of the current century? In none?" Falk: "Not in any!" Ernst: "Nevertheless, I myself have" - Falk: "So? Has some of the dust flown into your eyes, which one throws around oneself, not yet ceased?" Ernst: "But the place in the" - Falk: "In the Londonopolis. Isn't it? Dust!" Ernst: "And the parliamentary acte under Henry the Sixth?" Falk: "Dust!" Ernst: "And the great privileges which Carl the Eilfte, King of Sweden, granted to the Lodge of Gothenburg?" Falk: "Dust!" Ernst: "And Locke?" Falk: "What Locke?" Ernst: "The philosopher - his letter to the Count of Pembrock, his notes on an interrogation, written by Henry the Sixth's own hand?" Falk: "That must be quite a new find; I don't know it, - but Henry the Sixth again? - Dust! and nothing but dust!" Ernst: "Nevermore!" Falk: "Do you know a palliative name for twisting words, for subverted documents?" Ernst: "And they should have been allowed to do this for so long before the eyes of the world, unrepentant?" Falk: "Why not? The clever ones are far too few to be able to contradict all the nastiness as soon as it arises..., whereby they gain the reputation of a very serious holy cause with the course of time."...

No one can object here: yes, all this refers only to the name, but not to the thing itself, origin, age 2c. of the Order. How did it come to the present Masonic Order? Let us listen to Lessing further: Falk: "What was the name of Freemasonry before it was called Freemasonry, you ask? - Masoney." Ernst: "Well, of course! Masonry in English." Falk: "In English not Masonry, but Not from Lia8on, the mason, but from Mase, the table, the table." Ernst: "Mase, the table? In what language?" Falk: "In the language of the Anglo-Saxons, but not in this alone, but also in the language of the Goths and Franks, consequently an originally German word, from which still now so many different derivations are left, or were left recently, as: Maskopie, Masleidig, Masgenosse. Even in Luther's time it was still in frequent use, except that it keeps its good meaning a little aggravated." Falk: "Mase therefore the table, and M8OQ6X a closed table company.".... Falk: "That Nasvlie^, then, which still existed at the end of the last century in London,.... had its meeting house not far from St. Paul's Church, which was newly built at that time. - The master builder of this second church of the whole world was" - Ernst: "Christoph Wren." Falk: "And you called the creator of the whole of today's Freemasonry.".... Falk: "Wren, the master builder of St. Paul's Church, near which an ancient one gathered from time immemorial, was a member of this masonry, which he visited the more often for the 30 years it took to build." ... Falk: "The true meaning of the word *masonry* was forgotten, lost among the English people - a *masonry* that had been near of so important a building lay, in which the master of that building could be found so industriously: what can that be other than a *Masonry*... Company from

building experts, with whom Wren considered the difficulties that arose?" Falk: "The continuation of such a construction of such a church interested all of London. In order to have news of it at first hand, everyone who thought he had some knowledge of architecture applied for admission to the supposed *Masonry* ... in vain." ... Wren, "an inventive, active head", "had once helped to draft the plan for a society of sciences, which should make speculative truths more charitable and more profitable for civil life. Suddenly, he was struck by the counter-image of a society that would elevate itself from the practice of civic life to speculation. There, he thought, it would be examined what was useful under what was true, and here what was true under what was useful. How, if I made some principles of *masonry* erotic" (i.e. popularly spread) ? "How if I hid what cannot be made erotic among the hieroglyphs and symbols" (secret signs) "of the same craft, and made what is now understood by the word a *Free Masonry*? in which several could take part?" ... In short, a child was born in London on June 24, 1717, who is still called Freemasonry today, but whose birth certificate is not dated by his father, but by overzealous grandchildren, such as Odd Fellows (not before 1800), backdated by centuries, in order to become as many centuries? - o no - millennia older, and not to have Christoph Wren, but the somewhat older and more venerable Solomon or even Adam as the author.

So windy and miserable is the external historical origin. But this would not be in itself a resounding reason against the secret societies. More important is the question of their inner essential origin. A Christian asks with all such phenomena of the time: how is this in accordance with God's word? Does the thing have its origin from faith or from unbelief? It is said in Romans 14:23: "What does not come from faith is sin." Did the movement of the secret societies come from faith? A look at that time will enable the right answer. The will-o'-the-wisps of the Enlightenment rose from the bogs of unbelief just at that time, as if united into one power. In England, already around the middle of the 17th century, the so-called "deism" or "naturalism" prevailed, i.e. that worldview which replaces the divinely revealed religion with a humanly natural one and therefore has no room for mysteries and doctrines, such as those of the Trinity, redemption, etc. Reason became the guiding force of the world. Reason was elevated to the guiding and shining sunlight, in whose rays the biblical truth appeared as vain darkness. At the same time, the same spirit prevailed in pleasure-seeking, carnal France that found its fruitful and terrible apostles in the previous century in monsters like Voltaire 2c. The heyday of the Lutheran Church and therefore of pure doctrine in Germany was over. The poisonous tree of rationalism shot up luxuriant shoots on German soil around the middle of the last century. At the same time, the originally foreign plant of Freemasonry took root more and more deeply, born of the unbelief to serve it, to spread it. The secret society system is, as it were, the market for the distribution of false money, which, in the counterfeit coin workshops of godless philosophers (worldly wise men) and ab

The book is a work of art that has been shaped by the work of fallen scholars and was first put into the hands of a select few.

Even today, the Masonic Lodge in Germany behaves more aristocratically (nobly) closed against the common people than the younger secret societies. These derive partly indirectly, partly directly from the Masonic Order. Therefore, what applies to the origin of the latter, also applies to the latter. In 1809, the Order of Odd Fellows appeared in England; in 1813, there was already a new formation of an Independent Order of Odd Fellows, from which special branches later emerged, among which the "Manchester Unity" became the mother of the American O. F. O. He matured (born in 1819) as a true American fruit, stripping off all ties of filial devotion after only 24 years. (See: Brockmann, "Christian und Ernst" 1872, p. 81.)

As much as in the following a just distinction will be made between the secret societies, it is nevertheless true with regard to their origin in unbelief of everything that Digest Grand Lodge (II. 8.1.0.0. ^.) p. 238, (cit. in the S.-B. d. Oestl. Distr. 1873, p. 18. ff.) brings in answer to the question, "Can a State

Grand Lodge by law approve a by-law of a subordinate Lodge which prescribes that Infidels" (unbelievers) "shall not be proposed as members?" - The answer is: "Since no religious view which does not suspend the person's belief in a supreme being, the Creator and Sustainer of the universe, excludes him from membership, neither can such views deprive members of the right. To propose such as cherish these views." - Religious views", which only require the confession of the existence of a "highest being", but deny the truth of Christianity and the Holy Scriptures, certainly characterize the secret societies in question as those which have their origin not from faith, but from unbelief.

Thesis II.

The nature of the secret societies is characterized as unchristian and unchurchlike:

1. by their secretiveness.

Joh. 3, 20: He who does evil hates the light and does not come to the light, so that his works will not be punished. - 1 Thess. 5, 22: Avoid all evil appearances. - Isa. 29, 15: "Woe to those who want to be hidden from the Lord, who conceal their intentions and keep their deeds in darkness and speak: Who shall see us, and who shall know us?" - It is at least suspicious when the secret societies give their "constitutions" to everyone, but at the same time more or less hint at things in them that bear the character of secrecy. Here a twofold distinction is to be made. Some of these secret societies openly confess to having secrets and therefore publicly declare their principles in those "constitutions" only as far as it does not concern those "secrets". The others affirm that they have no "secrets" and therefore plead before strangers that they leave their "constitutions", everything they pretend to have, to everyone. - Furthermore, a distinction must be made: one part of the secret societies has more or less conscious or unconscious "religious" points of view ("tendencies"); another part has more or less conscious or unconscious "religious" points of view ("tendencies").

The part either really does not knowingly have anything to do with it, or at least claims to be free of it.

This is most important for the treatment of the secret societies. If one lumps them together, one must very soon hear: this applies to X. and Y., but not to U. - It was therefore as much in accordance with truth as wisdom when in the Eastern District of the Missouri Synod of 1873, under the subject: "the secret societies are contrary to the Gospel", it was remarked under No. 1: "The secret societies of our day fall into two classes, namely, into those which have religious ceremonies and religious tendencies, and into those which do not have such." - Furthermore, the confession testifies to wise moderation and sober judgment: "The Synod recognized that for this time we must be content with expounding general principles; for what is to be objected to the particular lodges in detail can only be shown after consideration of their particular constitutions." (op. cit., p. 36.) Furthermore, the following hint and advice is worthy of great heed: "That one should only present strong reasons in the fight against the lodges; for there is a tremendous harm if a preacher presents weak reasons; for if a lodge brother has refuted such a reason, he thinks that he no longer has to listen to the other reasons either. . . A chain is not stronger than its weakest link.... The main power lies in presenting only strong reasons." (op. cit. p. 41. 42.)

The above has occupied and moved the writer of these lines before he - almost unaware - was pushed into the fight against the secret societies. At the same time, it gives his special presentation the special right to live, which could otherwise appear questionable, after far better and more thorough treatments of this question have appeared among us and are accessible to everyone, e.g., apart from that Eastern District Report '73, the highly meritorious, godly and thorough work of I. H. Brockmann, Lutheran pastor, "Christian und Ernst" 2c. In the latter work, the secret society of the Odd Fellows is preferably treated, in the former, admittedly, everything is treated more fundamentally than in detail. - In his professional, unsought fight against the secret societies, both "Freemasons" and "Odd-Fellows" as well as "Druids" and "Sons of Hermann", the author of this essay had occasion to get to know and to evaluate all secret societies according to their respective "Constitutions" 2c. - Therefore, in the following, the different positions of these secret societies will be duly considered. In the case of some of them, their fully developed "doctrinal edifice", which is accessible to everyone, proves that and why they are forbidden to a Christian according to their own confession; in the case of others, it is shown from their "morals", which come to light even in the "Constitutions", that these are different from Christian morals and that therefore their fellowship is also forbidden and impossible for a Christian - according to God's Word. - —

As far as the "secret hawking" is concerned as the first point, which characterizes the secret societies "as unchristian and unchurchlike", then first of all, as indicated above, a distinction has to be made between "Freemasons" and "Odd-Fellows" on the one hand (Knights of Pythias etc.) and "Druids" and "Hermann's Sons" on the other hand. According to Brockmann (op. cit. p. 96 ff.), however, we understand by that "Geheimthuerei" 1. the distinctive signs, which - at most differentiated in names - are peculiar to all secret societies:

"Passwords", such as "Abendwort", "des Untermesters Passwort", "Termin Passwort" 2c., the knowledge and use of which provides access. "Handles" and "signs" serve to make known, to warn and to demand help. (A. a. O. "Pocketbook of the O. F." p. 168 therefore also demands a physically strong man as a "guard with the sword"). - If one applies the standard of Christian judgment from God's word to these signs of recognition, then the following results simply: 1. according to the commandment of love of neighbor ("thou shalt love thy neighbor as thyself") I have to recognize every man a. as a creature of God, b. to see in everyone such a one, for whom also Christ's blood of God flowed (Joh. 3,16.), 6. whom within the visible Christianity - under the sound of the word - the Holy Spirit also "called by the gospel" 2c. - Now how can a Christian without denial of divine word and violation of faith set other distinctions and "signs of recognition"? "In all circumstances of life," however, "into which a brother may come," thus also by crimes 2c. against the worldly order - help: this is just forbidden to a Christian (according to Rom. 13.) under

certain circumstances and made morally impossible. - —

Concerning the "degrees" there is a multiple difference within the lodges. The "Freemasons" and "Odd-Fellows" play here also first, the other secret societies only second violin. The lodges of the Odd-Fellows have five, the camps three degrees. As far as insight is granted to "laymen", in the secret societies, which have this institution, everything goes to make someone completely their own, before he gets a "higher" idea of the actual secret. In the Odd-Fellows, the "first or white degree" opens the realization of the "importance of unification for philanthropic purposes", expansion of "self-love" "to general philanthropy", self-improvement of the members of the secret society by helping "the needy and suffering", in order to become an "imitator of God". Brockmann, op. cit. p. 98, also shows here excellently and correctly how these people, standing on their heads and therefore turning everything upside down, in contrast to God's word, first seek and place the fruits and then the tree, and already here make the "Savior" superfluous, since the "doers of good" "with a conscience,... free from offense against God and man", can certainly not be poor sinners. The "second or covenant degree" with its special obligations against the "brethren" pushes the general charity more and more into misty distance. The "praiseworthy effort" to "rescue a brother from the hand of an enemy" is illustrated by "a bundle of sticks," which break more easily individually than as a whole. The admonition (with bow and arrow displayed), "In peace prepare for war!" also sounds more Indian than Christian. But what is the use of the Christian, too? "Every brother" in the second degree of the Odd Fellow Order can "easily resist evil and bring about good". - So in the second degree there is no need for a savior anymore. - The holder of the third or "Royal Blue" degree is not only obliged and enabled to serve, but to sacrifice for the brothers as "members of the great family of the Odd Fellowship". - Yes, steadfastness in "reverence for God and in keeping His commandments" assures these Knights of the Third Degree of the Order of the Odd Fellow "in the midst of all storms".

The dove of Muhammad, which was dressed by this great lying prophet, gave him the appearance of heavenly revelations. - My humble self thinks here of the pea-fresh dove of Muhammad, which, dressed by this great lying prophet, gave him the appearance of heavenly revelations.

What wonder, if now finally the fourth or "memory degree" tears down the artificial partitions of "creeds", "commonwealths" and "sects". Sublime over "disagreement and prejudices", the four-degree Odd - Fellow calls "mankind" "our family, the earth our fatherland, the human race our people". What does he care about the old-fashioned sentences: "We have here no lasting city, but the future we seek" (Hebr. 13, 14.), and: there "is still a rest for the people of God" (Hebr. 4, 9.)? - —

The fifth or "Scarlet Degree", that of the "Order of Priests", makes its holder the other "Aaron", "priest and prince over himself and others". Thus he "blesses and purifies others". Since he has only now "power to speak," so he can also only now obey the great truth: "Correct the errors and strengthen the faith of your brothers, - it is your office - your right - your duty!" - Who does not recognize here the devilish imitation of 1 Peter 2, 9: "But you are the chosen generation, the royal priesthood" 2c., and Luc. 22, 32. (Christ's word to Simon Peter): "if you convert some day, strengthen your brethren!"?

If the five-degree Odd-Fellow is a man of honor, he will possess and prove ambition enough to acquire also the three camp degrees: 1. the "patriarchal" (special duty of hospitality towards the brothers-patriarchs), 2. the "golden rule degree" (e.g. "creeds" equal "differences of opinion"! "Followers of different teachers, you are worshipers of One God" ..., "have left their prejudices at the door and mingle in One circle of brotherhood, harmony and love", namely "the descendants of Abraham, the different followers of JEsu, the Pariahs of the stricter sects"), 3. the "Royal Purple Degree". Here the highest-ranking Odd-Fellow enjoys a foretaste of "the immortal, glorious immortal rest itself." The "full light" in whose splendor he now bathes himself transforms death into "triumph" for him and takes him "to the land of eternal delight." - Who does not see here the devil's larva, how this light-shy father of lies misuses the word: "Death, where is thy sting?" 2c.

The secrecy of the secret societies, which have the institution of the "degrees", extends so far that no member of a higher degree may communicate to a member of a lower degree what he has in advance of the latter (cf. Brockmann, op. cit. p. 104 and note t.), where from "Heart and Hand" No. 96.1872 it is reported that at the G. L. V. St. (Grand Lodge of the United States), "which keeps all its meetings secret", "secret meetings" still take place, "to which the Grand Sire admits only a few chosen ones", where then "the plans are forged", "for the execution of which so many members of the Order, unaware to themselves, allow themselves to be used". —)

Now it is true that there are secret societies in which there may be few or no "secrets", in which it is only a matter of "support", as will be shown in more detail in Thesis III. and IV. (Cf. Synodal Report of the Eastern District of 1873, p. 36.) will be shown in more detail. But why then also

only the appearance of "secrecy"? What is the use of colors, ribbons, masquerades, signs, etc.? Christians should not only avoid evil, but also the appearance of evil. - The pretext of the secret societies against the church, "that a government, a family also has secrets", falls apart already because these are God-ordered estates (cf. S.-B. of the Eastern District '73, p. 34 under No. 6 and here below Thesis III, 2.) and "as such", i.e. as far as their purpose is concerned, they have no secrets. Everyone knows what and for what purpose state and marriage 2c. is. - But it may also serve to shame at least those members of the secret society who still want to be Christians, if they are reminded that and how the church itself makes no secret of "God's secrets," word and sacrament. She also lays out, presents and offers them with the most unbiased openness. (Cf. S.-B. d. Oestl. Distr. '73, p. 35, middle.) - Another reason that speaks against the secrecy of the secret societies is that through them a partition is erected between those who, according to God's word, should have no secrets from each other: the man belonging to the lodge must lie to and deceive his wife by having to keep "secrets" from her. The damage done to marriage and the state by secret societies is still beyond open proof; but it is certainly great enough to warn against a union in which - against God's word - distinctions are set and partitions erected which strive against the nature of godly estates.

(Conclusion follows.)

(Submitted by G. S.)

A likeness.

There was a **noble maiden**, quite beautiful and rich, who was under high guardians, who should protect her, because greedy **relatives** wanted her rich **inheritance** as a laughing heir.

Then the guardians agreed with the evil relatives to take the virgin aside and divide the inheritance. How should they do it? They decided to bury her alive and give her a sleeping draught first. As they thought, so they did. They gave the virgin **poisonous sleeping draught**, she sank into unconsciousness and seemed dead.

The guardians asked for a large funeral party and made very **pious faces**. Just as they were about to close the lid of the coffin, the Virgin awoke. The mourners asked her to lie still and assured her that everything was for her own good, but she jumped out of the coffin with a cry of horror and rushed outside.

The guardians and relatives came after them to catch them again and bury them. There it went to a chase over hill and dale. Some of her dead clothes, the last nest of her great riches, still remained on the bushes; but fear gave her haste, she escaped. For a long time she wandered in the fields and forests as a beggar, finally a compassionate soul is said to have given her a stable to live in.

The **guardians** and **relatives did not** want to let go of the **inheritance and** maintained that she was dead; but since they could not bury the virgin because they no longer had her, they put a **stuffed** doll in the coffin, covered it with a lid in which glass panes had been placed, and set it in the ground with

If someone comes and wants to talk about what happened, or even demand something of the Virgin's good, they show the doll through the glass windows, and one is supposed to believe that this is the Virgin, as if she had really died.

But **she lives**, and will live longer than her relatives who squander their goods. The most horrible thing about the story is that it is true. God have mercy on the countries where such stories happen.

Interpretation of the parable.

The meaning of this parable, which I recently heard somewhere, will probably have already brought out some Lestt without special interpretation. To the abundance I still want to put some "interpreters".

The "noble, beautiful, rich virgin" is our dear, dear **Evangelical Lutheran** Church (in the German fatherland).

2. their "rich heritage" is their pure, scriptural confession, doctrine and beautiful services.

3. "**The guardians**" are the high lords in ecclesiastical and secular offices; especially the church regiment, the ecclesiastical supreme authority, the Oberconsistorium, had the obligation to protect and preserve their heritage.

The "**evil relatives**" with their church doctrine are decayed reformers, apostate Lutherans, etc., for whom alone, e.g. in Prussia, a faithful Lutheran-Christian church has always been a thorn in the flesh.

The evil relatives and bad guardians (bad because they did not do what was their duty) wanted to divide the inheritance of the virgin, i.e. her confession, **as far as** this suited them, her **churches** and **church goods**.

6 Of course, they could do this only after her death and **burial**, i.e. after the complete destruction of the Lutheran church; they worked towards this. In order to achieve this, they first gave the virgin a **sleeping potion**, but one so strong that, in their opinion, she should fall asleep forever.

This sleeping potion is **the union** by which the people should be dulled, so that they could no longer notice the difference between Lutheran and Reformed, even between faith and unbelief. The sleeping potion did its work, the virgin sank into unconsciousness and suspended animation, it seemed to be over. with her.

But Lutheran Christianity awoke again against all hope and expectation, i.e. individual Lutherans and Lutheran congregations arose and gathered again. Some of these Lutheran Christians and congregations are still doing very poorly and badly, as is indicated in the equation by the fact that it is said that they are wanted to bury the awakened virgin after all 2c. (supposedly all for her own good).

(9) But the burial of the virgin is now over, and although she has no enviable lot before the hand (the similitude denotes her **present situation by** living in a stable), she will nevertheless live on and outlive her evil guardians and relatives, even if they speak of her as of a deceased person, and her corpse in the Sarge pretend to have. But with this **Union doll**, or with this relic, as with many others, it is nothing but lies and deception.

10. the countries where this story took place

He knows where the union was introduced by cunning and force, but where, praise God, the Lutheran church has not yet been eradicated, even if it is only a tolerated beggar for the time being. But - the old God is still alive!

Useful applications.

How do you like the likeness, dear reader, if you read it again now, after you have read my "Deuter"? I think you will like it, as I do, very much. I have included this parable in the S. Blatt not only because it is beautiful and true, but also because we can learn a lot from it for our own ecclesiastical circumstances.

Thoughts even worse than mere union thoughts haunt the minds of some people, unfortunately also in **pastors' minds**. Many of them don't want any confessions at all, they don't want to answer anything but: "I believe what is written in the Bible! But if they are asked: "Well, what is written in the Bible? - they do

not want to give a round answer.

But a church without a confession is a thing, and to take away a church's confession is to ruin it to the ground; it is just as much as if one wanted to take away a ship's flag, helm, rudder, sails and compass, or a soldier's uniform and weapons.

Such an intended confessionless church reminds too much of that boy who was asked: "What is your name? - Answer: **"Like my father!"** - "What is your father's name?" - **"Like me!"**

Don't you see the nonsense and the deceit? - Nonsense, because with the mere appeal to Scripture no one knows what I believe; deceit, because these people, for the sake of dear bread, still believe in lu-.

They want to be considered Lutheran, even though they actually are not anymore. No one should be forced to remain Lutheran who does not want to; everyone should be able to believe what he wants. But one should not expect the Lutheran Church to allow itself to be deceived of its confession through ignorance or hypocrisy, and to have people who want this in their midst as superiors and preachers. Such people are even worse than those in the parable, who only wanted to bury their relatives alive; but these want to bury their brothers and sisters, even their mother, alive, and still bear the name of the murdered, even boast of this mother and brother murder as a **good**, glorious work. Beware of such graves of the dead, least of all go yourself with such graves of the dead.

And if they want to do such grave digging work on you or yours, - resist to the last drop of blood, think and say: "They shall not have me!

Even if they succeed in their work for a while, the Lord Jesus Christ, who raised Jairi's little daughter on her deathbed, the young man at Nain in his coffin, and Lazarus in his grave, who himself came out of the grave alive on the third day to the great horror of his enemies, is the same yesterday and for all eternity. Therefore, do not be particularly afraid of this rabble of gravediggers, but watch, pray and fight against them; for the rest, let the dead bury their dead, for they will not succeed with the living, and do not forget that the Lord Jesus said: "Where there is carrion, there the eagles gather. (Matth. 24, 28.) Also for this carrion the eagles will not stay away.

(From the Sunday Gazette.)

To the ecclesiastical chronicle.

I. America.

Has been there elsewhere, - in Richmond, Va. but for the first time, namely a whimsical "opening" of a church building bearing the name "Lutheran". For years the (English) Virginia Synod had been striving in vain to gather a congregation in the metropolis of the state. At last after the fourth attempt it succeeded. A young man educated in Gettysburg was sent to Richmond last year by the Virginia Synod in the hope that through him the longed-for goal would finally be achieved. This succeeded so far that with the help of the Virginia Synod the envoy built a stately chapel and "opened" it on the Sunday after Easter. And how was this "Lutheran" chapel "opened"? According to the following program: On Sunday morning and evening Reverend Conrad, D. D., of Philadelphia preached, and in the afternoon Reverend Dosch - two name Lutherans. In addition, a Baptist preacher participated and the music was provided by the "*chior*" of a Baptist congregation. - But this was only a part of the program. The celebration was to last the whole following week. Monday evening it was again the turn of a nominal Lutheran; Tuesday evening a Presbyterian; Wednesday evening, in harmonious alternation, the pastor of the chapel; Thursday evening again a Baptist; and Friday evening, finally, a Methodist. Thus was the "Lutheran" chapel dedicated. - This process is a clear proof of how miserable eS stands with the Virginia Synod. Their pretense of professing the Unaltered Augsburg Confession is empty talk. How they cope with such practice, e.g. with the 9th and 10th articles of the Augsburg Confession - of course only those who have really read the Confession, would be inexplicable if one did not know the ostrich stomach of these people." Whoever joins this church and still thinks he is a Lutheran must understand Lutheranism as a conglomeration of all sects. L.

Secret societies. The news contained in No. 5 of the "Lutheran" about the struggles of the dear congregation in Michigan City prompts me to make a short, practical remark, which might be useful and pious to those who find themselves in a similar situation as the dear brethren of that city. The news I have received includes the announcement that the Michigan City congregation has added the clause to the paragraphs of its constitution: "No one can become a member of this congregation who is a member of a secret society." That this clause does not achieve its intended purpose under all circumstances is known to me from experience. A certain (non-religious) society, in order to make it impossible for lodge brothers to join, had included the same passage almost word for word in its constitution; after some time had passed, various members of the society in question joined a lodge. When, on the basis of that clause, their resignation from the association was demanded, they invoked the wording of the same and claimed that entry into a lodge was not forbidden to them once they had been admitted as members of the association. So the clause should be worded like this: No one can become, be or remain a member of this community who is a member of a secret society. Lex.

II. foreign countries.

Saxony. In our issue of April 1, we reported that on February 20 of this year, a number of faithful preachers and laymen gathered in Chemnitz to protest collectively against the fact that the state consistory had again issued a The state consistory, in a public declaration, disapproved of the fact that those preachers and laymen had taken the liberty of raising their voices in that matter and of representing a special party in the state church. Although the regional consistory in a public statement disapproved of the fact that those preachers and laymen had taken the liberty of raising their voices in that matter and of wanting to represent a special party in the regional church, the regional consistory nevertheless considered it necessary to justify and apologize publicly as a result of that protest. One can see from this how completely different things are now than before. In the past, a state consistory would have severely punished those who took the liberty of assembling and publicly protesting against an act of the high authority; now it is forced to defend itself as if it were in the dock. It is not the believers who have brought it to this point, but the unbelievers; but what could the believers do under such circumstances, if they had the strength of faith and courage to reproach the regional consistory for its duty and to refuse to obey it in all matters that conflict with God's Word! Incidentally, the Consistory, by its defense, has only made it known and obvious how unfaithful it has been in its dealings with Dr. Graue. The latter had publicly rejected and blasphemed the doctrine of the Holy Trinity and of justification by faith in Christ, contrary to the first and fourth articles of the Augsburg Confession. What does the state consistory do now? It asks the blasphemer the question: "Do you recognize the essential content of faith in Articles 1 and 4 of the Augsburg Confession as Scriptural and do you want to teach accordingly?" To this the conscienceless heretic answers: "Yes, I want to teach according to the essential content of faith of articles 1 and 4. - I believe that man cannot be saved by his own strength, but only by faith in the grace and love of Jesus Christ. Hereupon the hypocritical blasphemer was solemnly accepted into the ministry of the regional church as a dear fellow believer without propriety. Of course, the Landesconsistorium knew as well as the whole world that Graue had used a Jesuitical ambiguity here and had understood by the "essential content of faith" nothing else than what he understood by Father, Son and Holy Spirit and by becoming blessed through faith. For this very reason, the Consistory itself had him asked, not whether he believed the doctrine confessed in the first and fourth articles of the Augsburg Confession, but whether he accepted the "essential content of faith. In this way, the Consistory obviously opened a large, wide gate for him, through which he could slip away and thus the Consistory could keep the appearance as if it had only given the confirmation to the Grey after the examination had taken place. This dishonest game, in which both parties knew that they were deceiving each other, is worse than if Graue had admitted his unbelief and the Consistory had confirmed him anyway. In its statement, the Consistory also mentions the attacks it has experienced in the paper of the licentiate Stöckhardt "Die Lutherische Freikirche" (The Lutheran Free Church), but says that "the tendency and tone of this paper make the highest church authority of the Evangelical Lutheran State Church too much of an effort to respond". Now this is very cleverly said, but since Stöckhardt held God's Word up to the Consistory, the Consistory, if it wants to be a Lutheran one, would have had double cause to justify itself from God's Word, or rather, since this was impossible, to admit its wrong. God is doing much now to open the eyes of all sincere Lutherans in the national church, however weak they may be, to see in what ghastly prison they are. Would that they would recognize this time of their visitation and act accordingly! W. [Walther]

Thuringia. What has not yet been permitted by the "church authorities" in Prussia is already happening in Thuringia. On January 9, as the "Allg. Ev.-Luth. K.-Z." reports, the marriage of a Christian and a Jewess was blessed in the main church in Eisenach. The Jewish community of Eisenach gathered in large numbers around the altar with the image of the one whom their fathers crucified and whom they themselves curse as the "hanged one. Two Protestant clergymen shared the honor of having offered the ecclesiastical blessing to this marriage, Pastor Weitemayer, who, to his regret, was prevented by illness from performing the ecclesiastical act, and Senior Pastor Marbach in Eisenach, who, after a tranrede spreading over Prov. 24:3 ("by wisdom a house is built and by understanding it is preserved"), blessed the marriage in the name of the Triune God. The ecclesiastical dispensation could have been granted with the remark that legal obstacles would not stand in the way of the ecclesiastical blessing of this marriage. In this case, those two pastors in Eisenach and their church authorities were sorely lacking in "wisdom" and "understanding". (Freimund.)

Brunswick. Christianity is also in a sad state in the city of Brunswick. Of 772 bridal couples, 337 spurned church marriage in the past year; of 2732 children born alive, only 2116 were baptized. The "Braunschweiger Anzeigen" (an official newspaper) also speak of "Jewish baptized" (!) children!

(Freimund.)

Preliminary Death Notice.

After a prolonged rheumatic complaint, on the evening of April 12, shortly before ten o'clock, our dear brother, Rev. C. I. Weisel sr. in Williamsburgh, N. Y., passed away blessedly as a result of a heartbeat which finally occurred, and on the 16th of this month his faded body was buried with Christian solemnity amidst exceedingly numerous congregations - a sign of the love which the deceased had earned in many hearts through his faithfulness. The memory of this sincere soul will remain in blessing. W. [Walther]

Inaugurations.

On the first Sunday after Easter, Rev. A. Willner (formerly of Chandlerville, Ill.) was installed at Palmyra, Missouri.

Br. Nützet.

On Sunday Judica, March 18, Rev. C. Holst was installed in his new office at the congregation at Horicon and Burnett by order of Pres. C. Seuel.

Address: Bov. O. Holst.

Box 147- Lorioov, Dockgo Oo., >Vis.

On the first Sunday after Easter, Pastor S. K. Klep- pisch was installed by me in his congregation at Troy, Ill, by order of President Wunder, assisted by Herm Pastor Dorn. Fr. Ottmann.

Address: Bev. 8. L. Lloppisek,

Dro^, ZLnäisoü Oo., Ill.

On the 2nd Sunday after Easter, Pastor Tr. Häßler was introduced in the morning in the Lutheran ZionS congregation on Lincoln Creek and in the afternoon in the Lutheran JmmanuelS congregation there in Seward County, Nebraska, by order of the Reverend K . Th. Grüber.

Address: Rov. Dr. Ilaosslor,

Mur^svills, 8ovar<1 Oo., Rvlrr.

By order of the Presidency of the Illinois District, Mr. Eduard Beck, since pastor at LemarS, Iowa, was installed in his new office at Jacksonville, Ill, on Sunday Misericordias Domini, April 15, by the undersigned.

F. Lochner.

Address: Rov. B. Book.

Box 1318- .laolcsonvills, Ill.

After Mr. Pastor I. Krüger, with the approval and retention of his congregation in Dakota, made a call to the Evangelical Lutheran congregations in Friberg, Elizabethtown, and Fergus Falls

I have received and accepted the same on the 2nd Holy Easter. On the second holy day of Easter, I inaugurated him in his office there on behalf of the Presidium. R. Winkler.

Address (from August 1) r
Itov. "I. ILrusZor,
Versus b'MZ, Ot-Lor lall 60th, Meow.

Illinois - Synod.

The Evang. Lutheran Synod of Illinois and other States will assemble this year, God willing, at the congregation of the Rev. R. Knoll at Beardstown, Ill, from the Thursday before Trinity Sunday until the following Tuesday.

Brothers, come all! Everyone is requested to announce his coming to the Duster looi two weeks in advance.

G. Mochel, Secretary.

The meetings of the

Illinois - Districts

of the Lutheran Synod of Missouri, Ohio and other states will be held, s. G. w., from June 6 to 12 at St. Paul's Church, Chicago, Ill.

The main subject of the discussion will be r No. VI. to VIII. of the "Theses on Union or Fraternal and ecclesial community".

All those who intend to attend the Synod must report to the local pastor, Rsv. n. 100 Huron 8t., OdiosZo, Ill, at least two weeks before the beginning of the Synod. to register.

The arriving Synod members will be directed to their quarters in the schoolroom of St. Paul's Church (vor. Vr-ttilclin L 8uprior 8ts.). B. Burfcind, Secretary.

The Northern District

of the Evangelical Lutheran Synod of Missouri, Ohio and other states will not meet on June 20, as decided, but

Hten July

in the congregation of the Rev. Hattstädt of Monroe, Mich.

This change in time was decided upon by the High". Mr. President of the Northern District, at the unanimous request of the Pastoral and Teaching Conference of the State of Michigan, because the Northwestern District had changed its meeting time to the same day (June 20), without taking into consideration that the Northern District had already set this day.

All members and guests do not want to forget to register in time. K. L. Moll, Secretary.

The Western District

of the Evangelical Lutheran Synod of Missouri, Ohio, et al. states is holding its convention this year

on the IOth of October and following days at Altenburg, Perry County, Missouri. E. Lenk, Secretary.

Please.

Those pastors and teachers who have received a circular signed by Herm Pastor I. I. Oetjen, I kindly request, if they send their contributions to me by "Ltollo*Oräsr", to address them to Kortd 8t. Douis 8tation, 8aint I-ouio Dost, ODOs, instead of to "8t.. IEi8, Älo." It will save me much trouble and loss of time.

Rorth St. Louis, Mo., April 18 V7. L. C. E. Brandt.

Conference - Displays.

The Southwest Indiana Concordia Conference will meet at the church of Rev. Bachmann in Evansville from May 29 to 31. I. W. Müller.

The Chicago Pastoral and Teacher Confrenz will meet on May !0 at 2)1hrs in the afternoon. All members are requested to attend. F. A. Drewer.

Dic"Northwestern Teachers - Conference" of the German "Lutheran Synod of Missouri, Ohio and other states will meet, s. G. w., from July 24 to 26stea at Mil-"ankee, Wis. H. G. L. Paul.

Books - Display.

Available at M. C. Barthel in St. Louis is:

Emergency Justification of the Resignation of Missionaries F. Zucker, A. Grubert, O. Willkomm, C. M. Zorn from the Leipzig Mission. By C. M. Zorn, pastor of Trinity Lutheran Church at Sheboygan, Wis.

It is known to the readers of the "Lutheran" that some time ago four missionaries left the Leipzig Mission. One of the fighters, has already taken the crown of eternal life, one serves the Lutheran Free Church in Saxony, two are in the service of the Lutheran Church here. (A fifth, who had first fought with them, has retreated.) The step of these men has been judged quite differently. As it has served many for joy and strengthening of faith, so it is for many an antidote.

The Lutheran Church has been the object of a great deal of consternation and has therefore been attacked most vehemently. Some documents have already been published in the "Lutheran" to justify the step and to defend against the attacks. Since, however, the enemies are not yet silent and an explanation of the whole affair can only be of great blessing, one of the dear men, Pastor Zorn, has told us the whole course of events in the above document and substantiated everything he communicates with unimpeachable documents. He tells us how he and his faithful fellow confessors became misguided about the new theology, how they were pushed more and more to decisiveness, how they fought, how they were victorious, - not for their own glory, but for the glory of Christ and His heavenly truth.

The book is therefore of great value in more than one respect: it provides a piece of church history of the latest times, it gives a glimpse into the Leipzig mission, into the German regional churches and their theology, and above all it serves to strengthen the faith in these last sorrowful times, when the witnesses of truth are becoming fewer and fewer. No one will read it without drawing rich blessings from it. It contains 106 pages in mostly close print and costs 40 cts. with postage.

In several "days" appears in new edition

The

Core and star.

With a historical introduction and brief explanatory notes. To the Lutheran Christian people on behalf of the Reverend Lutheran Church.

Synodal Conference of North America presented by C. F. W. Walther.

Price: 40 cents postage paid.

NB.: The first edition of this book, 3000 copies strong, was sold out as soon as it was finished. The second edition, 5000 copies strong, will be ready for dispatch around Ren d. M., and then all orders received so far will be executed one after the other.

Judelfestbüchlein für die liebe lutherische Schulfugend. A discussion of the confession completed at Bergen Monastery near Magdeburg on May 29, 1577, called the Concordia Formula. Presented by E. W. Kähler.

Price: 5 cents per piece, 50 cents\$ per dozen, 50 pieces 81.50.

The second edition will be published in a few days and all orders will be processed again.

Income in vie cash register veS western district:

To the synodical treasury: collecte of the congregation of deS Past. Vetter in Cole County, Mo., 82.90. from himself 82.10. From Rev. Klindworth in Washington County, Tex., 84.00. Rev. Lenks congregation in St. Louis, Mo., 810.00. Collecte of the congregation of the Rev. Polack in Cape Girardeau, Mo., 814.15. by Rev. Büniger in St. Louis, 82.00. Past. Facklers Gein. in St. Louis County, Mo., 87.50. by himself 82.00. Collecte of the congregation of the Rev. Wetzel in Glasgow, Mo., 85.00. by Zions Gemeinde in Lincoln, Benton Co., Mo., 86.70. congregation of the Rev. Biltz in Concordia, Mo., 825.00. From Past. Nützel's congregation in West Ely, Mo., 8'5.75. From TrinityS district in St. Louis, 811-80. From N. N. in Neu-Grihnenbeck, Ill., 82.00. Collects from congregation of Past. Bremer in Benton County, Mo., 810.00. Collecte of the congregation of deS Past. Bapler in Benton County, Mo., 83.15. Collecte of the congregation of Frohna, Mo., 820.00. Collecte of the congregation of the Rev. Vetter in Cole County, Mo., 85.25. Collecte of the congregation of deS Past. Kanning's congregation in Maxfield, Iowa, 84.00. of himself 83.00. Of Past. Zschoche's congregation at Atchison, Kans., 83.50. Teacher Holter at St. Louis 82.00. From Immanuel's District at St. Louis 812.50. Easter Collecte of the congregation at Decatur, Ill., 88.00.

For inner mission: Collecte of the parish d. Past. Bergt in Paitzdorf, Mo., 85.70. From its branch parish 82.70. From H. B. in Perry County, Mo., 82.00.

To the Synodical Missionary Fund: from the school children of the Past. Brkmann in Lee County, Tex. at 82.10. From an unnamed person in Collinsville, Ill. at 82.00.

On the building fund: from some members of the congregation of the Rev. Klindworth in Washington County, Tex., 89.00. Rev. Sievers' congregation in California, Mo., 87.00. From some members of the congregation of the Rev. Biltz in Concordia, Mo., 821.50. Bon of the peace congregation of the Past. Demetro near Perryville, Mo., 812.40.

For the emigrant mission in New York: From the congregation of Past. Bergt in Paitzdorf, Mo., 86.00. From an unnamed person in Collinsville, Ill, 8'2.00.

For Past. Brunn's Institution: From an Unnamed Person in Collinsville, Ill., 82.00.

For the Hermannsburg Mission: From N. N. by Past. Karth in Humboldt, Kans., 84.00.

For the Taubi-ummen Institution: From G. Kanke through Past. Michels in Gasconade County, Mo., 82.00. From an unnamed person in Collinsville, Ill., 81.00.

For poor students: Some Kindtaufs Collects by Past. Birkmann in Lee County, Ter., 88.55.

For the Emigrant Mission in Baltimore: from an unnamed person in Collinsville, Ill., 82.00.

For the Sordhans family: from the Women's Association of the Parish of the Past. Lehn in New Haven, Ind., 85.00.

To the seminary household in St. Louis: From N. N. through Past. Karth at Humboldt, Kans., 83.00. By N. N. at Mayville, Wis. 82.50.

To seminary household in Springfield: by N. R. in Mayville, Wis. at 82.50.

For the Pasto en Ruff, Jske and Teacher Hopf: By Past. Vetter in Cole County, Mo., 85.00. By N. N. in Frohna, Mo., 815.00. Collecte of the congregation of Past. Wisse in Brownsville, Mo., 88.50. By Past. Jungck in Jackson, Mo., 83.00. Collecte of the congregation of Past. Biltz in Concordia, Mo., 813.00. From some members of his congregation, 85.50. From the congregation of the Rev. Stephen in Waverly, Iowa, 86.50. Don Past. Graves in St. Charles, Mo., 83.00. From the Texas Pastoral Conference by Rev. Stienke in Serbin, Tex., 821.50. by Past. Nütze in West Ely, Mo., 85.00.

For Pastors Ruff and Jske: From Past. Büniger in St. Louis, 84.00. By the same from Mrs. Casse" 82.00. from Th. Bügel 84.00, from Franziska Schmidt 82.00. From B. by Past. Grabner in St. Charles, Mo., 82.00. By Rev. Kaspar in Lee County, Texas 85.00.

For Pastor Jske: From Past. Drogemüller 82.00. N. N. at Springfield, Ill, 50 Cts. Past. Michels in Gasconade County, Mo., 85.00. widow Otto in St. Louis 81.00. F. Nothdurft by Past. Jungck in Jackson, Mo., 85.00.

For Rev. Ruff: From F. Nothdurft through Rev. Jungck in Jackson, Mo., 82.50.

For teacher Hopf: From Past. Büniger in St. Louis 81.00. Through the same from Th. Bügel 81.00, from Mrs. Casse" 81.00. From F. Nothdurft through Past. Jungck in Jackson, Mo., 82.50.

St. Louis, April 22, 1877. E. Roschke, Cassirer.

Revenue to the Illinois District's coffers:

For the synodal treasury: bequest of the late Mrs. Pastor Engelbrecht in Chicago 850.00. By Pastor Wunder daselbst from W. Kriedemann 81.75. from sr. Gemeinde 831.70. From Past. Müller's congregation in Enester 811.60. By W. Marten from Past. Wangerin's congregation in Bethlehem 82.40.

By teacher E. Rousseau, contribution, 82.00. By Rev. Nachtigall in Waterloo by sr. Cross - congregation, 84.25. By Ph. Fetzler, Palm Sunday - Collecte of Past. Lochner's congregation in Springfield, 820.83. By Past. Bartling's congregation in Chicago 835.00. W. Heuer in Addison 82.00. Easter - Collecte of congregation there 823.01. By Past. Succop's congregation in Chicago 831.35. From Past. Detzer's congregation in Des Plaines 810.06.

Past. Rauscher's congregation in Dalton 814.00. From Past. H. H. Holtermann, contribution, 84.00. (Summa 8243.95.)

For inner mission: through Past. Lochner in Springfield, half of the collections in missionary hours, 88.70.

For the seminary organ in Addison: By Kassirer Elsfeldt in Milwaukee 81.00.

For poor students in St. Louis: From Past. Bartling's congregation in Chlca-o for Stud. Ross 87.87.

For poor students in Springfield: through Past. Wagner in Chicago from the Young Men's Association 825.00.

For poor students in Fort Wayne: Through Rev. Engelbrecht in Chicago from the Women's and Young Men's Associations, 85.00 each for Bendin.

Through Past. Succop from the Young Men's Association for Otte 815.00. Through Past. Wunder from the Young Women's Association for L. Schwartz 810.00 and for M. Große from the women in his congregation. By Pastor Bartling in Chicago for Max Albrecht from F. Albrecht 810.00 and from the Jungfrauen-Verein 85.00; for Ph. Kohn from the Jungfrauen- Verein 87.00, from the Frauen - Verein 88.00. (Summa 871.50.)

For poor seminarians in Addison: By Past. Sommer in Song Green, Md. Collecte at Momberger" infant baptism, 82.25. By Witwe Heuer in Addison 810.00. By Teacher Krimina in Lake Creek, Mo" Collecte of congregation on Palm Sunday, 88.95 and by N. N., thank offering for happy delivery, 85.00. By Past. Reinke in Chicago from the Virgins - Association for K. Appel 810.00. By Past. Succop in Chicago from the Women's Association for A. Beeskow 85.00. By L. S. Simon in Monroe, Mich. for Joh. Dörfler 87.85. By members of the DrceinigkeitS - Gemeinde in Chicago for H. Bur- mster 820.00. By Past. Lange in Chicago from the Virgins' Association for Th. Baumgart 810.00. (Summa 879.05.)

For the Emigrant Mission in Baltimore: From Past. Engelbrecht's congregation in Chicago 86.75.

For the Emigrant Mission in New York: From Past. Engelbrecht's congregation in Chicago 86.75.

For Past. Brunn's institution: By G. Brauns in Crete, Collecte of Past. TraubS congregation, 810.25.

For the congregation in Lawrenceburgh, Ind: From Past. Engelbrecht's congregation in Chicago 86.75 and from Past. Lange'S congregation there 85.00.

For the congregation in Hudson, New Yorkr From Past. Lange'S congregation in Chicago 85.00"

For the congregation in Ephraim, WiSc.: From Past. Lange'S congregation in Chicago 85.00.

For the congregation in Paducah, Ky.: From Past. Lange'S congregation in Chicago 85.00.

For old and sick pastors: By Pastor Achenbach in Venedy of W. H. 810.00.
For Pastor Ruff: From Past. Brüggmann in Rodenberg 82.00. By Prof. Selle in Addison from C. K. in Chicago, by himself and by Past. Rauschert in Dalton 82.00 each. by Past. Succop by I. H. Succop 85.00. By Past. Bartling from Joh. Pflüter in Chicago 81.00, from H. B. in Addison 81.00. (Summa 815.00.)
For Pastor Jske: From Past. Brüggmann in Rodenberg, by Prof. Selle in Addison from C. K. in Chicago and by himself 82.00 each. By Past. Rauschert in Dalton 82.00. By Past. Succop by A. Succop 85.00, by W. Redemann 81.00. By H. B. in Addison 81.00. (Summa 815.00.)

For teacher Hopf: From Past. Brüggmann in Rodenberg 41.00. Prof. Selle in Addison 42.00. C. K. in Chicago 4-2.00. From Past. Rauschers in Dalton 42.00. H. B. in Addison 41.00. (Summa 48.00.)

For the three sick brothers in Michigan: By Past. Bartling by I. Hinck in Chicago 41.00.

For Pastor I. L. Hirschmann: By Past. Miracles by K. Mickow in Chicago 44.00. By Past. Bartling 41.00. By Past. Succop by A. Succop 4-5.00, by himself 4-5.00. By Past. Meinte by Elise Richter 4-2.00. By H. B. in Addison 41.00. (Summa 418.00.)

For Pastor Multanowski: From Past. Bartling in Chicago 41.00.

For the orphanage near Boston: From Prof. Selle in Addison 4-1.00. H. B. there 41.00.

Addison, Ill, Apr. 4, 1877. H. Bartling, Kassirer.

Eiugekümnen in the caste of the "northern" district:

To the synod treasury: From the congregation of Rev. Par- tenfelder 418.75. Thank offering from Mrs. C. Mohr 4'2.00. From the congregation in Frankenlust 423.00. Congregation in White Rock 47.00. Congregation in Ridgeway 43.55. ChristmasCollecte from the congregation in Waldenburg 4-10.13. From Rev. Böling 42.00. from the congregation in Scbewaing 47.00. from Mr. Gutekunst 4-1.00. from G. Kundering 41.00. past. Hahn 42.00. by Pastor Schröder 42.00. by Andr. Galsterer 45.00. By Past. Ernst 410.23. By Past. Ernst 42.00. past. Kirmis 42.12. Thanksgiving offering by F. Garschke 41.00. Collecte at Seebachs 50 Cts. From the congregation at Manistee 420.00. congregation of Past. Parten- felder 415.30.

To the -seminar household in St. Louis: Hoch- zeitscokrcte bei A. Freiberg 46.40.

For the emigrants - M ission in New York From the congregation in Hadley Hill 41.96. congregation in Frankenlust W.60. congregation in Scbcwaing 43.60. from A. Galsterer (for the burned emigrants' house) 45.00. from d. Gemcinde des Past. Hattstädt 46.33. Parish in Manistee 46.13.

For the Emigrant Mission in Baltimore: From the congregation in Frankenlust 44.00.

For t h e T a u b s t u m m e n - A n s t a l t: From Teacher Gräbner's School Children in Bay City 46.25.

For poor students in Springfield: By Past. Ernst for Heiner 46.85. From the congregation in Leland 44.14. From the branch in Good Harbor 42.61.

For poor students in Addison: From the community in Frazer 48.00.

To the widow's fund: From Past. L. Traub 41.00. Collecte on Past. Dernh. Sieverswedding 47.61. From the congregation at Hadley Hill 42.36. Hochzeitscollecte at Neu 42.20. From Past. Böling 44.00. From the congregation at Frankenlust 414.34. From Past. Sievers 45.00. pastor Hahn 41.00. past. Schröder 44.00. G. Meitz50Cts. Pastor Ernst 44.00. past. Michael 45.30. From the congregation of the Rev. Spindler 46.00, from himself 44.00.

For heathen mission: Epiphany Collecte of the parish in Jda 45.00. From the parish in Hadley Hill 41.03. From Ch. Range 50 Cts. From the congregation at Frankenlust 417.08. From F. Wüt 41.00. From the St. Stephens congregation of the Rev. Schröder 41.00. From the missionary box o'n Tctewawa 46.00. By Past. Ernst (for Hermannsburg) 411.10. Collecte at mission hour and dismissal ceremony in my school 45.20.

For the proseminar in Steedrn: Collecte at the mission hours in Waldenburg 416.20.

For the orphanage near St. Louis: HochzeitS- collecte at Past. Beruh. Sievers 47.00.

For Pastors Rufs and Jske and Teacher Hovf: From the Women's Fund in Adrian 410.00. By Pastor Ernst 42.12. From I. Steckrt sen. 45.00. G. Mohr 41.00. Teacher I. H. Meyer 43.00. Past. Ernst 43.00. C. Schöncn- berger in Jonesboro 415.00. From the Men's Concoidia Association in Efsingham 49.00. From the worthy Women's Association there 4'5.00. From Past. G. A. Döhler 75 Cts. By Past. A. H. Wetzet by H. D. Kothe 47.00. by some friends in Beardstown, Ill, 412.00. teacher Brinkmann 45.00. by Past. Lemke 45.00. By the congregation in Bay City 411.00.

For inner mission: Epiphany Collecte of the Gcm. in Frankentrost 410.10. and that in Dallas 47.75. From F. Will 41.00. By Past. Sievers by Kassirer Meier 4200.00. by the congregation in Port Oneida 41.00. by some members in Good Harbor 75 Cts. H. Bardcnhage 25 Cts.

For the congregation of Pastor Wagner in Hesse: From C. Bieth in Detroit 42.00.

For the congregation in Lawrenceburg h, Ind: From the congregation of the Past. Hattstädt 46.19.

For the G'emeinde in Wellcsley, Can.: From the community in Frankenlust 410.00. From I. Seclbindcr 50 Cts.

For the Town Maine congregation: from the Frankenlust congregation 412.50.

For the orphanage in Boston: Through Pastor Ernst 48.83.

For the congregation in Platt eville: From the Gemcinde of the Past. Hattstädt 46.19.

Monroe, April 4, 1877. I. S. Simon, Cassirer.

Entered the coffee of the Eastern District:

For the synod treasury: From the congregation in College Point 46.00. congregation tn Williamsburgh 49.00. From Bro. Schäfer 42.00. From the congregation in Tonawanba 44.25. From Past. Beyer's congregation in Pittsburgh 427.00. By Past. Beyer, gift from Pittsburgh from One who does not wish to be named 4500.00.

For the orphanage near Boston: From "Midian" 45 00. From the Women's Missionary Society in Albany through Past. Frey 410.00. Verlodungs - Collecte bci Lh. Slockmgr 43.26. From I. Hey through Past. King 45.00. don lutu 25 cts. By Mrs. Engelhardt 50 Cts.

For the heathen mission: By Past. Engclder, collected in Christian teachings, 427.00. By the Gemeinbc in College Point, for Hermannsburg, 410.00.

For the widow's fund: From "Midian" 41.28.

To the college maintenance fund: from d. parish in New York 410.03. St.-Pauls - Gern, in Baltimore 428.79.

For inner mission: Collected through the "Kinderblatt" 47.50.

For the Baltimore Emigrant Mission: from the Port Richmond congregation 45.00.

For the church building inLawrcncburgh: From the Women's Missionary Society in Albany by Past. Frey 45.00. From the congregation in College Point 42.75.

New York, April 1, 1877. I. Birkner, Kassirer.

Received for orphanage in Addison: From congregations 2c. tn Illinois: By Past. Dö'mann in Yorkville from the Women's Association, 410.00, from the congregation, 47.00. By Past. Gotsch from the congregation in York Cmtre, subsequently, 42.49. By Past. Vomhof in Mount Car- roll 43.56, by Mrs. Dächer 42.00. From Addison: by Martha Francke 41.00, by Mrs. W. Lescberg 45.00; by F. H. Firne 427.00; by D.Lührs 431.68; by F.Mesmrbrnk 42.00; by Wittwe Heuer 45.00; Collecte at H. Matthews wedding 45.00; by W. Stünkel Sr. 42.00. By Past. H. Schmidt in Schaumburg, Collecte at Joach. Krambeer's wedding, 44 50, by Mrs. W. M. 42 00. by Rev. Trautmann in Gower from sr. Parish, 413.75. By Rev. Schüßler in Union Hill, Collecte at Mr. Withöf's wedding, 42.28. From Chicago: By Rev. Succop from individual members of sr. Gemeinde 43.25 and from Mrs. Träger 41.00; through Past. Engelbrecht from Karl and Martin Helms 41.50, from Mrs. Köritz 42.00, Mrs. N. N. 410.00; from Mrs. Fiebritz 50 Cts.,Past. Langes Gem. subsequently 41.00; by Past. Wagner from the congregation 429.00, from the Jungfrauen-Verein 47.00, from Ch. Pagels 42.00; by Past. Bartling from Fr. Kühl 45.00; by I. Kcmnitz, Collecte at Mr. Mau's wedding, 44.00; by Past. Wunder from H. Hänisch 45.00; by Pastor Döderlein: from the estate of Mrs. Zu Mallm 45.00, by H. Harm 41.00, by d. Gemeinde, belatedly, 43.00; by Pastor Lehmann from Friedcricke Kreuzburg 45.00. By Past. Loßnrr of sr. Gemeinde in Brecher 4'203)0, Aug. Mönich there 41.00. By Past. Wehrs in Lake Zürich from Mrs. Schulze 90 Cts. and Collecte bci A. Völltns wedding 44.50. By Past. Müller in Kankakee from N. N. (inserted in the bellbrutel) 410.00, from the Gemcinde 42.11. By Past. Wünsch in Dwtght from Jakob Rächer 41.50. By Past. Nuoffer in Eagle Lake by Wm. Luttmann 45.00, W. Ohlendorf, H. H. Steegr, Fr. Meier, H. Bruns each 41.00, H. Schröder, H. Schiwc each 42.00, W. Hart- mann 43.00. From Proviso: by Past. Strikter from the Gem. 440.22, from the orphans' box 42.69;

by Joh. Schuster from F. Böger 41.00, Wallinton, Fr. Rost 50 cts. each, H. Steinhoff 25 cts. By Past. Hartmann from N. N. in Woodworth 45.05. From Rodenberg: by W. Pfortmüller 42.00, by Past. Brüggemann of the congregation 47.50. By Teacher Brase in Bloomington, Collecte bei I. Jeske's wedding, 48.55. By Rev. Mennicke in Rock Island by Chr. Schillingcr 45.00. By Rev. C. Schröder of the congregation in Sigel 43.00. By Don Dr. G. Heidmann in Elmhurst 41.00. By G. Brauns of Past. Traub's parish in Trete: by F. Sennholtz, D. Seehausen, G. Brauns, I. Thiemer, H. Brandt, W. Dierson 41.00 each, A. Paulson, W. Schästlein, A. Schlemmer, H. Schweer, D. Boyens, H. Brunker, C. Steege, G. Schmidt, H. Scher, H. Rohe, E. Rinne, I. Leising, I. Simmerer, Mrs. Salier, H- Paul 25 Cts. each, Kreft and Klaus, I. Dierson, H. Schräge, I. C. Rohe, Wittwe Schräge, W. Wehmhofer, W. Rinne 50 Cts. each, Ch. Nuppcrt, G. Hoffmann 10 Cts. each, W. Tatge 20 Cts., I. O. Piepenbrink 44.00, C. Steege 30 Cts.; from the orphan box 43.40. (Summa 4366.13.)

From congregations etc. outside Illinois: By teacher Simon in Monroe, Mich., by P. Kleemann 41.00, by himself 80 Lts. By Kassirer Birkner in New York 46.00 and 43.00. By Kassirer Eißfeldt in Milwaukee 417.85. By Kassirer Grahl in Fort Wayne 419.00. By Mrs. Pastor Wunderlich in Tolleston, Ind. 45.00. Heinr. Bätz in La Porte, Ind. 41.00. L. Weiss in Fort Dodge, Iowa, 44.00. By Past. Scholz of T. in Holt County, Mo., 41.50. By Rev. Bading in Milwaukee from N. N. 45.00. By Teacher Krenning in Lake Creek, Mo., Kindtauf - Collecte at N. N., 42.40. (Summa 466.55.)

Addison, Ill, April 7, 1877. h. bartling, cassirer.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of February and March:
1. contributions.

From Mr. Past. Thurner 42.00. Mr. Lehrer Hafenmeister 3.00. From Messrs. Pastors Bäpler, Kleist, Bremer, I. P. Fackler 4.00 each. Mr. Past. Flachsbart 5.00.

2. gifts.

Collecte of the congregation of Mr. Past. Brohm in St. Louis, 13.25. Desgl. of Mr. Past. Kleist's congregation in Washington, Mo., 5 40. DeSgl. of Mr. Past. Stephan's congregation in Waverly, Iowa, 5 00. Kindtauf-Collecte at Mr. Aug. Schulze's in Mr. Past. Geyer's congregation in Serbin, Texas, 3.30. Likewise with Mr. Karl Jungmichel there 1.25. From Mr. I. G. Vetter in St. Louis 1.00. To Mr. M. in Baltimore 5.00. To Mr. E. M. K. in Dwight, Ill, 5.00. "From Adolph's piggy bank" by Mr. Past. A. W. Frese at West Point, Nebr., 4.20.

St. Louis, April 3, '77. Oskar E. Gotsch.

For a r m e 'S t u d e n t s by H. Bennhoff and Son in Cleveland (west side) 43.00 and by Past. Seuel in Mayville, Wis. collected 43.37, at Wilh. Weidemann's wedding, received with thanks.

Springfield, March 31, 1877. H. Wyneken.

For the Lutheran Hospital in St. Louis

Received with heartfelt thanks from Mr. Mustard in St. Louis, 45.00, from Mr. Past. Holls' parish in Centreville, Ill, 416.00.

St. Louis, Apr. 18, '77. F. W. Schuricht, Cassirer.

For poor students received from Mrs. Marg. Brommelsieck in Baltimore, Md., 45.00
. F. W. Walther. >

For the "Lutheran" have paid:

The 29th year: Mr. Past. A. G. Olsen.

The 3rd East annual: Messrs: W. Kanning \$18.00, A. G. Olsen, E. M. Bürger.

The 31st year: Pastors: F. Johl, I. Schulenburg, I. G. Sauer, E. Bangerter, I. Strikter \$47.25, A. G. Olsen, B. Sievers \$28.20, S. S. Ncque, G. Tönjrs 70 Cts., B. Mießler \$4.15, I. Höttwalker, A. F. Ahne" \$3.05, M. F. Wiese, E. MertenS 55'Cts., I. C. Kolb, H. Diemer \$4.05, E. M. Bürger, P. Graf, I. A. Fritze \$6.75, G. Grüber \$5.25, S. Hertrich.

Further, Messrs: W. Ehlers, P. G. Schaus \$11.55, F. Graue, V. Meyer \$14.85, C. Lüken, C. F. Grauer \$48.25, F. Beißer \$20.25.

The 32nd year: The pastors: I. Schulenburg, A. O. Alfsen, G. Reim, I. Seidel, H. Wunder \$20.00, C. Schwankovsky, F. Brunn 70 Cts, I. G. Sauer, A. E. Winter \$4.00, I. N. Fackler, I. Strikter \$2.75, F. H. War- Ncke, E. Bangerter \$1.15, A. G. Olsen, B. Sievers \$4.05, C. I. Mehrtens, P. Heid \$25.65, W. Jäger 70 cts, B. Mießler \$2.10, H. Wunder \$50.00, M. Stephan \$8.10, O. A. Normann, I. Bundenthal, F. Bötticher, S. S. Ncque, C. F. W. Hüge \$20.00, E. Dcnningcr \$9.45, A. Einwächter \$14.00, C. Weber \$13.50, I. Höttwalker \$2.70, E. Wiegner, C. Engelder \$16.25, M. F. Wiese, W. Nirbuhr \$1.25, E. MertenS \$5.40, G. F. Stutz \$5.40, C. Nenz \$4.05, I. Dejung, H. I. Müller \$4.00, H. Wunder \$37.00, G. Tönjrs, W. F. Sreger, K. Mende 65 cts, V. Sievers \$4.75, I. M. Moll 95 Cts., H. Nau, P. Hölzel 70 Cts., H. Gräbner \$25.00, Th. Wichmann \$22.95, H. W. Quer! \$10.80, C. L. Wuggazer, O. Juul, F. W. M. Arendt \$6.75, A. Lohr \$10.80, P. Bechtel \$2.70, E. G. Hiller \$3.15, C. Franke \$2.70, L. Dulitz \$8.20, J.G. Sauer \$2.70, E. G. Frank \$5.00, H. Diemer \$6.75, F. I. Biltz \$29.40, G. Strckfuß \$20.00, I. Nachtigall \$28.35, E. T. Richter \$20.00, E. M. Bürger, G. Go- bel, F. W. John, E. Wulfsberg, R. Frederking 30 Cts., P. Graf, L. Hölter \$9.25, I. Brandt \$2.70, I. A. Fritze \$10.25, Th. Mattfeld, A. Lindemann, I. A. Fritze \$4.60, I. Strikter \$20.85, G. Grüber \$9.75, F. Föhlinger, S. Hertrich, C. H. W. Stärker, H. Rathjen \$4.05, I. Tackle, F. Johl, I. Rauschert 70 cts, H. Wehrs \$8.10, H. Schulz \$1.00, T. NoSholt, A. Mennicke \$15.00, H. W. Schwartz \$11.85, C. F. Brecht.

Furthermore, the gentlemen: P. Elbert \$29.70, W. Ehlers, F. Schumann, C. Eißfeldt \$106.25, K. Mergenthal, I. Lerner, P. Th. Bürger \$30.00, A. Dornfeld \$7.80, E. Fckweller \$25.00, E. Hillmann \$13.50, G. M. Beyer \$29.00, C. W. Mökel, B. Schatz, L. Gölp, Kricwall, H. Meyer, I. Ritter, L. Ar, F. Brandt, L. Köpp, D. Ohlmeyer \$12.05, L. Schmidt \$46.20, W. L. Kellner \$1.25, W. Meyer, A. Wilde \$16.85, F. Graue, C. Krieg, I. T. Schmidt, H. Hansen, W. Lasch, I. Beerweiler \$6.75, C. Wascht- lcowsky \$15.15, I. L. Hirschmann \$8.75, C. Krüger, G. Klein 65 CentS, H. Frei, I. Meier, C. Klinksiek \$6.75, H. Rovy, C. Trettin \$10.00, L. Fktzrr, S. Breche! 70 Cts, P. Ramming, C. F. Hammer, C. Pohlmann \$21.60, I. F. H. Krüger \$13.75, C. A. Fren- tze, \$22.95, M. Rupprecht, F. L. Hohensce, C. Kolbe, E. Kolde, S. Riedel \$32.40, L. Erb \$6.25, F. Fathauer \$40.95, C. F. Arndt \$14.85, I. Eberlein \$5.40, C. Steigleder \$16.40, A. Kuch \$18.90, F. Bergener \$4.80, A. Beißer \$18.95, F. W. Robert, I. F. Koch \$23.00, W. Mohr, I. Schmidt \$5.40, I. Eckhardt, L. Schneider \$40.00, H. A. Loßner \$27.00, L. Schmidt, I. Krüger \$29.70, W. GanSke \$75.00, F. G. Schmidt.

Furthermore: Miss E. Caprlle, Johanne Zwick.

The 33rd year: Mr. Pastors: F. Brunn 65 Cts, L. Vogelfang, W. Jäger, H. F. Pröhl, H. I. Schuh, H. Waldmann. C. Börnecke \$8.10, A. Btewend, H. Schönberg \$42.00, R. Frederking \$14.85, W. T. Ströbel \$8.10, G. I. Müller 4.05, I. H. Sieker, W. Schm"ro", 3- G. Schwemly, I. Heininger, I. Dejung \$1.15, H. I. Müller \$1.00, E. G. C. Markworth, K. Mende, G. Löber \$6.90, I. C. Schulre, B. Sievers \$2.70, E. E. Brüggmann, I. Nething, L. Brand, A. Bachmann, I. B. Frich, L. Wuggazer \$2.70, Th. Jackel, I. Ansoerge \$4.05, I. Fackler \$10.80, I. Proft, L. Dautenhahn, D' Seim, G. Pragr"\$7.65, D. Simon, A. Pfister, I. Kegler, L. Dulitz \$3.95, I. ". Dcwald, H. Willert, F. Erdmann \$10.80, H. Stute \$4.05, H. Eckrlmann, P. Graf, W. Rehwinkel, B. Harstad, A. D. Krämer, O. Kolbe, A. Hertwig, I. M. Köpplin, H. A. Stub, J.M. Meißner, W. Bühring, I. A. Darmstädter, P. H. Dicke \$4.05, A. Lcuthäuser, K. Thorstensen, H. Fischer \$12.15, M. Röfod, F. Föhlingkr, S. Lindahl, F. Groth, H. Kanold, A. Rohrlack \$12.15, C. Seuel, Th. Johnsen, L. Emmel, I. Rau- schert \$9.45, H. Metzel, I. W. Gram \$4.15, S. Siebrnpfeiffer, P. I. Bühl, F. Reiß.

Furthermore, the gentlemen: A. Hreke, H. Rohr, B. Mielke, K. Mergenthal, I. Lerner, C. W. Mökel, E. Schönenberger, G. Thalacker, I. Ritter 35 Cts, I. A. Henke, L. Ax, F. Brandt, F. Fischer, W. Wegner, C. Heischmann, D. Stoll, W. Kammauf, F. Graue 95 Cents, H. Kaufmann, C. Drebert, E. Lucius, Matthieson, F. I. Scholz, P. Loge, C. Suhr, G. Klein, G. Dreyer, R. Brumm, G. Pfeiffer, E. L. Briesen, S. Brechel, P. Ramming, L. Heintz, F. Pirh! F. Helm, W. Meide, I. Witt, I. Bardonner, H. Baden, F. W. Schmidt, F. Graue, A. Greiner, F. Scheumann, C. Abraham, C. Hausmann, A. Ahrens \$2.70, F. H. Kupferschläger, A. Bechlrr, F. Leininacr, C. Kolbe, E. Kolbe, G. Träger, P. G. Meißenheimer, F. Niewald \$2.70, I. Picke! C. Imme \$4.05, H. Reuter, H. Tiarks, I. Rritz, F. W. Robert, I. P. Schulze, T. Ar, I. Eckhardt, I. Krüger \$3.30, I. Fry, F. G. Schmidt, W. S. Guinther. „,

Furthermore: Miss E. Capelle.

M. C. Barthel.

Changed addresses:

Rov. F. Lluollrs,

Diwääl", OÜNS6 6o., Lankns.

Dem. Dutx, 122 kk/vps 8t., Olvvlunä, 0.

Not to be missed!

From I.May my address is no longer No. 13, but Nv. 3 Xkw Vorü.

I ask all friends of our emigrant mission to make a note of this. S. Keyl.

3 Nrourl wry', Zlovv 17orü.

Volume 33.

Jubilee Song.

Mel. Open up, calls unL the voice.

Zion, arise! Lift yourself up from the dust, Let your true faith shine brightly, Let your mouth be full of thanksgiving and praise.

The Lord makes you sing joyfully of his power and wondrous things, which shall never be forgotten.

We have heard, how God, the Lord, provides After the battle

The good of harmony in mind and courage, he, his church shield and hat.

The Lord said: "I will build you and always look upon you with favor, you, my city Jerusalem;

Your walls shall stand. Like precious stones to look at. Like jasper and like sapphire beautiful. Behold, out of my mouth is laid in the ground, My word pure, I leave it to thee For comfort and adornment In all distresses for and for.

Your battlements will flash frighteningly like the tops of armies, so that your enemies will be afraid of you.

You will be denied by all sects With great power and cunning, Until Satan sees his advantage. O Zion, do not depart from My Word, which is your light, armor and weapons r

Thus in haste salvation and salvation will be granted to you in defiance of the dragon."

Zion hoards with sweet joy, The strong fair her to the spoil, Her Lord distributes his treasures;

Heavenly food, bread of souls, And fresh water from the springs, Life for the horror of death. She speaks devoutly: My Savior feeds me, As with manna, With his blood, The red flood, Which also extinguishes the fires.

St. Louis, Mo., May 15, 1877.

No. 10.

When the Lord once with His own

Will appear terribly to the court

And this world will go to failure, Then in pure silk

And most delicious jewels

The bride stands at the right hand of the lamb.

Gone then is all suffering,

Yes, then all dispute

Outgoing,

Victoria,

That's how they sing there,

And eternal hallelujah.

G. Schaller.

(Submitted.)

Theses on secret societies,

with special reference to the Druids.

(Continued.)

The nature of the secret societies is characterized as unchristian and unchurchlike

2. by certain ceremonies.

1 Thess. 5. 22.: Avoid all evil appearances. Second commandment: especially: "lie by the name of God" 2c. "Ceremonies" are in themselves "middle rings," i.e., neither commanded nor forbidden by God. What is now treated as "ceremonies" in the following with regard to individual secret societies, does not coincide in part with that description ("definition"). Prayer and the word of God certainly do not belong to the "ceremonies". But where right faith is lacking, and these things are nevertheless used, their abuse consists precisely in the fact that they are treated as "ceremonies. In this sense this value is used here intentionally; for the secret societies, which have more or less "religious tendencies", do not have the word of God, and whether they have a hundred Bibles instead of one laid down in their halls". - Therefore, when they carry God's word around in their ungodly mouths, it is only "ceremony" with them.

The use or rather misuse of the word of God by Freemasons and Odd Fellows is outrageous. (Cf. S.-B. d. Oestl. D. '73, p. 27, under No. 4. 5.) With the former, for the initiation of masters, Match. 21, 42. and Ap. Gesch. 4, 11: There is on the basis of Is. 28, 16. Christ as the rejected by the builders, but chosen by God. - The Masonic idolatry transfers this saying to their blasphemous foolish theidings. - In Heb. 7, Melchizedek, "a king of Salem, a priest of God Most High," is introduced as the Old Testament model of Christ. In the Masonic Order it must adorn the fool's posse of the introduction of a "High Priest." (Webb, Mon. p. 141, cit. in S.-B. d. Oestl. D. '73, p. 28.) - Among the Odd-Fellows the 122nd Psalm, dealing with the "glory of the city of Jerusalem," i.e., the New Testament Church, serves to inaugurate a Lodge. The prophecy in Dan. 7, 13, where God the Father is called "the old one", is used for the introduction of a master mason, so that God himself should appear as the founder of their order:

"Fulfilled is the promise" of the Ancient of days

To bring forth the capstone with shouting and praise."

(Op. cit. W. M., p.293.)

Victoriously, Freemasonry itself shall emerge from the fire of Judgment Day:

"And when the creation shall fall into ruin,

Its beauty shall rise through the midst of the fire."

tA. a. O. W. M., P. 249.)

So also the Druid Order boasts of itself (L. v. Jan. '77, p. 27): their "brotherhood, which defies all the storms of life," "cannot" perish "but will endure." - —

6) Concerning the prayer in the mentioned secret societies, the abuse, which is truly scornful for a Christian, is no less obvious. According to God's Word, only that is an acceptable prayer which is done in the name of Jesus, i.e. with reference to and based on His merit. Christ's name is excluded in the secret societies, and quite naturally. How else could there be room for Jews, pagans and Turks?

A temple, where no narrow creed

Protects the chosen few,, It holds alike deserved meed

The Christian, Turk and Jew!"

(A. a. O.-g. T. B., p. 267.)

The brave Druid also agrees with this (13. O. Febr. '68, p. 30): "All members of this old order could, no matter where they stayed, worship their God in the temple of Druidism.

and worship; for this temple is great and reaches further than the mortal eye is able to see, people may differ in their religious and political views", but they all believe in charity, which forms the foundation and cornerstone of Druidism". As little as the little doll became a living being by the fact that the playing girl treats it as such, just as little does the secret-society thought-thing called "God" become the true God. Precisely this, the triune one, is excluded there. If often already the printed national incense offerings of American belly monkeys, falsely called "prayers", are at most to God, then the lodge prayers are the not to be surpassed babble and clatter of the flat, stupid reason. E.G.: "We thank thee that, when men had departed from their innocence and bliss, thou didst still leave them the faculty of reason and the endowment for progress in cheerfulness. Give us grace to search thy word in the book of nature." .. (A. a. O. W. M., p. 25.26.) Or: "Great Architect! Look upon us who long for thee.... Heaven's doors are open to welcome us to glory." (A. a. O. Look of Loost. p. 151.) Or, "Let us be permitted to join the perfect Lodge in heaven, there to receive unceasing refreshments in the regions of bliss and immortality! Amen! So be it! Amen!" (A. a. O. ibid.)

Since the secret societies, if they "make in religion" at all, cannot pray otherwise, one must be glad if some of them - for whatever reasons - do not even try themselves in this field. - Many of their "Odes" 2c. remind more of German student songs than of "prayers", e.g. the following passage of an "Opening Ode" of the "Knights of Pythias":

Let brothers hand in hand, True to each other stand Throughout all time;
And when life's labor's o'er,

And where leave time's earthly shore, May we meet to part no more, In heav'n above! " —

Thus, in a "Grand Rallying Song" of the
"Chorus" to sing:

Hurrah for our Order, hurrah, then hurrah, Up with it's glory, up with our star, While we call the world to follow, follow, where it leads, Shouting our motto - word of F." - (namely Friendship.)

Among those "ceremonies" abusing God's word and prayer we must also include the behavior of the secret societies at o) funerals. Since here, too, Odd Fellows and Freemasons resemble each other like one egg to the other, two Masonic samples may suffice: 1. An admonition: "Let us no longer postpone the important matter in order to prepare ourselves for eternity, but seize the happy moment to make the arrangements for that great change, if only the recollection of a virtuous life can give us comfort and satisfaction. Let us, as long as we are in this state of existence, support with grace the character of our comradeship, and remember the nature of our sacred alliances, and preserve with diligence the sacred principles of our Order. And then let us ask with proper reverence for the divine grace to give us the affection of that

We pray that we may be assured of the presence of a Being whose goodness and power have no limit, so that when the important moment comes, whether sooner or later, we may continue our journey, without anxiety or fear, to that fair land from which no traveler returns! - (Ibid. p. 25.) The prayer is, "May we be received into thy eternal kingdom, to enjoy, in communion with the souls of our departed friends, the just reward of a pious and virtuous life. (Ibid. p. 23.) - Where these blasphemous prayers at the graves are absent, as in the case of "Hermann's sons" and "Druids," there is enough other funeral chanting to make it impossible for a Christian to participate in it, according to the words: "Do not make yourself a partaker of the sin of others!" 1 Tim. 5, 22.

At the dedication of a Druid burial ground in New Orleans (Nov. 23, '73) (L. v. Jan. '74, pp. 23-26) it is said, among other things: "May the Most High E. G. E." (i.e. Noble Great Ore) "there above us" (it is meant God under Druidic log title, as in the case of the Freemasons "the Great Architect") "bless all men and especially the Druid brothers, so that E. F. u. E." (Unity, Peace and Concord) "remain forever the cornerstone of our beloved Order." - The ceremony of scattering a handful of grain was explained by the phrase: "Sown here is the body, and the soul shall rise." - When water was poured from a cup, it was further said, "Far from this tomb let every impure mind, every evil heart remain.... Yes, cleansed and

justified by the tears of repentance, may all who will rest here enter that heavenly grove before the eye of God!" - —

This is druidic doctrine of justification at graves! - The "tears of repentance" replace "Christ's blood and righteousness." - Scattering flowers finally reminds of the transitoriness of human life. No wonder that now said Druid gravesite (- for the names "God's Acre", "Churchyard" or "Cemetery" do not fit here-) is thus addressed: "Place of rest and peace, slumbering place of the weary and burdened, workshop of decay, birthplace of eternal life" (?), "Monument of quiet peace, sanctuary of melancholy memories. The speaker performs the dedication "by virtue of his office." "Peace and quiet" is here a self-evident common good, "happy reunion in the hereafter" druidic unconditionality. - —

Thus, in a subsequent speech by another speaker, the establishment of special Druid burial grounds is justified. It is "quite in order that the members of the Druidic family should acquire a suitable place ... for those who in life were united with them by spiritual power and sublime truth, who through united interests found strength in unity, who by all their actions proclaim: Peace and good will" (M. imitation of the "angelic" chant in Christmas: "to men a good pleasure" 2c.) "to all the children of our heavenly Father, among whom there should be neither strife nor disunity.... It is very natural that brothers who have united so closely in life should desire that their ashes also unite in the grave." - In addition to "health" and "prosperity," all present, including guests, are wished: "that your spirit, unbound from the earthly bond, may enter eternity and immortality and cry out in truth: 'Death, where is thy sting? Hell, where is your victory!'

.... Be just and benevolent, so that your good deeds may live on after you, so that the living, when you pass your resting place, may rightly say of you: 'Here rests a good and true man; in life he honored his Maker; he was a good father and faithful spouse and devoted friend and exemplary citizen: peace to his ashes!'" -

Apparently blasphemously, at a burial vault dedication in New Orleans Dec. 8, 1867 (L. v. '68, p. 28), it is said: that that dedication day "is to be compared to the seventh day of creation" and "to be exclaimed": "It is very good!" - For "strong and firm as... granite stands the Order of Druids; united in life, the brothers will not be separated even in death!"

In contrast to the Druid tolerance (L. v. Jan. '76, p. 21, cited in Thesis II, 5.) the ecclesiastical, especially Lutheran intolerance "even at the grave" must appear abominable. (Ibid.) "Not only in churches and associations, but at weddings and infant baptisms, yes, even at the grave, the orders are inveighed against, and that quite often without reason and without doing even a little justice to the truth. Such a 'servant of the Lord' forgets the love of his Savior. .. When a brother dies, we are bound to pay our last respects to him.... Not infrequently a pastor is at the grave, who seizes the opportunity with lust to deliver a so-called punishment sermon to the assembled brothers. To prevent the scandal, one keeps silent ... go home and get angry. . We should at least strive to ensure that, wherever possible, no clergyman goes to the churchyard. In most cases, it is not difficult to make the relatives of the deceased aware of the impropriety of this ecclesiastical ceremony..... Some congregations allow only... a clergyman to say a few words at the graveside. This, too, should not be. If we bury a brother, we demand that a brother of our Order also have the right to call a final farewell over the open grave." - —

The secret societies bury their dead as "blessed," and the rule is: "Let the dead bury their dead! (Luc. 9, 60.) The refusal of the burial company and payment of the penalty set for this is not a conscientious objection for a Christian. Rather, by paying the penalty, he shows that he has not fulfilled a secret social duty, and therefore actually recognizes it. - —

The nature of the secret societies is characterized as unchristian and unchurchlike:

3. by oath or promise.

Some secret societies take and demand - sometimes gruesome - oaths. The others are content with a promise. But since the latter is regarded and accepted as an "oath," for Christians who say: "Let your speech be yea, yea, nay, nay; whatsoever is above these things is of evil! - (Match. 5, 37., cf. v. 33-36.) There is no difference in the essence of the matter. Now where does a secret society get the right to take an oath? The secret society has no profession, no right. Thus, the very taking of an oath is an encroachment on another's office and a sin against the second commandment. In addition, the person to be admitted makes an oath or promise "in uncertain matters". He knows less than nothing at the time of his admission about what he swears.

- Freemasons and Odd-Fellows are also at the top of the list. In the case of the latter, the person to be admitted is asked: "Do you seriously promise on your honor that you will follow the old customs of the Order? (A. a. O. p. 31.) But N. N. does not know these customs, nor does he know what and how much is rightly or wrongly understood by this broad-minded term. Swearing on one's own "honor" is genuinely worldly, unchristian. The Odd-Fellow, however, swears "equal obedience to the laws of the Order, however unpleasant they may seem. This is a duty which we sacredly vow to fulfill and to deviate from this duty is a great crime against the honor of a man and Odd-Fellow." (Ibid.) - All the more significant, because coming from an unbeliever, is the testimony of prof. philos. W. T. Kmg in "System der praktischen Philosophie", 1838 (Ibid. p. 32f.): "If the state tolerates secret societies in its fold, then he who joins them is acting legally, but also conscientiously? Secret societies are indisputably those which conceal either their purposes or the means to these purposes or both at the same time from the eyes of all uninitiated and therefore make them known to those who wish to join only after they have been admitted and perhaps not all at once, but only gradually and step by step. Now, admission to a society implies, if not explicit, at least tacit approval of its purposes and means, and the acceptance of the obligation to work for those purposes by those means. But how can a conscientious man commit himself to such a thing, since he does not even know the actual object of his obligation? If anywhere, then here the rule finds:... what you doubt about, do not do... finds its application here. The *reservatio mentalis* (spiritual reservation), that one presupposes the goodness of means and ends, does not apply, like all such reservations. You shall first ask: what are your ends and means, that I may know beforehand whether they are good? You should ask this all the more, since the mysterious darkness in which society shrouds itself is always alarming and justifies the suspicion that one does not learn the true thing right at the beginning, but only wants to be led by all kinds of circumlocutions and dazzling works to a point where one could no longer turn back even if one wanted to, where one would therefore perhaps have to serve completely unknown hands as a blind tool of their intentions. The only thing that could be said to excuse joining would be the favorable prejudice for such a society and the good reputation of its members. But prejudices are always deceptive, - and where is the society whose entire members would be blameless, so blameless men that -one could trust and follow them blindly? This blind trust and following is already something unworthy, which no thoroughly conscientious man can expose himself to. And where do the many divisions, reforms and systems come from, even in the most praised secret society, if there were not already in the secret itself a germ of corruption, if the secret could not appropriate the evil as well as the good? Why, then, do you not step out into the bright light of day, if a good spirit rules you, if your purposes are to be good?

and means are nothing but pure goodness? Light has always been the symbol of good, darkness and gloom the symbol of evil. That is why the open and honest man is by nature already free from all secrecy.

This judgment of an unbelieving scholar, but respectable man of the world, must make a Christian's face red with shame, who justifies the thoroughly rotten secret societies by his admission! And what an evil conscience the secret societies betray when, in spite of the above-mentioned oath and promise tests, they say in one breath: "We are ... We are not an institution bound by oath, nor are our obligations oaths," and on the other hand: "Whoever receives this degree" (the Grand Camp degree) "must call heaven and earth to witness. ... (Brockmann, op. cit., p. 103) - A Christian has conspired and pledged himself to the triune God in his baptism, and, if confirmed, has acknowledged and repeated that vow at his confirmation as a renewal of his baptismal covenant: how can he conspire to such a power mousing and dwelling in darkness, irrespective of his faith, state of grace and conscience! - How terrible some of these oaths may be, especially in the higher degrees of Freemasons and Odd Fellows, when even those who, after long straying, have at last, by the grace of God, returned to the Church repentant, not only keep an embarrassing silence on certain questions, but not infrequently ward off those things with an expression and impression of inward shudder and horror! - It is, of course, not sufficiently provable and therefore not to be treated further, but it may nevertheless be remembered: how unspeakably pernicious and disastrous such states within the state can become for state life, politics 2c. and perhaps already have become. In this sense there are associations in the country which openly testify and work against the secret societies for purely patriotic and public welfare reasons. - Christians, however, do not swear where God's honor, or the authorities, or the neighbor's welfare, or rank and profession 2c. do not require it.

Druids and Sons of Hermann have - for political reasons - eliminated much that is visibly offensive, but they regard the simple "pledge" as just as unifying as the oath that members of other secret societies have to take. Therefore, a Christian can no more take it than the formal oath. - Therefore, we are left with the Christian "Yes, Yes" and "No, No!" - —

(To be continued.)

(Submitted.)

The Weimar Bible.

Most readers of the "Lutheran" have known for some time that Mr. F. Dette in St. Louis had started a reprint of the most excellent Weimar Bible. The "Lutheraner" of April 15 of this year brought us the most gratifying news that the production of the Bible was now complete. This is in any case **most gratifying news**; for if it is already gratifying that in our time a bookseller was found who had the courage to produce a costly work, for the sale of which he could count only on the Lutherans of German tongue; it is even more gratifying that now all these Lutherans are offered a new opportunity to share in the great blessing that flows from such a Bible explanation, which remains just as faithful to the revealed truth. as it is comprehensible and understandable for everyone. May our God place His rich blessing on this enterprise and may this Bible also serve in many homes and families so that His kingdom may flourish and blossom in this Occident, so that we, our children and our children's children, may remain with the teachings which God has again given us pure and clear through Dr. Luther, and which have also been set down in this Bible through his faithful students.

This new Weimar Bible is also an extremely appropriate and wonderful anniversary gift. We Lutherans of the unchanged Augsburg Confession are about to celebrate a jubilee, because three hundred years ago our God made it possible for our fathers to bring about the Formula of Concord and Concordia and by means of this to expel from the Lutheran Church the Calvinists and other false teachers who had hypocritically crept into it and devastated it. We truly have reason to rejoice and ask God to cleanse and purify His church today from all false preachers and teachers who, pretending to be Lutheran, only lead it away from the truth and therefore devastate it.

Now, in addition to the jubilee joy, there is the just completed Weimar Bible! This comes from God! It is

he who has brought about this undertaking; it is he who offers us abundant blessings through this work! We can and should also sing a song of thanksgiving about it and give Him the honor that He so graciously looks upon our American Church!

When the Weimar Bible was completed in print for the first time (1640), some pious preachers organized a thanksgiving service for it; and a hundred years later (1740), jubilee celebrations were held in many places to commemorate that event, because the Bible had become very dear to the Lutherans. Again a hundred years later (1840) something like that (to our knowledge) did not happen. At that time, the magnificent work was often already used up as cheese paper in the junk store, or it lay in the junk room, from which it was only retrieved when the booksellers searched for it in order to sell it to the "Old Lutherans" in America at a good price. Praise God, many copies have come to America and have been of great service to pastors, school teachers and laymen for a better knowledge of the truth, for strengthening in the living faith, for a blessed departure from the world. However, the greater the demand for this old Weimar Bible became here in Germany, the more they raised the price of it over there, so that it finally seemed necessary and advantageous to think of a reprint of this magnificent work. Now, praise, honor and thanks be to God for it, it lies completed before us!

Therefore, it seems appropriate to us that in this time of jubilee we also commemorate the Weimar Bible in more detail, and in it and with it honor our God, who gives us this wonderful gift in our hands, so that we can obtain it for a relatively very low price and carry it into our homes with joy. We will first tell you something about the origin and the arrangement of this beautiful Bible work and then add something about the present latest edition.

The Weimar Bible was written between 1636 and 1640. One had already

previously good Lutheran interpretations of the Bible, and not only for the scholars, but also for the laity. For them, for example, was the beautiful Bible of Lucas Osiander († 1604), which appeared for the first time from 1573 to 1586 and was later repeatedly printed.

M. Sigismund Evenius, a skilled and pious "schoolmaster" (Rector), who, after working in various other places, was called to Weimar in 1634 by Duke Ernst the Pious (Bet-Ernst), was the first to express the conviction that a Bible explanation had to be created for the Lutheran people, such as had not existed until then. In a paper that he had printed in Nuremberg in the aforementioned year, this man had stated that in order to bring about a truly godly improvement in homes, churches, and schools, one must primarily practice the catechism and the Bible. In it he also made various suggestions as to how catechism and Bible instruction should be organized if it were to bear proper fruit. He wanted the books and chapters of the Bible to be provided with special summaries, suitable examples to be given, the most important sayings to be explained and the salutary use of them to be shown, and so on.

These proposals pleased the godly Duke Ernst very much. He carried his subjects in truth on his heart and cared for their physical and spiritual well-being with great love. He did more for the churches and schools of his country than any other pious prince. It was also this concern for his "dear children" that moved him to appoint M. Eventus after he had read his writings.

After various works for the school (which were completed on Oct. 9, 1635), Evenius now had to work out a draft according to which a Bible could be produced **"which could be read, understood and used salutary by all and every Christian"**. Before the end of 1635, it was completed, presented by the duke to the theologians, and when they approved it, it was immediately put into execution. During the terrible tribulations of the Thirty Years' War (1618-1648), through which the Weimar lands suffered in particular, this noble duke had the courage and money to have a precious edition of the Bible produced!

On February 12, 1636, Dr. Johann Gerhard was ordered to prepare the first book of Moses and the Revelation of John for the Bible work that had been decided upon. In the following months, the other co-workers were also assigned their tasks and all were instructed to work diligently, because the Duke wanted to see the Bible completed as soon as possible.

However, before we mention the many scholarly collaborators, let us first remember the rules and principles by which they all had to work. The Duke's thoughts and intentions can best be seen from the letter he sent to each of his divine scholars who were to collaborate in the work. It reads thus *):

"Worthy and highly honored one, dear devotee and faithful one!

You are not ignorant, as one experienced in the sacred Scriptures, how God the Almighty is of His holy will.

*) For the sake of better understanding, the stiff style of the time has been somewhat simplified, and now and then words that are now in use have been substituted for obsolete ones.

The people of the world are obliged and obliged to obey the divine command contained in the writings of the prophets and apostles, which we call the Bible, with diligence, avoiding temporal and eternal punishment. They are also guilty and obligated to diligently obey such divine command, avoiding temporal and eternal punishment. However, there are various words and phrases in the Bible that seem somewhat difficult and incomprehensible, especially to the common man who is not experienced in arts and languages. These can easily keep him from reading the Bible altogether; or if he wants to be sure of one thing and another, he, because he cannot well distinguish between the editors, soon falls from one to another, and sometimes ignorantly to a heretical and seductive interpreter, and thereby puts his soul's salvation in the greatest danger. The adversaries in their place have noticed this up to now and have therefore, in order to keep their own in their erroneous opinion, had such declared Bibles printed, by which they think they can give sufficient satisfaction to their doubts. Therefore, we, who, as much as in us, would like to see the true fear of God propagated and preserved in everyone, have come to these

thoughts, to make the decree and order that the aforementioned Bible should be put into print with a clear and understandable explanation, written according to the correct and thorough understanding of the word, in the most abbreviated form, in a smooth and such a format that it could be acquired by everyone at a low price for their godly use. We have also written to the theological faculty (i.e., the professors of divinity) at Jena and asked for their legal opinion about it, which they also completely approve of and like such a work, and consider it to be highly useful and profitable for the churches of God. They have also found it advisable, along with us, that this explanation, according to the content of certain points (or provisions) contained in the enclosed supplement, be made and carried out by many experienced theologians at the same time, in as short a time as is always possible, and indeed, far from being a man's work because of its great vastness. Since, among others, your person has been proposed to us and praised for the execution of this Christian project of ours, we hereby graciously request that you do not let yourselves be disgusted and, in addition to your usual work, make every effort, as much as can be done without neglecting it, to explain and elaborate the coming part in the manner described above. And because we would like to gain time in this and not miss anything, please send us a report in reply as to how soon you intend to be finished with it, so that in the meantime we may be better and more certain in preparing what is necessary for printing, and so that one may offer the other a prompt hand. We will also send you the copy of Osiander's, Tossani's, Saa's and Saubert's Bibles, as much as you need for your part, for better guidance, which you will know how to return to us along with your work. All of this is first of all to the glory of God Almighty, to His holy and great name, to His churches' infallible manifold benefit and

and also to yourselves not to little fame. As we also recognize it in princely grace and want you to enjoy it in other ways. As we also want to recognize it in princely graces and let you enjoy it in other ways.

Date Weimar on 25 (27?) Feb. A. 1636.

Ernst, Duke of Saxony."

But the rules by which the theologians had to work were mainly the following:

1. Dr. Luther's translation of the Holy Scriptures was to be used as a basis, namely the edition which he had improved in 1545, i.e. shortly before his death, and according to which all later printed Bibles were produced.

2. the explanations were primarily intended to serve the common man, who is not experienced in arts and languages.

3. they should not get involved in disputes about certain doctrines, falsified interpretation of the holy scriptures, etc.

At first, the duke requested that the threefold benefits of Scripture, doctrine, correction, and discipline in righteousness (2 Tim. 3:16) not be "primarily and actually" considered, except where the Tert would directly entail it; later, however, he requested that "beneficial applications" be made and included.

5. the scholars of God should "actually and only" look closely at the right pure word understanding, and explain everything, which seems dark to the simple, by clear, more known and clearer words mostly briefly, depending upon circumstances also somewhat more expansively.

Where Dr. Luther's translation from the basic languages could be made even clearer, this clearer explanation and improvement should, where necessary, be included in the attached explanation, but nothing should be changed in Luther's words themselves.

Luther's magnificent marginal glosses, which he set to many individual sayings, should be used as much as possible.

The summaries of the entire biblical books, the individual chapters and their sections were to be arranged according to Johann Saubert's small Bible (which was printed in octavo in Nuremberg in 1629 and 1636).

9 The parallel sayings should be carefully looked up. Those that belonged to the biblical text itself should be placed in the margin, but those that belonged to the explanation should be included in the text.

10) In order to be able to immediately distinguish the biblical text from the explanation, the latter should be printed in somewhat larger, the latter in smaller type, and in such a way that the necessary explanations would be attached directly to each word and speech, enclosed in brackets.

Following these instructions, the noble men whom Duke Ernst had appointed went about their important work. But not all of them delivered what had been assigned to them. Some of them died before they could complete their task; others left the Duke's country and then, in their new sphere of activity, no longer found time to work on the Bible; still others delivered a work that could not be used, but had to be put aside.

However, we know by whom the explanations of the individual biblical books, as they finally appeared in print, were elaborated.

The first book of Moses was glossed by the most excellent man Dr. Johann Gerhard, professor of theology at Jena, of whom we will have to say more later. The second book was explained by Al. Paul Ilschner, archdeacon of Sondershausen. The third and fourth were edited by Dr. Bartholomäus Elsner, professor of theology at Erfurt. The fifth M. Johann Wagner, court preacher in Eisenach. The books of Joshua, Judges and Ruth were glossed by U. Zacharias Sommer, Candidate of the Sacred Preaching Office at Jena; the first and second books by Samuelis Hippolyt Hubmeier, Superintendent at Heldburg; the books of Kings and Chwnika by Al. Enoch Himmel, then at Jena, later superintendent at Orlamünde. The books of Ezra, Nehemiah and Esther were edited by Paulus Schlevoigt, professor at Jena. The difficult book of Job was explained by M. Joh. Michael Dilherr. The magnificent Psalter book was mainly glossed by the excellent Dr. Salomo Glassius, professor of theology at Jena; however, also M. Daniel Seiler and M. Fried. Timoth. Nicolai also contributed. The Proverbs, Ecclesiastes and Song of Solomon also came from Dr. Glassius' hand; the Prophet Isaiah was edited by Dr. Johann Weber, Superintendent at Ohrdruff; the Prophet Jeremiah and Lamentations by Dr. Georg Großhain, Professor of Theology at Erfurt; the Prophet Ezekiel by Dr. Andreas Keßler, superintendent at Coburg; the prophet Daniel Dr. Joh. Gerhard; the prophets Hosea, Joel and Amos Dr. Nicolaus Zapf, professor of theology at Erfurt; the prophets Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah and Haggai Al. Valentin Wallenberger, pastor at Erfurt; the prophets Zechariah and Malachi M. Walther at Erfurt. The Apocrypha were written by Al. Sebastian Schröter, pastor at Erfurt, by M. Arnold Mengering, court preacher at Altenburg, and M. Johann Ritter, pastor at Berka.

The Evangelists Matthew and Mark were glossed by M. Hieronymus Prätorius, court preacher at Weimar; Lucas by M. Jacob Brandts, Diaconus in Weimar, and John by Dr. Glassius. The Acts of the Apostles were edited by Dr. Johann Major, professor of theology at Jena; the Epistle of St. Paul to the Romans by Dr. Johann Himmel, also professor of theology at Jena (and his son Enoch); the Epistles to the Galatians, Ephesians, Philippians, Colossians, those to the Thessalonians, to Timothy, Titum and Philemon all by M. Nikodemus Lappe, superintendent at Arnstadt. The epistles of St. Peter were explained by M. David Scharf, pastor at Grunstedt; those of John by Dr. Joh. Major; those to the Eberians by M. Caspar Neander, pastor at Löbstedt; the remaining epistles by the already mentioned N. Scharf, and finally the revelation of St. John by Dr. Johann Gerhard.

Thus, 28 pious and learned, faithful Lutheran men worked on this Bible. Before their work was sent to the printing house, however, Duke Ernst had it reviewed again most diligently. We will tell about this next time.

(To be continued.)

Be to God as a child, to others as a mother, as a judge to you. Do you know what this teaches you? That thy neighbor may be loved, that thy Creator may be honored,
That you curb your lusts, and deprive the flesh of its food. v. Bouin.

(Submitted.)

Annual Report **on the Lutheran Hospital in St. Louis and the Lutheran Orphanage and Asylum near St. Louis, Mo.**

That these charitable institutions still exist through God's blessing is evident to everyone from the American Calendar for German Lutherans. However, how they have been managed, used and supported in the last fiscal year shall be communicated now, according to established custom and through the kindness of the editorial staff of the "Lutheran".

I. The Lutheran Hospital was visited by 102 patients during the past year, as the following report of our esteemed hospital physician, Dr. Wichmanns, testifies. We have had no prevailing and contagious disease in St. Louis lately, but have enjoyed a particularly good state of health; hence the small number of patients in the hospital. Nor is there a lack of hospitals in St. Louis. In addition to ours, there are 10 other hospitals, some of them very large, such as the city hospitals and the hospitals of the Roman church. Other Protestant church communities also maintain hospitals. Nevertheless, our hospital was still a great benefit especially for our suffering fellow believers who live individually in the city or are brought from other Lutheran congregations. In addition to these, other fellow believers are also admitted if they so desire and we cannot turn them away. Of the persons admitted, most have paid, but there were 36 among them who could not pay anything and were therefore admitted and fed free of charge. Although we received 352 dollars less in the last year than in the previous one, we still managed to get by without incurring debts, as can be seen in the accounts of our hospital treasurer. One advantage of our hospital, in addition to the others, is and remains the spiritual care of the sick, that they are visited by preachers from time to time, and that God's Word is read to them daily and laid on their hearts, and also prayed with them. Through this, many come to the realization that God has inflicted sickness and pain on them for their sins, as the Lord says in Jeremiah 2:19: "It is the fault of your wickedness that you have been beaten like this, and of your disobedience that you have been punished like this. You must come to know the sorrow and heartache of forsaking the Lord your God and not fearing him, says the Lord GOD of hosts." At the same time, however, the stricken sick person also learns that God's mercy lures him to repentance through chastisement. Hebr. 12, 6. says: "Whom the LORD loveth he chasteneth, and chasteneth every son whom he receiveth." It is a blessed house where the word of God, the true, sweet, powerful comfort of the gospel is brought to the sick and dying. If no special examples are given this time, this is due to the need for a change in the caretaker.

II. In our orphanage "zum Kindlein Jesu" many saddening visitations of God have occurred in the last year. Several children became ill with measles and four died. There This was all the more saddening for us, since we have had almost no illnesses and only one death for as long as the orphanage has existed. However, the kind God has helped again and all the children are again very well and cheerful. What the dear children who have been deprived of their parents or their father or mother by death, in our orphanage joyfully sing to the praise of God: "Praise be to the Lord daily. God lays a burden on us, but He also helps us," Psalm 68:20. We, the caretakers of the orphans, have to declare this to the glory of God also especially with regard to our orphanage. He knows all our needs and helps again and again. According to the annual report of 1876, there were 65 children in the orphanage. At Easter 1876, 6 children were confirmed, 3 boys and 3 girls. One of the boys, a complete orphan, well talented and of good conduct, wanted to study and with God's help become a preacher. He was prepared for high school by Pastor Th. Mießler and was sent to Fort Wayne in October of last year and accepted into the Quinta. The worthy writer of the children's paper, Pastor Beyer in Pittsburg, has taken care of the upkeep of this student by requesting one cent from each of his little readers for this poor student. This request was complied with so readily and so abundantly that he felt compelled to ask for the gifts to be kept. From the remaining money, which was not needed for the one student in Fort Wayne, a second boy

is to study, according to the assurance of the dear children's paper writer, whom we already have. At first, the available money will be sufficient for one year. And then the gladly giving Kinderblatt readers will again take up their cent tax with joy. The two other confirmed boys have been placed in St. Louis. One of them had to support his sick mother, who died recently in our hospital. Two confirmed girls entered the service and the third remained in the orphanage to help there and then to be trained as a teacher. We have started a small seminar for teachers in connection with the orphanage. Three students have made a start. Pastor Mießler is the main teacher. We hope to meet a need, especially in many rural communities, which are not able to maintain a teacher with a family and yet do not want to burden their pastor too much, so that we prepare good female teachers for them with their support. Also foreign talented and God-fearing girls, who would like to become teachers, are accepted in the orphanage for a small boarding fee. Other 10 children were handed over during the year to their relatives or Christian families who wanted to take in an orphan as their own. On the other hand, eight children were admitted. After deducting the deceased and those who left, 58 children remained in February of this year. These were distributed as follows: 18 orphans, 6 boys and 12 girls; 35 half-orphans, 26 boys and 9 girls; 5 children of unfortunate parents, 2 boys and 3 girls. According to nationality they would be classified: 48 Germans, 4 English, 3 Dutch, 2 Bohemians, 1 Norwegian. The school is attended by 46; the first class by 29 and the second class by 17. As a result of the fact that Father Siegert, a former faithful teacher, has been accepted into the asylum, we have received a second teacher for the little ones. The same is also a

He is a good musician and longs for a pianoforte or melodeon to accompany the singing at the morning and evening services and to teach music to the seminarians and other orphans. Perhaps someone will be persuaded by this publication to send in a contribution for an instrument. It is also to be noted with gratitude that the dear St. Paulus parish, to which the orphanage belongs, has listened to our request and decided to accept the big boys into their parish school free of charge. If it would not take up too much space in the "Lutheran", I would like to share "a look at the daily life and activities of our orphanage and asylum", which was read at the annual meeting. Only this much should be mentioned, that the time is well divided and the children are accustomed to work in addition to school.

III. In the asylum connected with the orphanage and the hospital, 3 persons, namely 3 men, have died in the last year and, as we can confidently hope, in true faith in their Savior. The Lord Jesus has received them into the right asylum, into his heaven. One of them left a legacy of 900 dollars to the orphanage. The positions of the departed have already been replaced, so that we now have 8 asylum people in the orphanage, namely 4 men and 4 women. The oldest of the men is an old man of 80 years. Two men are in the hospital, one of whom is completely paralyzed and the other is waiting for the sick.

If we have to thank the Lord our God first of all for His great goodness and kindness with which He has so faithfully taken care of these institutions, we also have to express our gratitude to the dear instruments and children of God for their participation and willingness to sacrifice. May the Lord reward them abundantly in body and spirit, in time and eternity. May He, our covenant God, also continue to remember all the sick, orphans and poor abandoned people, who are handed over to us by His hand, in grace at all times and, in addition to the necessary maintenance costs, also help us to be freed soon from the burden of debt that still weighs on the orphanage. All dear brothers and sisters of the faith will heartily agree with us in this wish and request. We are sure of it.

On behalf of the Board of Directors
February 1877. I. F. Bünger.

*. *

Sick report of the ed. - luth. hospital at St. Louis, Mo., from the year 1876.

In 1875, 8 patients remained in treatment, 94 were newly admitted, total 102. 77 were cured, 6 were discharged improved, 2 were discharged uncured, 9 died, 8 remained in treatment, total number of patients treated 102. Treated were: aa emaciation 2, dyspepsia 6, pallor 1, laryngeal catarrh 2, skin diseases 3, diarrhea 4, concussion 1, tutrnütinudes fever 12, remittendrs fever 4, gastric fever 3, catarrhal fever 1, typhoid fever 1, liver ulcers 1, hepatitis 1, liver cancer 1, stomach cancer 1, cardiac dilatation 1, hypochondria 1, "blatter" 2, peritonitis 1, pneumonia 2, senile gangrene 1, scarlet fever. 1, marasmus 2, chronic ulcers 2, fistula 1, drunkenness 3, ophthalmia 5, hernia 1, luxation of the hand 1, hydrocele 1, orchitis 1, phymesis 1, sores 6, melancholia 1, uterine disease 1, diphtheria 3, rbuminuria 2, tonsillitis 1, facial rosacea 1, rheumatism 6, pregnancy 1.

Died: from old age weakness 2, old age oedema 1, brain "shake"- 1, stomach cancer 1, liver ulcer 1, liver cancer 1, diarrhea 1, albuminuria 1.

ES died at the age of 30 to 40 years 2, from 40 to 50 years 2, from 50 to 60 years 2, from 60 to 70 years 1, from 70 to 80 years 2. -Dr. H. Wichmann.

Jahrcs " Account of the Lutheran Hospital in St. Louis from Feb. 28, 1876 to Feb. 19, 1877.
Revenue. Bon patients have been deposited \$1591.10

Through regular monthly contributions have been received

Of the Concordia - District in St. Louis ... \$ 36.60
" Trinity "" 126.40
" Jmmanuels- "" 81.89

" New Bremen - St. Louis 45.60 \$ 290.58

By extra contributions, which are acknowledged in the "Lutheraner" \$102.15

Total revenue \$1983.83

In the year before last the revenue amounted to \$2235.85, accordingly the revenue of 1876 falls short of that of 1875 by \$252.02 Issue.

At last year's S-bill remained a debt of... \$ 246.25

Spent on the budget \$934.85

For service 525.50

For equipment boxes 46.50

For funerals of patients who have died and partial repayment of the same 117.59

For fire insurance \$36.00

For white wash 8.00

For repair of water pipe 6.00

50.00

\$1674.35

Sum of issue with debt remaining\$1920 .60 Remains in treasury\$ 63.23

As above\$1983 .83
F. W. Schuricht, Kassirer.

Annual account of the Lutheran orphanage "zum Kindlein
Jesu" in DcSPereS, Mo., from Feb. 11, 1876 to Feb. 9.

Intake.

- 1) Charitable gifts by way of gifts, thank-offerings, and random collections (in which again this year several virgins', young men's, and Stng associations within Lutheran congregations have contributed abundantly) together with a bequest \$3045.68
- 2) For boarding several children was compensated ... 628.25
- 3) For sold items was solved't 171.03
- Sum of revenue \$3844.96

Expenditure. 1) For food, which had to be bought to the donated and drawn on the orphan farm\$1805 .44 2)

- Forclothes and shoes 357.35
- 3) For home appliances 20.20
 - 4) For farm equipment 69.95
 - 5) Forpurchase of a horse and
 - 6) For salaries and wages 664.50
 - 7) For school equipment, travel expenses, medicin, spectral-
struern, post stampS & other incidental expenses 213.07
 - 8) Paid off on the debt 248.50
 - 9) Repayment of temporary advance at the end of last financial year 294.95
 - Summa of the output\$3844 .96
 - Total debt at last year's reckoning was \$9977.02 of which was paid off this year 248.50

ves a debt of\$9728 .52 I. M. Estel, Cassirer.

Z "r ecclesiastical chronicle.

I. America.

The Concordia anniversary celebration will probably be celebrated in all congregations within the Synodal Conference. - The Pennsylvanian Synod holding its session around the time of the celebration will be proposed to hold a celebration on the evening of May 29. The "Pilgrim" in Reading is not satisfied with this. A correspondent of the same writes: "I agree ... that at the next Synod in Allentown the commemoration of the completion of our Formula of Concord should be celebrated; but I hope he will also agree with me that such celebration should be only the beginning of a general jubilee celebration within our Synod. Or should the synodals gathered at this time be the only ones to jubilate? Certainly not! - Our congregations - all the members of them - have been blessed by the gracious God with the glorious work of Concord: they must therefore rejoice with us and give praise and thanks to the Lord! - But how can they do this when they are deprived of the precious gift for which the Lord is to be praised?

is for the most part completely unknown! - But now we have a jubilee period of at least three years ahead of us, in which much that has been neglected can be made up for. In 1577 the Concordia formula was completed, then in 1580 the full Concordia book appeared in print for the first time: the whole time from 1877 to 1880 should therefore be considered a time of jubilee. For the time being, our dear parishioners should be introduced into the wonderful garden of our entire Concordia. If this happens, one will see with pleasure how Christians, who have once been properly introduced to our dear little catechism, will also enjoy walking in the other areas of our confessional paradise, refreshing themselves with its delicious fruits and digging for its noble treasures." - The First Conference of the New York Ministerium, as the Herald writes, resolved "to celebrate May 29 of this year as a day of jubilation and thanksgiving for God's gift of the Formula of Concord in one of New York's larger churches by common worship, and to cordially invite all Lutheran congregations in New York and vicinity to this celebration." - Within the Unirt Methodist-Rationalist General Synod, the jubilee celebration is mocked. The "Kirchenfreund" writes: "They want to jubilate, namely the Missourians and their Lackeien. On May 29, the tercentenary of the completion of the Concordia Formula is to be celebrated in the churches of the Synodal Conference. That is what the last meeting of this body decided. We do not join in that celebration. It seems to us that the completion of a theological writing that is worthy of praise, but also arouses the most bitter opposition on all sides, is of no such significance as that it should be celebrated a tricentennial jubilee. We consider this a sectarian humbug. The Augsburg Confession is the confession of our church; the Concordia Formula is a commentary on the Augustana, and its value depends entirely on its usefulness." We should not be surprised at this hostility to the Concordia Formula within the General Synod; after all, the General Synodists are the children of the crypto-Calvinists, whose charade the Concordia Formula put an end to; for it was a matter of excluding from the community of orthodox believers those who, while ostensibly professing the Augsburg Confession, "subjected themselves to implying a foreign mind to it, and yet wished to be next to all the Augsburg Confession and to avail themselves of and boast of the same". (^ Conc. Deel. p. 566.) Thanks precisely to the Concordia formula, such false brothers and traitors have no room in the Lutheran church, however much they call themselves "Lutheran". If honesty were still with them, they would throw off the Lutheran name and call themselves Calvinists or Methodists 2c. G.

Indians. A certain F. H. Weaver, pastor in the so-called Lutheran General Synod, has been employed by the government in Washington as an agent for the Ute Indians in southwestern Colorado. His mission is to bring them religion and civilization. It is a new agency. Those heretofore established have already been turned over to various denominations and are to remain bet the same. G.

Negro Mission. Benedictine monks have begun a mission among the Negroes in the state of Georgia. Their main focus is on the youth. One of them writes in the Catholic People's Newspaper: "We intend, once we are established in need, to educate Negro boys and to colonize Negro families around our future monastery. In this way we will gain a focal point .

Negro. A paper published in Charleston, S. C., by a colored man, "Missionary Record," declares in an editorial that the project of making something of the Negro in the Southern States is in every way

a failure, and urgently advises emigration to the colony of Liberia in Africa. A mission among the local colored people could therefore possibly be of consequence even for Africa. G.

II. foreign countries.

Rome. Until 1870, the pope did not tolerate non-Roman worship in Rome. But since the secular rule has been taken away from him, things have changed. The pope had to watch with his eyes as a Bible society was established. The Waldensians, who have a seminary in Florence and mission stations in all the larger cities of Italy, now also have a beautiful church in Rome with 200 seats. They are supported by the Presbyterians in Scotland and America. A "Free Christian Church of Italy" has also been formed, whose confession is not unlike that of the Presbyterians and which receives support from Scotland, England and America. It has recently purchased a large building in Rome and established it as a church, school, and theological seminary. In addition to the English Wesleyans, the Methodist Episcopalians are also active. Three Baptist communities also have their chapels. All of these do missionary work among the Romans. Protestant services are also held for strangers in Rome. G.

In Rome, the many pilgrims who want to come to congratulate the pope on his fiftieth anniversary as bishop (18,000 are expected from France alone) are awaited with concern. The Italian government not only sees danger for public peace in the accumulation of so many hostile elements, but also fears the outbreak of an epidemic in the already advanced season. G.

Inaugurations.

Pastor H. Pröhl was inaugurated by me on Sunday Jubilate, April 22, in the "hoch". Presidium by me in his congregation in Berlin. C. Damm.

Address r li "v. H. Drosdl, -

Lvilin, Krsou Dalro Oo., 'Wis.

In the discharge of the high". Presidium, on Sunday Cantate, Rev. M. Mariens was installed in his new office in his congregation at Port Hudson, assisted by Revs. Halboth and Hd'mann. I. Catenhusen.

Address r llsv. Li. Z-laitsus,

Vort Hudson, Vraulrlin Oo., Aelo.

Commissioned by the Presidency of the Western District, the undersigned on Sunday Jubilate inducted Rev. R. Winkler, formerly of Fergus Falls, Minnesota, into his new office in the congregation at Hermannsburg, Missouri.

Th. Mießler.

Address r Rov. R. 'Winclvr,

Outral D. O., 8t. Douis 6o., Zlo.

Church dedications.

On the 4th Sunday after Easter, in Unionville, Tuscola County, Michigan, a former residence, which the Lutheran congregation there had purchased and furnished for church use, was dedicated to the service of the Triune God.

I. L. Hahn, Pastor.

On Sunday Cantate, at Shell Creek, Platte County, Nebraska, the newly built Evangelical Lutheran Church of Christ, a frame building 46 feet long by 26 feet wide, with a 44-foot steeple, was dedicated to the service of the true God. The festival preachers were Pastor I. Strafen and Signer.

E. A. Frese.

The meetings of the

Illinois - Districts

of the Lutheran Synod of Missouri, Ohio and other states will be held, s. G. w., from June 6 to 12th at St. Paul's Church in Chicago, Ill.

The main subject of the discussion will be: No. VI. to VIII. of the "Theses on Union or Fraternal and Ecclesiastical Communion".

All those who intend to attend the Synod shall register at least two weeks before the beginning of the same with the local pastor, Rsv. II. Jvunäer, 100 Surou 8L., III. anrldcn.

The arriving Synod members will be directed to their quarters in the school room of St. Paul's Church (Oor. b'ranlrlin L Lupoiloi- 8ts.). B. Burfeind, Secretary.

* *

For the trip to Chicago, no fare reduction can be obtained from the Rail Road Tompanies, however earnestly it has been tried. The pastors can get a half-fare for the trains they must use; the other synod members will do well to buy a return ticket at their stations .

Illinois - Synod.

The Evang. Lutheran Synod of Illinois and other States will assemble this year, God willing, at the congregation of the Rev. R. Knoll at Beardstown, Ill, from the Thursday before Trinity Sunday until Tuesday following.

Brothers, come all! Each one is requested to announce his coming to the Dust-or 106i two weeks before.

G. Mochel, Secretary.

The Northwest District

of the Lutheran Synod of Missouri, Ohio and other states will meet, June 20, in the congregation of Pastor Kühle at Milwaukee, Wisc.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-grounded, truly Lutheran congregation, to which, therefore, Lutheran preachers must strive with their congregations as their goal?" The negotiations begin with the 5th thesis. (See "Lutherans," Vol. 32, No. 11.)

A pastoral conference will be held the day after the synod.

Each pastor of the district shall submit a complete parochial report. The minutes of the district conferences shall also be submitted to the synod for discussion.

A. Rohrlack.

* * *

All synod members are asked to register at least 14 days before the beginning of the synod.

Those arriving at the Northwestern L Lake Shore Depot are to go to the corner of West - Water -- and Spring streets, take the Street - Car here to Twelfth and then turn north. Proceed to the corner of Twelfth and Beaubian (5 block). - Those arriving on the St. Paul, or Wisconsin Central, or Western Union Railroad, immediately board a northbound street car in front of the station house (Reed Street), and then take quite the same route described above.

Arriving at the corner of Twelfth and Beaubian, report to the parish schoolhouse (north of the church).

G. Kühle.

The Northern District

of the Lutheran Synod of Missouri, Ohio and other states will not meet on June 20, as had been decided, but rather

July 6

in the congregation of the Rev. Hattstädt of Monroe, Mich.

At this time - change, the Reverend Mr. President of the Northern District, at the unanimous request of the Pastoral and Teachers' Conference of the State of Michigan, because the Northwestern District had moved its meeting time to the same day (June 20), decided to meet without regard to the fact that the Northern District had already set that day.

All members and guests do not want to forget to register in time. K. L. Moll, Secretary.

Revenue to the Illinois District's coffers:

For the synod treasury: By Past. Strieter from his. Parish in Proviso 827.91. By L. Held, Collecte at Easter from the Parish in Chandlerville, 83.21. By Past. H. Schmidt from sr. Gemeinde in Schaumburg 821.78. By Rev. E. Döring, contribution, 82.00. By Rev. Uffenbeck from sr. Gem. in Lemont 87.28. By Rev. Francke of N. N. in Addison 81.00. By Teacher L. Grve, contribution, 82.00. By Rev. F. Lindemann of St. Joh. Gem. in Champaign 87.30. By Rev. H. Pröhl, Collecte on Easter from sr. Gem. in Darmstadt, 88.10. By Marquardt Sr. in Addison 81.00. By Rev. Günther, Collecte of Communion on Char Friday from St. Joh. Gem. at Grnrseo, 87.18. By teacher I. S. Nützet, contribution, 82.00. By Rev. Bergen, Collecte on Easter from sr. Gem. at Prairietown, 812.00. By Rev. Dörmann, Collecte on Easter from sr. Congregation at Yorkville, 87.60. By Pastor Liebe, Collecte on Easter from sr. Gem. in Steeleville, 82.00. By Past. Flaxbeard from sr. Gem. in Dorsey 88.00 and by himself 82.00. By Rev. Feiertag by sr. Gem. in Aurora 817.00. By Rev. Piffel from sr. Gem. in Richton 818.40. By Past. Kothe of sr. Cong. in Mount Olive 813.00. By Past. Müller from sr. Gem. in Ehester 810.05. By Past. Hahn of sr. Cong. in Staunton 814.00. By Rev. Streckfuß of sr. Gem. in Grand Prairie 820.00. From Chicago: By G. Lrßmann of Trinity Parish 816.04, and from the synodal treasury of the same 84.18; by Rev. Lange of sr. Gem. 827.00; by Pastor Wagner of sr. Gem. 855.00, and by Mrs. Beduhn (for the Kingdom of God) 81.00; by Pastor Engelbrecht from sr. Gem. 832.55. By Pastor Strikter from August Heidorn in Proviso 810.00. (Summa 8360.58.)

For the building fund: By Past. Piffel von st. Ge", in Richton 811.10.

For the Heathen Mission: By Pastor Steege "before" Mrs. Guge in Dundee 81.00. Don Johanna Wilken in Addison 50 Cts.

For the College Household Fund at St. Lo "t-; By Past. Stretchfoot from sr. Gem. in Grand Prairie 825.00.

For the college - household fund in Spring- field: Through Rev. Streckfuß from sr. Gem. in Grand Prairie 825.00.

For poor students in Springfield; Bon of the congregation in Addison 815.00, and by Rev. Wagner In Chicago from the Young Men's Association 815.00 for Stud. F. Düver.

For poor college students at Fort Wayner through Past. Succop in Chicago from the "Jungfrauen-Derei" 810.00 for Otte, and 85.00 for L. Bendin through Past. Engelbrecht by s. JunHfrauen-Verein.

For poor students in Addison Seminary; From Johanna Wilken in Addison 50 Cts. From Past. Piffel'- parish in Richton 86.95 for A. Bräuhahn. Don the congregation in Addison 815.00 for C. Appel. By Past. D. Gräfi a Au-" gusta, Mo. for Ernst Walper, Collecte on Easter from the parish, 83.40, and Hochzeitscollrcte at Heinr. Lotte 81.20. By Past. Succop in Chicago for A. Beeskow from the Jungstaum-Berein 810.00. (Summa 837.05.)

For the Emigrant Mission in Rev York; By Rev. Steege in Dundee from sr. Gem. 87.00, and by Rev. Retsinger from sr. Gem. in Danville 812.25.

For the Emigrant Mission in Baltimore; By Past. Steege of sr. Congregation in Dundee 85.00.

For the congregation in Lawrenceburgh, Jad.r By Past. Gotsch's congregation in York Centre, a part of the Collecte on Easter 85.00. Bon Pastor

Oetting in Mount Olive 81.00. By Past. Wagner by members of his. Parish 83.00.

For Past. Rufs, Past. Jske ". Teacher Hopf; By Pastor Heid from members of sr. Gemeinde in Proria 813.10 z by N. N. in Addison 81.00; by Rev. Norden by sr. Ge", in Hinckly 84.75; by Past. Love, Collecte on Easter vo" ft. Gem. in Wine Hill 812.40; by Past. Oetting voa sr. Gem. in Mount Olive 8'4.00, and by Mrs. Past. Oetting 81.00; by Rev. Strieter from sr. Gem. in Proviso 820.95; by Samuel Jargow of the Gem. in Bethlehem 8'7.40; by Rev. Wagner of Mrs. Beduhn in Chicago 83.00; by Rev. Engelbrecht there from Mrs. Helms and H. Koopmann each 81.00. (Summa 869.60.)

For Past. Rufs: By Past. Steege in Dundee out of the communion fund of sr. Gemeinde 86.00; from Past. Piffel's congregation in Richton 83.00; from Aug. Heidorn in Proviso 82.00. (Summa 811.00.)

For Past. Jske: Through Past. Steege in Dundee from the communion coffee sr. Parish 88.00; from Past. Piffel's congregation in Richton 88.00; by Aug. Heidorn in Proviso 82.00. (Summa

For teacher Hopf: By Past. Steege in Dundee ander Abendmahlskasse sr. Gemeinde 86.00; by Lehrer AlbaS vo" der Creter Lehrerconferenz 85.00; by Past. Piffel- Gemeinde 1" Richton 84.00; by Aug. Heidorn in Proviso 81.00. (Summa 816.00.)

For Rev. L. Hirschmann: From Past. A. W. tu Chicago 86.00 and from Past. H. E. there 82.00.

For sick and poor pastors; By Rev. Kothe in Mount Olive, thank offering of an unnamed person, 85.00; by Rev. Muller in Echester by Mrs. C. Pick, 83.00; by Rev. Bruamann, communion collecte sr. Gem. in Modenberg, 84.45; by Aug. Heidorn in Proviso 85.00. (Summa 817.45.)

Addison, Ill, April 20, 1877. h. bartling, cassirer.

Revenue to the Northwest District's coffers:

For sick preachers and teachers; Don R. R. in Milwaukee 82.00. Mrs. N. N. there 81.00. Rev. G. Barth's congregation in Pella 8'2.10. Rev. W. Hudtloff, thank offering for Concordia's Jubilee Year. 810.00. Rev. A. E. Winter 81.00. Rev. Chr. Schmidt 81.00. Past. L. F. Ebert's Parish, Calumet Lake, 84.80, Hancock 40 Cts. Int. Pomenenke 82.00.

For the orphanage near Boston; From Jenny Präger 50 Cts. Henrtette Lück 50 Cts. Baptismal collecte at A. StoÛ in Courtland 87.00. Past. Meyers parish st; Fredonia 82.00.

For the orphanage bet St. Louis Don Past. Meyer's parish in Fredonia 82.00.

For the seminar in Springfield: Bon Past" Schumann's congregation in Freistadt 813.00.

For Rev. Brunn's institution tn Steeden; Bon Aug. Stolt tn Courtland 810.00. Rev. Schneider's congregation t" Watcrford 85.50.

For poor student Addison: Bon Pastor A. Rohrlack's congregation 86.00. Past. I. E. Wübben's vestments in Herrmann 89.50.

For the Emigrant Mission in New York From Past. G. P. A. Schaaf's congregation 84.00. WeddingScolleete at A. Hagrfang in Blvomfield 82.61.

For the Emigrant Mission tn Baltimore; From G. P. A. Schaaf's congregation 83.00. Aug. Stolt in Courtland 810.00.

For the Heathen Mission: Bon Pastor A. Rohrlack's congregation 85.00. By Pastor A. Landeck of R. N. 8200.00. Aug. Stolt in Courtland 810.00.

For the Deaf and Dumb Institution in Rorrist By Past. A. Rohrlack 82.00. Past. W. Hudtloff 85.00. Past. F. Johl's congregation 82.50. Past. Meyers Gememde in Fredonia 83.00. Past. Keller's St. John's parish 82.58.

For poor students in Springfield: by Past. A. E. Winter 81.50.

For Pastors Ruff and Jske and Teacher Hopf: From Pastor F. Ebrts congregation tn Hancock 85.25. E. Ballmann in Allouez 815.00. Past. C. Strafen tn Watertown 82.00. Rev. I. Schindeldecker in St. Paul 82.00. Rev. A. Rohrlack 85.00. Rev. H. I. Mueller 81.70, whose congregation 82.30. Rev. Werfelmann's congregation 81.83. Rev. W. Hudtloff 86.00. past. I. L. Taib 84.00. teacher Meier 81.00. spc-.

cial teachers' conference in Milwaukee 44.00. Joachim Pipkorn 41.00. Chr. Stolt in Courtland 46.00. I. F. Keupsc in Mayville 43.00. Paff, J. Diehl 41.00. Mrs. Arndt in Sheboygan 42.00. Past. Präger 42.00. Past. H. I. Mueller's congregation at Willow Creek 25 Cts, in Fairmount 41.25. Past. Stecher 41.00. Past. Meyer's congregation in Fredonia 43.00.
 For internal mission of Past. C. P. A. Schaaf's congregation in LewiStvn 45.00. Past. I. I. Walker's congregation in Nlw London 42.44. By Past. A. Landeck of N. N. 41.00.00. Past. G. Hilds congregation in Cedarburgh 46.59.
 For student F. WambSgaß in St. Louis: Don
 Past. RoschS congregation 44.00.
 For Past. C. Hunter's congregation in Platteville, Wis.: From Past. Wuebben's congregation in Herrmann 44.31.
 ' For Past. Th. H. Jäger's congregation in Lawrenceburgh, Ind.r From Rev. I. E. Wubben's congregation 44.31. Rev. C. Seuel 4100. Rev. Stecher's congregation in Rantoul 42.00.
 For student Geo. Häffner in St. Louis: Tauf- collecte bei Heinrich Hackbarth 42.59.
 For Past. Rehwinkel's congregation: From Past. K. F. Schulze's congregation 45.00.
 For Pastor Mullanowski: From Mrs. Gierke in Sheboygan 42.00.
 Für Rud. Bruls in Springfield: Bon Past. Kellers Drei- einigkelt-Gemeinde 43.16.
 To the preachers' and teachers' widows' fund: by Rev. Werfelmann 44.00. Rev. E. Nollf 44.00. Rev. P. Präger 4'00. Rev. I. F. Ddscher 45.00. Past. F. Schumann 43.00. pastor F. Jöhl 44.00. pastor Schneider 44.00. Carl Schubert in Milwaukee 42.00. past. W. C. Schilling's congregation at Stevens Point 46.75. Rev. H. Rathjens congregation in Mayville 43.50. By Rev. A. Landeck of N. N. 452.00. By A. H. 43.00. Baptismal collecte bet Erh. Carving 79 Cts.
 For poor students in St. Louis: By Past. A. Landeck from N. N. 450.00.
 For the orphanage near Addison: By Past. Lober by John Wilde St. 425.00. By Teacher Weigle'S Schule" 43.50. Hochzettscollene bet Fr. Drews 44.07. Desgl. by Fritz Kähler 41.40. Desgl. by H. Dallmann 42.59. N. N. in Logansville 42.05. Past. Meyer's congregation in Fredonia 42.00.
 For the synod treasury: From Past. Wesemann's congregation in Grason 415.18. teacher W. Wiik in Sheboygan 45.00. teacher Weigle 42.00. teacher Steuder 42.00. past. Schumann's congregation in Freistadt 48.50. Rev. I. I. Hoffman's congregation in Sheboygan Falls 45.20. in Plymouth 47.81. N. N. in Town Milwaukee 42.00. Drieinigkelts congregation in Milwaukee 436.15. Stephens congregation there 427.20. Kreuz congregation there 45.00. Jmmannurfs congregation there 416.96. Rev. E. G. C. Markworth's parish at Schroeder's Corner 41.47. at Caledonia 42.74. at Rat River 41.22. at Wolf River 43.75. at Fremont 80 cts. at Fremont Rvad 85 cts. at Mauteufel M Cts. From Past. Rolfs parish in St. Paul 411.45. to Past. Strasen's parish in Watertown 422.88. From Past. Hertrich's congregation in Faribault 44.50. Past. Schadt's congregation in Lewiston 413.50. Past. J. Walker's congregation in New London 42.79. to Bear Creek 42.00. in Larrabee 41.89. to Maple Creek 88 Cts. Past. Grothe's parish in Lowell 46.25. H. Lueders in RedSdurg 42.00. from N. N. by Past. Landeck 4100.00. by Past. Autich's congregation 42.00. by Past. Präger 41.00. whose St. John's - congregation in town Milwaukee 42.74. in Granville 44.58. Past. Hudloff's congregation in Wausau. 2 collects 410.60. by himself, thanksgiving offering in Concordia's jubilee year 420.00. Past. Dalb and Ge-metndr in Oshkosh O.M. Past. A. E. Winter 42.50. whose congregation 42.55. Past. Maurer 42.00. Whose congregation in Bevidere 42.30. Past. Schumann 43.00. whose congregation in Freistadt 413.30. by Past. Jöhl 42.00. by Past. Schulze 42.00. By Past. Seuel's upper Jmmannurfs congregation 411.31. of lower 44.95. Of Past. Feustel's congregation in Concord 47.00. Past. Damm's parish in Bloomfield 48.00. Past. Stecher's congregation in Rantoul 43.61. Past. Wesemann's congregation in Grafton 47.00. Past. G. Hilds congregation in Cedarburgh 46.09. Past. Roeder's congregation. Christmas and Easter - Collecte, 42.70. Past. Schneider's congregation in Waterford 45.00. Past. Meyers St. John's parish in Fredonia 47.00. Past. Keller's tri- unity parish 42.34. whose St. John's parish 41.68.
 For the Synodal-Baukasie: From Past. Schumann's congregation in -Freistadt 45.00. Pajt. Meyer's congregation in Fredonia 43.00. Milwaukee, April 23, 1877. c. Ellsfeldt, Kassirer.

For the congregation in Lawrenceburgh I have received the following gifts from February 23 to May 5, which are acknowledged with heartfelt thanks to God and the dear givers.

From the congregations of the following gentlemen pastors: Rev. E. Autich at Ellijsville, Wis. 42.00. R. Fredrking, congregation at Lost Prairie, Ill. 42.00. M. Eirich at New Minden, Ill. 412.00. R. H. Biedermann 43.75. Theo. Brauer 46.00. F. Bösch 42.00. E. Hieher 42.00. J. Bundentbal 42.00. P. A. Weyel 43.00. L. Lochner 42.00. H. Engclbrecht 46.75. F. W. Franke 41.00. C. Brandt 43.00. L. Dulitz 412.00. ü. H. T. Meyer 42.30. L. Pfeifer 47.60. W. P. Engelbert 46.50. Th. Nensen 41.00. I. H. P. Partenfelder 42.00. Joh. Scheips 41.75. I. Kirmis 410.40. H. Prohl 42.70. F. C. Rupprecht 42.85. E. F. Richter 43.00. I. G. Sauer at Dudleytown, Ind. 418.00. H. C. Senne 42.00. I. Kaspar. Collecte 42.50. by himself 437.50. without interest. C. H. R. Lange 45.00. F. Kleist 4.00. I. Diehl 41.00. H. Horst 41.00. F. W. Spindler 42.00. W. Hattstadt 46.19. parish in Frazzr 45.00. F. H. Reichmann 45.00. K. W. F. Sieck 45.70. G. P. A. Scher 410.00. E. Drr. Tinger 41.00. E. Albrecht 02.25. W. L. Fischer 417.00. J. M. Maisch 47.00. E. Lehman 41.60. A. F. Winter 41.00. Anbr. Vapler 47.20. E. Rover 45.00. A. W. Müller 43.00. A. Schkrieler 43.14. W. Sanvvoß 45.00. I. Karrrr 41.15. A. Ebr. Bauer 41.00. Ph. Stupf 41.50. H. Fick 41.50. HIL. Wehrs 41.50. T. Stiemkr 44.35. H. Jüngel 44.00.

Furthermore: By Past. C. A. Gräber from the Young Men's Association of Sr. Jvhannis-Gezneinde 42.00. By Past. G. Münkel of the Women's Association 45.00. by Mrs. Behr 41.00. By Past. C. G. Hiller of the Women's Club 45.00. By Past. C. Enggder in the Christenlehre collected 42.00. By Past. C. Kollmorgen from the church council 41.00. By Rev. I. J. Oegen from some members 42.25. By Rev. L. Hirschmann from some members 42.40. By Rev. E. Grothe from several members 42.00. By Past. G. A. Schielerdecker, by him and some members 41.25. by Past. G. Präger from some members 42.00. By Mr. I. Birkner, Cassirer of the Eastern District, 416.80. By Mr. I. S. Simon, Cassirer of the Northern District 411.19. By Mr. H. Bartling, Cassirer of the Illinois District, 417.25.
 Own contributions from the pastors: F. Frs 41.00. K. Mees 45.70. G. Kunz by Fr. Buschmann 42.00. F. Doderlein 41.00. Fr. König 41.00. Schier 41.00. H. Radeke 41.00. W. C. Schilling 41.00. H. Fischer in Carver 42.00. A. Rohrlack 42.00. H. Hunziker 42.00. I. L. Hahn 41.00. G. H. Jäker 41.00. I. Körner 41.00. G. Speechart 41.00. H. Dageforde 41.00. H. H. Surcop 41.00. A. K. W. T. Siek 41.00. A. Landeck 42.00. By Past. F. Dreyer by D. Rohrlack 41.00. by himself 50 Cts. By Past. A. Lohr from H. Wagner 41.00. By Past. A. Pohl by Mr. Cellberg 41.00. by Mr. Noiting 50 Cts. by himself 50 Cts. H. Walker 42.00. G. A. Müller 41.00. W. C. H. Oetting 41.00. C. Vetter 41.00.

May our dear Lord Jesus Christ reward the kind givers most abundantly and keep us in His kingdom, so that we may one day attain with Him the eternal inheritance which He has promised to all those who love Him. Th. H. Jäger r.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Middle District).

have been received

1. contributions:

From the pastors M. L. Wyneken, H. Jüngel, I. G. Sauer, M. Merz 44.00 each. By Messrs. Teachers I. H. Nol- ting, I. G. W. Baumgart, M. Conzelmann 44.00 each.

2. gifts:

By Hm. Past. I. G. Nütze! from N. N. from his parish. Parish 41.00. From Mr. Past. Wichmann's congregation and by himself 414.00. By Mr. Past. H. Jünger from H. Otte 45.00.
 Indianapolis, April 14, 1877, M. Conzelmann.

Received from the undersigned with heartfelt thanks: Through Past. Bensen at H. Oldsen's child baptism collected for I. Harsch 43.00. By Past. G. Bernthal at Chr. Walz's wedding for Fr. Wichmann 44.50. From Mr. Robert Kieseling in Buenos Ayrs. South America, for teaching institutions of the Synod 200 Francs. for inner and Chinese mission 50 Francs. From Past. I. Horst for Th. Horst 45.00. From Past. Bose 410.00. From Mr. E. Biste for Köhler 41.00. from C. Wrstenfeld 41.00 from Past. Zager's parish. From Past. Seitz's parish from Chr. Lucker 46.00. From Mr. Druhe 4100.00. from Mr. Meese 430.00. both in San Francisco. From Past. Stürken's Frauen- Verein for K. Dorsch 425.00. from Mr. Geo. Grirpel 45.00. From Past. Niemann's Jungfrauen-Verein 413.70. from individual parishioners 411.50 for Lucas. From Mr. H. Holbrok from Past. Fritze's parish 42.00. From Past. M. Wynecken's "Jung- frauen-Verei" for Schriever 411.00. By Past. Landeck for Drd'ge 410.00. By Past. Matthias. Ostercollecte for Germeroth 45.25. Aus Farmers Rrtreat by G. B. 43.00. By Mrs. N. N. 42.00 for Fr. Wichmann. By Past. Hochstetter for Frincke 47.22. By Past. Gruber's Women's Association 1 shirt and stockings, from Mr. Kahle dried fruit. - In the course of this school year, the neighboring communities donated to the institution, in addition to monetary contributions already acknowledged, items which, calculated at the market price each time, amounted to 447.25 and were used for the boarding fees of Brunn's pupils. You, the kind giver of such gifts, can be assured once again that they will only be used for the benefit of poor children.
 Otto Hansér,

The following monies were received in the fund for Michigan children in need of support: Harvest collection from the Bay City congregation 415.00. Part of the Christmas collection from the Saginaw City congregation 410.30. Wedding collection from Joh. Früchte! there 42.00. Also from I. N. Schreiner in Frankenmuth 49.00. From the Young Women's Association there 420.00. From the Women's Association in Adrian 410.00. From the congregation at Wyandotte 46.40. congregation at Norris 43.50. congregation at Town Grand Haven 43.25. congregation at Grand Haven 43.00. congregation at Mahister 412.90. congregation at Big Rapids 42.50. congregation at Grand Rapids 46.00.

In thanking the dear donors in the name of the recipients, I dare to ask for the continued active participation of the dear Christians, since six pupils have asked for support, which, however, as 'appearances show', can only be granted to them very imperfectly. Jos. Schmidt.

I, the undersigned, hereby certify that I have received the following gifts of love for the budget of Concordia Seminary in Springfield: From the congregation of Mr. Past. C. Weber in Benson, Woodford Co, Ill., one barrel of salted meat. By Mr. Past. Wangerin from his parish at Bethlehem 160 dozen eggs. By himself 42.00 as a part of the extortion costs. 1 dozen headcheese trains by Mr. Past. Schöneberg in La- fayette, Ind. G. P. fa u. Springfield, Ill, April 30, 1877.

With thanksgiving to God and our benefactors, it is hereby testified that the following contributions have been received for the purchase of "pre" seed crops for the members of the Zion Lutheran congregation in the Town of Lharestown, Redwood County, Minnesota, who have been severely afflicted by locusts:

From Past. Börneke's township in Danville and vicinity, Blue Earth County, Minn., 418.25 and 14 bushels & 20 pounds of wheat valued at 415.30. From Past. Sippel's township in Town of Elyhan, Minn. 411.50. in Town of Josco, Minn. 410.60. From Past. Schulenburg's township in town of Meriben, Minn. 49.70. Of Past. Hertrich's township in Faribault, Minn. 412.05. From Past. Häusrr's congregation in Owatonna, Minn. 48.65. from Past. Jöhl, 41.00. from Mr. Schneider, 50 cts.

Past. v. Schenck 41.00. A. WeSky 25 Cts. From the two such. Congregations at Lewiston, Minn, 469.65. from Past. H. Hille- mann's congregation in Town of Wilson, Minn, 451.67. Rev. Buerger's congregation in Town of Hart, Minn, 437.60. Rev. Horst's congregation in Town of Hay Creek, Minn, 482.70. Rev. Horst's branch congregation in Goodhue Town, Minn, 417.90. Rev. Maurer's congregation in Town of Belvidere, Minn. 422.80.

Furthermore, it is testified that the invoice of the collector has been found correct.
Charlestown, Minn, March 26, 1877.

The Committee.

H. Reeb. F. Winter. I. Weber.

For the so many unexpected supports from our fellow believers in the United States for the rebuilding of our St. Paul's Lutheran Church at Wcllesicy, which burned on August 21, 1876. Canada, the undersigned (on behalf of his congregation) expresses his best thanks to all kind donors. The following gifts have been received from Rev. Büniger's congregation in St. Louis 427.25. pastor Brauer 42.00. pastor Surcop in Chicago 45.00. past. H. Koch in Grand RapidS 45.00, from whose congregation 421.75. Rev. M. Claus's congregation 42.00. Past. Bernthal's parish 45.65. By Mr. Simon, Cassirer of the Northern District, 480.05 and 410.50. By Past. Tornev's congregation 44.00. congregation in Coldwater, Mich. 42.80. past. Wuggazer's parish 46.86. Past. v. Brandt in Minnesota 50 cts. Past. Lochner in Springfield, Ill, 46.80. Past Lauritzm in Michigan, proceeds of 25 tract" 41.25. Parish in Bay City, Mich. 47.30. I. Kirmis, Rev. .

Wcllesley, April 12, 1877.

For the Lutheran Orphanage and the Deaf and Dumb - In lieu at Norris Station, Wayne County, Michigan,

further received: From the missionary box of the Toledo, O., congregation, 43.25. From the following congregations r Red Bud, Ill.. 410.00, Bloomington, Ill., (subsequently) 46.75, Julietta, Ind., 48.00, Martinsville, N.. I., 46.52, Sigel, Ill., 43.00, MarySville, Kansas, 411.75, St. Peter, Minn., 43.00, Elmira, O., 411.00, Appleton City, Mo., 43.25, La Porte, Ind., 428.60, Boeuf Creek 48.00, Leaf Valley 43.00, Cohocton, N. I., 43.00, Arlington Heights, Ill, 413.00. From Mr. H. Stahlmann in Newburgh, O., 42.00. By Cassirer Simon in Monroe of the N. D. 430.35. From church members' in Rossville, Mich. 4'1.00, 9Z Bu. Potatoes, 53 cabbages, 1 bu. yellow reuben, 1 bri. Beets, 2 bu. Grain, 6 cart firewood. From d. community Frazer 6 bu. Potatoes. 2 bu. Grain, 2 bu. Apples. From Mrs. Bröthe in Augusta, Maine, 1 clrktrismachine. By Kassirer Birkner 49.00. From Amelith, Mich. 43.00, Collecte of Confirmands 41.10, Thanksgiving offering for happy delivery of R. N. 4100.

Detroit, Apr. 16, '77, C. D. Strudel, Cassirer.

To have received 410.00 for our church building from Mr. President Biltz's congregation, certifies with heartfelt thanks to God and the dear givers
Martinsburg, Diron Co, Nedr, 16 Apr.'77. F. Eisenbeiß.

For poor students received through Pastor Hahn in Staunton, Ill, from the worthy women's club of his congregation 1 bed sheet, 4 towels, 3 handkerchiefs

C. F. W. Walther.

Books - Display.

The one at the top of this sheet

Jubilee song

will be available as a commemorative gift for the celebration of the 300th anniversary of the Concordia Formula on May 29, 1877, also in separate print from the undersigned in the next few days.

Price: For 12 copies 10 Cts., for 100 Ex. 75 Cts.

Furthermore, is now again in stock:

The Concordia formula Core and star.

With a historical introduction and brief explanatory notes. The book is presented to the Lutheran Christian people on behalf of the Lutheran Synodal Conference of North America by C. F. W. Walther.

Price: 40 cents postage paid.

Judelfestbüchlein für die liebe lutherische Schuljugend. A discussion of the confession completed at Bergen Monastery near Magdeburg on May 29, 1577, called the Concordia Formula. Presented by E. W. Kähler.

Price: 5 centsS per piece, 50 cents per dozen, 50 pieces \$1.50.

Emergency Justification of the Resignation of Missionaries F. Zucker, A. Grubert, O. Willkomm, C. M. Zorn from the Leipzig Mission. By C. M. Zorn, pastor of Trinity Lutheran Church at Sheboygan, Wis.

Price: with postage 40 cents.

Orders should be addressed to M. C. Barthel,

6or. of Llikmi 8d. kvck Inckian" ^LV6.

Printing Office of the Synod, of Missouri, Ohio and other states.

Volume 33.

The Nördlingen Prayer,

which was once read out after each sermon at the celebration of the Reformation anniversary on October 31, 1617, was also adapted for the celebration of the Concordia anniversary by omitting some words.

O eternal, indivisible Trinity, God Father, Son and Holy Spirit, we acknowledge and confess that You have opened the unfathomable abyss and the unfathomable depth of the abundant riches of Your mercy, which are as great as You Yourself, since You brought forth the bright light of Your saving Word 300 years ago to this very day, and have let it shine until the present hour.

We thank You, our God, with all our heart and honor Your name forever. We tell all your praises in the gates of the daughter of Zion, that we may rejoice in your help.

We also beseech Thee, for the glory of Thy name, that Thou wouldest keep among us longer the testimony which Thou hast established in Jacob, and the law which Thou hast given in Israel; that they may learn our seed, and the children that are yet to be born, when they arise, may declare also unto their children, that they put their hope in God, and forget not His works, and keep His commandments.

O faithful heavenly Father, by Your tender mercy preserve the Church, which You named in Jesus Christ, Your dear Son, before the foundation of the world was laid!

O Lord Jesus Christ, Son of the most high living God, by Your most holy merit preserve Your people, whom You have so richly redeemed and bought by Your blood!

O God, the Holy Spirit, the supreme Comforter in all distress, by Your power and strength sustain us.

St. Louis, Mo., June 1, 1877.

No. 11.

the church which You have called, gathered, enlightened and sanctified!

O most blessed Trinity, by Your divine wisdom destroy all the plots of Your enemies and ours. Break their power and authority and hold over us with Your strong arm and the right hand of Your justice. That in the new century to come, the pure doctrine of Your all-salvific Word may be preserved among us and our descendants under the protection of our dear authorities against all deceit of Satan and his scales, and that in the future eternal jubilee, when we shall celebrate one Sabbath after another, we may give thanks to You and praise and glorify Your name with all the chosen holy angels without ceasing.

To the only true God and Father of our Lord Jesus Christ with the Holy Spirit be praise, honor and glory for ever and ever. Amen.

(Sent in.)

To May 29, 1877.

What do festive bright bell tongues announce, What roars with noble organ tone through the land? Has new truth now pervaded Zion. Has her men all a new bond In gentle harmony fraternally embraced, The enemy army to strong resistance?
No! Old, eternal truth is to be celebrated, to renew ourselves in its spirit!

"You have come at last, O Desired One. For whom we waited in darkness?
With Luther, truth was taken from us, Concordia was buried with him!
With rejoicing, new light we see dawned, that leads us back to Luther's spirit: *) Thus the unity formula was once received. As - evening star of the world time - risen!

Traun, how the dawn's flaming glow Scares away the forest's predatory vermin all around: So fox and wolf flee from Christ's vineyard. Now reached by the sunbeam of truth; The true harmony's buds blossom, Where before thornbushes crossed the field: Once more Zion home sought its graces The churches HErr and healed Joseph's damage!

*) Words of Mich. Sagittarius 1577. Cf. Walther, Der Concordienformel Kern und Stern I, 72.

But woe, just as Israel forgets

The hand that carried it out of Egypt: Thou, poor Germany, hast ungratefully presumed. Thou of false doctrine idolatrous glow stoked, Till alien fires eat up the altar, Which God's grace touches with holy breath: Concordia, frightened from the home beach, A little vineyard hut builds in the Occident!

Lutheran people in this Free State, you recognize God's goodness for repentance! Let yourself be built on the confession that gave our fathers peace! Let this banner be seen through camps to victory. That many of them still come here: Even in the old homeland the brothers are strong, Who, united with us, are members of one body!

O Lord of hosts, O take not from our mouth The word of truth, of pure doctrine; O Lord JESUS, abide in our covenant, That he seek nothing else but Thy honor; O Holy Spirit, send a new Pentecostal hour, And faith and confession stronger and more: Triune God, we praise Thy name, We gladly raise our banners! Amen! Amen!

Hasta.

(Submitted.)

Concordia Festival - Jubilee Choir.

Mel. Easter Morning Triumphal Chorus; "The Tomb is Empty 2c."

You noble sound - Concordia,
You have kept the victory, As discord doctrine far and near confused' the dear old ones.
The lion - Luther was gone;
The band of unity was torn, the proud mind of the false teacher was sure of victory. Hallelujah.

But David succeeded with Goliath, the proud hero. Thus the vain delusion was conquered by the highest council.
Concordia - which is called Unity - It became a new symbol, which God through His Holy Spirit gave to His Church for its good. Hallelujah.

Concordia and God's Word
They matched purely;
She became the believers' shield and refuge;
Let the enemy's power slacken. She saved from danger, The JEsu church' was near z We rejoice after three hundred years: Banner: "Concordia!" ;:
Hallelujah.;: P. A. W.

The Concordia Formula and the so-called Lutheran General Synod.

Without a doubt, the jubilee we are celebrating these days will be a richly blessed one by the grace of God. We will learn to cherish our dear confessions ever more highly and be encouraged to hold them ever more firmly. Many will return to the flag of the confession they have abandoned.

But the enemies of the confession will not feel comfortable with this. They will not lack disgrace and mockery, lies and blasphemy, since otherwise they have no power to hinder the blessing. The so-called "Lutherische Kirchenfreund", the German church journal published within the General Synod, opens the round. In its number of May 15, it brings an article with the headline: "Ein Beitrag zur Missourischen Symbololatrie" ("A Contribution to Missourian Symbololatrie") by X.

The article is admittedly a pathetic piece of work: silliness and lies, which have already been corrected and refuted a hundred times, are proclaimed as new high wisdom. Actually, it would not be worthy of consideration; however, we want to draw the attention of our readers to it in order to show them how important the Concordia formula is for our time as well, in that even today, as in the past, people who falsely claim to be confessors of the Augsburg Confession are expelled from the Lutheran Church. Let us therefore highlight some of the drivel.

"The symbololatrie" (idolatry of the symbolic books) "of the Missourians", it is said, "has reached its climax by the statement that the holy scriptures are to be explained only according to the symbols, namely according to the Concordia (!)." With these words Mr. X. thinks to have expressed a great wisdom, but with it he only betrays his great foolishness. The sentence: Scripture is to be interpreted according to the confessions! he does not seem to be able to grasp, as clear as it is. According to what, then, do No. X. and Pastor Severinghaus, the editor of the "Kirchenfreund," say that they interpret the Holy Scriptures? According to the Talmud of the Jews or the Koran of the Turks? According to the writings of Calvin or Swedenborg or Tom Paine? Is it the same to their congregations how and according to what they interpret the Scriptures? If this were the case, then they would be strange congregations that put up with the whim and arbitrariness of their preachers and let themselves be preached to according to their whim. Perhaps Messrs. X. and S. say: Our congregations want to be Lutheran and accept the Augsburg Confession and also want preaching to be done according to it. Well, if this is true, then the congregations demand nothing else than that the sermons be preached according to the confession, in other words, that the Scriptures be interpreted according to the confession.

The matter is like this. All parties in Christianity, papists, enthusiasts and also rationalists, profess the holy scripture. When a preacher speaks to the congregation calling him: I will teach you what is written in the Bible, they do not yet know for sure what he will preach to them, how he will interpret the Scriptures, whether in the sense of the papists or the enthusiasts or the rationalists. In order not to be at the mercy of the preacher, she commits him to her confession and obliges him to proclaim to her her faith, which she confesses and which is expressed in her confession, to preach to her according to her confession, and thus not to interpret the Scriptures differently than according to the confession.

That with the sentence: A Lutheran pastor must interpret the Scriptures according to the Lutheran confessions, the Holy Scriptures are placed under the Lutheran confession, can only be said by someone who is completely bornirt or malicious. We do not say that the Scriptures are to be judged and judged according to the confessions. The church writer and his X. know this quite well. He knows that no one is more serious about the words of the Formula of Concord than we and our like-minded brethren, "that the only rule and guide by which all doctrine and teachers are to be judged and judged at the same time are the prophetic and apostolic writings of the Old and New Testaments alone" 2c.

How can he say that we trample these words underfoot? The sentence: The scripture is to be interpreted according to the symbols, means nothing else than what the apostle Rom. 12, 7. says: If someone has prophecy, let it be similar to faith; - because the similarity of faith is found according to the conviction of every Lutheran in the Lutheran confessions. We have never claimed that the confessional writings may

not be examined according to the holy Scriptures. But this is what we say, that one who wants to accept an office in the Lutheran Church should have examined them before accepting the office. As an honest man he can accept the office only if he has recognized the teaching of the Lutheran confessions as that of the divine Word. And if he now, bound by the confessions, wants to fulfill his obligation faithfully, he will not be able to preach and interpret the Scriptures in any other way than according to the confessions. This is not difficult to see. Shouldn't Mr. X be able to understand that? - Truly, the congregations have a splendid defense in our confessions, which prevents a foreign interpretation of Scripture from being smuggled in.

We will now pass over his drivel, since he says that "it" (symbololatry) has "arrived in the camp of the Roman Catholic Church" with this provision and has already driven several into the fold of that church. Those who cannot help themselves otherwise gladly take refuge in such cries. Already Luther had to hear it. He wrote: "Whoever does not follow their mad ravings must be called a new papist." (26,257.) But is it not madness to claim that Luther's teachings - and we profess no other - lead back to the papacy?

We pass over what he goes on to cite for his "opposition to the Missourian request." "Let us look into the history of our church" 2c. Everyone expects a historical proof here. But the same does not come. And this reminds us of the archer who in great haste omits to put out the arrow, but nevertheless claims to have hit it because he has heard the rattling of the string, and runs over those who want to have seen nothing of the fact that he has hit it.

Let us only hear some of what No. X. says about the Concordia formula. Mr. X. lies and deceives his readers here and makes them an X for a U. One lie more or less does not matter to him. Of course, he has copied the lies and the stupid stuff from other history falsifying writings of innovators, who have again taken for heaven spoken what the lying Calvinists Hospinian and Balaeus 2c. have blasphemed. One thing Mr. X. has forgotten, namely: A liar must have a good memory.

For it is possirlich that he says the Concordien

The statement that the Concordia formula had not achieved its purpose of putting an end to the dispute, forgetting that he had said: "Nasty disputes.... preceded the formation of the Concordia formula. Cryptocalvinism, antinomianism ... Are the names for the various movements that brought the Church to the brink of the abyss." For if the disputes preceded the origin of the Formula of Concord, they must have ceased with the origin of the same; if they brought the Church to the brink of the abyss, the Formula of Concord must have preserved the Church so that it did not fall into the abyss, the Formula of Concord must therefore have achieved its purpose.

Possirlich is it further that he says of cryptocalvinism and synergism 2c. that they have brought the church to the brink of ruin, forgetting that the gentlemen general synodists are up to their ears in both.

Possirlich is that he compares the persecutions that took place at the time of those disputes, which he of course attributes to the orthodox, with the persecutions at the introduction of the Union. He writes: "This is a desolate page in the history of the Church, just as desolate as the introduction of the Union in Prussia. Here, too, all harshness, cruelty - incarceration - was used to wear down the Lutheran pastors for the Union. "2c. In doing so, he forgets that not long ago one could read in the "Kirchenfreund": "I have now known many a Lutheran and have never found a church in which Lutheran doctrine is practiced and lived so simply and unmixed, so purely and genuinely, as in the so-called Prussian Union."

When Mr. X. writes: "The rage of the hyperorthodox reached its climax only when banishment, deposition, imprisonment and death were used against the heretics Death? - Yes, death, because poor A. John (!) Funck, a follower of Osiander, was executed in 1552 because of -insane teachings*", he thus makes a mockery of all historical facts. The solemn declaration of our confessors (in the preface to the Christian Concordia Book), according to which they rejected all use of violent measures for the spread of religion', corresponds also to their practice: they did not persecute dissenters. The "poor" Funck was not executed because of his error, but because of high treason; and that on the verdict of a non-Lutheran court. The unadulterated history reports: "On Osiander's side was... furthermore the court preacher Johannes Funck, Osiander's son-in-law, a man of arrogant spirit, who finally left his ecclesiastical office and as a princely councillor tractirte secular trades, but transgressed so far that, as a disturber of the peace, his head was laid before his feet." (S. Heinsius II, p. 159 and the sources cited there.) "Funck interfered in politics in all ways.... He was beheaded in 1566 after the verdict of a royal Polish commission as a traitor." (Guericke III, 277.) How little he considered himself a martyr of the "Osiandrian" heresy is shown by the words he spoke at his execution: Learn by my example to do what you are commanded, and flee interference in forbidden affairs like the plague.

Mr. X. thinks that the concordia formula did not achieve its purpose, that it was "never a means of binding and uniting, but, as was derisively said at the time, a 'discordant concord,' a 'concordia

discors". It is good that he makes himself a mocker here by appropriating the mockery of one of the most poisonous enemies of the Lutheran church and the Concordia formula. That great salvation has come to the Lutheran Church through the Concordia Formula, that a glorious period of prosperity has followed, cannot, of course, be seen by a person who has no heart for the Lutheran Church. In the books from which Mr. X. copied, there is also nothing about it. And if the Concordia formula had not been followed by a glorious time, would it not therefore be a bond and means of unification of all faithful Lutherans? Only an idiot can say that a thing is nothing if it does not achieve its purpose among all. God's Word has life-giving power and God wants to give us spiritual life through it. Is this achieved in everyone? Certainly not. But is God's word therefore not a life-giving word? Who would say that! - This is how X. misleads his readers.

He does the same with regard to the acceptance of the Concordia formula. He wants to make his readers believe that the acceptance was limited to a narrow circle, while history says that the overwhelming majority of Lutheran churches professed it, that 85 estates of the empire, namely 3 Electors, 21 Princes, 22 Counts, 4 Barons, 35 imperial cities and about 8000 preachers and teachers signed it "immediately at the beginning (1577 and 1578). The reasons why in some countries the Concordia formula did not come to ecclesiastical reputation, he conceals or distorts. The readers know them from the recently published writing: "Der Concordienformel Kern und Stern. With a historical introduction and brief explanatory notes. Presented to the Lutheran Christian people by C. F. W. Walther at the venerable Lutheran Synodal Conference of North America."

From the fact that the Concordia Formula was not accepted in all churches, X. draws a completely wrong conclusion. He concludes: So I, so the General Synod, can confidently reject the Concordia Formula, we are good Lutherans, if we only accept the Augsburg Confession! - But go ahead, Mr. X. Those Lutherans who lived in countries where, for one reason or another, the Concordia Formula was not recognized under church law, did not reject the doctrine of the Concordia Formula, but declared it to be in accordance with the Word of God. It is true that he is to be recognized as a Lutheran who accepts even the Augsburg Confession without reservation and as his confession, but such a one does not destroy the doctrine of the Formula of Concord. For this is and wants to be nothing else than a "thorough, fair, correct and final repetition and explanation of several articles of the Augsburg Confession". It is directed against those who, after Luther's death, deviated from the "high and noble articles" of the Augsburg Confession, and who wanted to give their words a false meaning, and yet at the same time be confessors of the same. Those who accept the Augsburg Confession without reservation will certainly be pleased that the Concordia Formula so seriously brands those who accept the Augsburg Confession only as a pretense and cover as apostates. This is precisely why there is such bitter enmity against the Concordia Formula in the General Synod, because it also exposes its apostasy and closes the door to the Church of the Augsburg Confession to it as long as it does not honestly profess it. And

That she does not honestly profess the same has often been proven to her. She makes no secret of the fact that she stands on the position of the Union, in which Lutheranism and Reformed enthusiasm have equal justification. (See a statement above.) That she does not honestly profess the Augsburg Confession, she also proves quite obviously by rejecting the teachings of the Concordia Formula. She thus declares herself not to belong to the Lutheran Church.

Let us praise God, then, that he has given us this glorious confession, also to ward off those who do not honestly profess the Augsburg Confession. G.

(Submitted.)

The Weimar Bible.

(Continued and concluded.)

So that nothing false, erroneous or wrong would be included in the Bible, which Duke Ernst the Pious had his theologians prepare for the Lutheran people, and so that the whole would have a certain uniformity as much as possible, he appointed several capable revisers, who had to check the work of the individuals most carefully. And such a diligent, exact and conscientious inspection happened not only once, but twice.

First, the theologians at Jena, Dr. Joh. Major, Dr. Joh. Gerhard and Dr. Joh. Himmel had to do the review and make the improvements that seemed necessary to them. They began their work in September 1636 and completed it in the spring of the following year. Dr. Joh. Gerhard did most of the work, because he had to make significant changes in the explanations of some biblical books and even completely rewrite others. *) And he carried out this work fervently and with hearty pleasure in the work, while he had to flee from the plague and the enemy soldiers devastated his house and yard.

The second review had to be done again by the theologians at Jena and besides them Dr. Salomon Glassius, Superintendent at Sondershausen, and Joh. Dilherr, professor of eloquence, history and poetry at Jena. It began on April 12, 1637. How those men went about it can be seen from the following words of a report that Dr. Gerhard sent to the duke:

"Before it (the examination and review) began, I first read through all the chapters that were to be revised each time, along with the explanation, and where there was an error in the copy or in the spelling, I improved it.

In the revision, Dr. Major had the old German Wittenberg Bible from 1545, Dr. Himmel the Bible of Tossanus, and Mr. Dilherr the Ezraic Bible in front of him; I publicly read the written copy and took care of all the letters.

Dr. Gerhard was not only a man who was well versed in all aspects of theological scholarship, but was also endowed by God with the gift of being able to put all his thoughts down on paper in the quickest and most correct way. None of his writings he rewrote or copied twice, "och abschreiben lassen; sondern so geschwind die Gedanken und der Kopf, so geschwind die Faust; kein Brunn quillet so reichlich, als es bei ihm fließen, wenn er die Feder angesetzt." So said Dr. Major in the funeral sermon he preached to the late Gerhard. The biography of this highly gifted, pious and learned man can be found in the 28th volume of the "Lutheran", p. 43 ff.

3. if something of concern arose, each person freely expressed his opinion, it was discussed and decided by majority vote.

On April 12, 1637, at 2 o'clock in the afternoon, the beginning was made, and after the question was widely discussed whether and how far one could and wanted to deviate in the explanation from Mr. Luther's translation, the revision was begun, and at that time in the first book of Moses the 1st, 2nd, and 3rd chapters were completed."

Such conferences had been held up to June 12 of the aforementioned year 24, and in them only the first book of Moses and the prophet Isaiah had been completed. The inclined reader can clearly see from this, with what caution and diligence those men worked, and under which recommending circumstances the magnificent Bible work was developed. stood is.

The duke, however, wanted to see the Bible completed as soon as possible, and the last revision

therefore proceeded too slowly for him. It was now (in July) entrusted to Dr. Gerhard and Dr. Glassius alone. But already on August 17, the eleventh went to his eternal rest. On the morning of the day he fell ill, he had talked with Dr. Major for three hours about the Bible work, the completion of which was so dear to him that he lost his health through the strenuous work on it. He is and remains the servant of God through whom the Weimar Bible came into being.

In Gerhard's place, Dr. Glassius became a professor in Jena, and he, also an excellent man, henceforth had to take on most of the most important work in the revision.

All chapters and books that had been reviewed and approved by the revisers were then sent to M. Evenius, who had to provide a fair copy for the printer, carefully checked the parallel passages, inserted and arranged the summaries from Sauberti's Bible, and generally did everything else that was necessary to achieve a uniform and beautiful print. *)

Finally, the work could be handed over to the press. Various printers had offered to produce it with the greatest diligence; after careful consideration and on Dr. Gerhard's advice, the Duke decided on May 9, 1637, in favor of Wolfgang Endter in Nuremberg. On Jan. 18, 1638, the contract was actually concluded with him, and printing must have begun around Easter. The learned pastor Saubertus, who lived in Nuremberg and has already been mentioned several times, had to take over the final proofreading of the entire work at the Duke's request, and was instructed that if he should become indisposed, he should not entrust anyone else with the proofreading. How Saubertus himself regarded his task can be seen in the following words of a report he sent to the Duke on May 6, 1638: "Summa, the work is of such great importance that one must not be too hasty. I have compared it all with the (written) copy, and I am also willing to serve this cause even further. The corrector (it was the learned student Knespel) brings the print and counter-print to me every day at different times and otherwise recovers information. One must apply diligence."

While now the printing had already begun, let

Evenius did not see the work completed to which he had given the first impulse and on which he had worked with pleasure, love and great effort. He died in the fall of 1639.

The pious duke had to make the additions, namely a comparison of the Jewish months, measures, weights and coins with the Saxon ones, - an explanation of the foreign names, - a time table, - various maps and illustrations, and finally also the pictures of the Electors of Saxony (since Frederick the Wise) and the Dukes of Weimar. For this, too, the most learned and skilled men were chosen who could be obtained.

Finally, Dr. Glassius wrote the excellent preface which (without indicating the name of the author) was to be placed before the entire Bible work.

On December 24, 1640, the last sheet left the press! The enterprise begun five years ago was happily completed with God's gracious help!

All the pastors of Nuremberg therefore held a public thanksgiving service in their churches on New Year's Day 1641. M. Cornelius Marcus, pastor of the St. Lawrence Church there, and Johannes Saubertus, pastor of the St. Sebaldus Church, even preached their own sermons of thanksgiving, which were then also distributed in wider circles through printing.

And those men truly had great cause to publicly praise and thank our God for the successful undertaking. A Bible work was now available that could and did bring unspeakable blessings to the Lutheran people. Praise and thanks are still due today to our God and Savior for having given us the Weimar Bible 236 years ago. In faithful, grateful love and with honor, let the memory of the pious Duke Ernst and that of all those men of God be renewed, whom the Lord used as His willing instruments to bestow this great blessing on the German Lutheran Church. - —

Only a few things from the history of our Bible are still to be caught up.

As early as 1643, Duke Ernst published a smaller edition (much changed and improved by Dr. Glassius), from which the pictures were also omitted, so that it could be sold to poorer people all the more cheaply.

However, the first large edition (it was 18 inches high, 12 inches wide and 6 inches thick) was also soon sold and had to be reissued as early as 1649. The same was again the case in 1652, 1662, 1670, 1686, 1692, 1703, 1708, 1720 and 1736. Almost every new edition was improved again, but we cannot go into that in detail here. The editions of 1670 and 1686 are said to be the most defective; of the older ones, the first (which did not come into circulation until 1641, although its printing had been completed in 1640) is the best. The last edition of 1736 is admittedly preferable to it because; but it is also actually "a completely new work". In 1730, the Endter heirs informed Duke Frederick II of Saxony-Weimar that they were planning to publish a new edition of the Weimar Bible. He and his theologians, however, considered it ingratitude to God not to use what had been worked on for a hundred years for a better understanding of the Holy Scriptures. It was therefore decided to carefully retain the previous explanations, etc., along with all the improvements that had been made since 1641; but then to add new explanations, useful applications, doctrinal, faith, name and time registers 2c., but in such a way that one could immediately distinguish the newer additions from the earlier content.

Improvement was entrusted to Dr. Ernst Salomon Cyprian, vice president of the upper consistory in Gotha, who was highly renowned for his erudition and godliness, and who solved the task in such a way that one can only rejoice at his diligence and skill, but must also praise God for it. - Duke Frederick II died in 1732, but his son and successor Frederick III had the work continued without delay, so that it could appear in 1736 in the most beautiful arrangement, adorned with several new engravings.

Later, in 1768, this Bible was printed again, again improved and increased. Andreas Rehberger, a famous songwriter of our church, provided this most complete edition of our dear Weimar Bible.

Who can describe the blessing that this work has bestowed! Already the first six editions amounted to about ten thousand copies; in total, 25,000 may have been distributed. But who can count the thousands and hundreds of thousands who have drawn from this Bible the right understanding of the divine Word,

thorough consolation, courage and strength for a godly life? It is impossible to imagine and to say what abundance of blessings has come through it to the Lutheran people. The Protestant-minded Salzburgers possessed several copies of Weimar's Bible; they read it together with great diligence and buried it in the ground, so that the grim Papists would not discover it and take it away. When these pious Salzburgers were driven out of their homeland for the sake of their faith, and a large part of them passed through Gotha in 1732, they were presented with these Bibles by the duke. - In Saxony, such a Bible was purchased for every church, and they were even placed in the town halls. - In many homes, among townspeople and country folk, among the high and the low, it was read aloud; it became a highly valued and beloved house book, which was passed on to children and children's children, until the shameful rationalism came to rule, because these Bibles had to go into the trash cans or were used up as "old paper", because either the Bible reading in the house stopped completely or the most wretched works (such as Dinter's Schoolteacher's Bible) were produced. The Bible was used as "old paper" either because Bible reading in the home had ceased altogether or because the most wretched works (such as Dinter's Schoolteacher's Bible) took the place of those excellent Bible explanations.

At that time, however, when the living faith in the Bible still prevailed in all classes of the people, the Weimar Bible was a well-known book in the homes of the Lutherans. Our grandfathers held it in high honor. The pious jurist August Carpzov read it 24 times! Similar examples can be cited. Wealthy people had them bound in the most precious way and decorated with numerous beautiful pictures, some of which were made for other Bible works, others especially for them. In many books of our learned theologians one finds the finest praises of our Bible work, which (praise God) was most fiercely opposed by the papists because it depicts Pabstism in its true nature by giving a correct and clear explanation of the prophecies of the Antichrist. - In 1741, a jubilee was celebrated in churches and schools in several places to happily commemorate the creation of this biblical work.

At that time, Mr. Caspar Binder from Weimar, pastor of Mattstadt and Zottelstadt, published a "missive" in which he wrote a detailed history of the Weimar Bible, drawn from the acts, on the occasion of the 100th anniversary of its publication.

The fact that the German Lutheran Church always held the Weimar Bible in high esteem during its good times is evidence of the fact that much could be added to it.

Now, in this time, which is sad in some respects, but so richly blessed and joyful in many respects, we experience that this magnificent work has been printed again and can be easily acquired by us. All Lutherans should rejoice and praise God for it!

Let's take a closer look at the new work. The format of the same is more convenient than that of the old editions. *) The binding is (to all appearances) very good and made in three different ways. The most expensive copies (they cost 25 dollars) are truly precious, bound in morocco with gold edges. The richly decorated covers have gilded brass edges on three sides (not just corners) and are held together by clasps of the same metal. A splendid binding like this will cost at least 15 dollars here in the country. Each copy is accompanied by a protective case.

The second variety is permanently bound entirely in leather and also has gold edges. The covers have no brass edges, no clasps either and are only simply decorated. Here, too, is added (but a less convenient) lining. The price of one copy is 18 dollars.

The third type is not completely bound in leather, but has leather spine and corners, plus clasps and is also well stitched and covered. The gilt edges and case are missing here. The price is 15 dollars.

That's the exterior; now let's look at the books from the inside.

The paper is good; the printing excellent! - The lithographed title page is followed by a "New Preface" by our General President, Prof. Walther, which provides thorough information about the origin of the Weimar Bible and about the nature of the present edition and encourages the diligent use of it. This is followed by Cyprian's excellent preface, which he wrote for the edition published in 1736, and then by the one that was already included with the very first Bible of 1641. It bears no signature, but we know from reliable sources that Dr. Glassius wrote it in 1640. Already these three prefaces, especially the latter, contain so many useful, good and salutary things for a Lutheran that, if he really reads them and takes them to heart, he will never regret having bought the book.

Now follows "A Short Instruction on How to Read and Understand the Holy Scriptures"; then an "Instruction on How to Read the Whole Bible in One Year"; further "Luther's Preface to the Old Testament"; and only now come the Biblical Books.

The actual Bible is the same as that found in our "New Home and School Bible". It is printed in large, clear letters and reads very well. The interspersed explanations are printed in smaller type, like our "Lutheran", but they are also quite easy to read.

All of Luther's prefaces to the individual Biblical books are included; before each book there are

The above mentioned information is also mostly taken from it. This epistle is found in the Actis Hist. V, 963 ff. VI, 165 ff.

*) DaS book is 13 inches high, 11 inches wide and 4 inches thick.

There is a description of the contents before each chapter. At the end of the same is a fine, very short, but nevertheless very edifying application. - Each individual page makes the most pleasant impression on the eye, - gives, even apart from the Bible word itself, much teaching and comfort to the heart.

At the end, we still find various, very welcome additions.

First, a twofold "*Chronologia* or Time Register", namely, in addition to the time table of Luther and Calvisius, also the more correct one of the English bishop Asher. - Then follow the genealogical tables of the Maccabees and Herodians, along with a list of the Roman governors in Judea, which lists also contribute to the understanding of the text. - Now comes a "Harmony of Gospel History," i.e., a chronological and continuous history of New Testament events, as compiled from all four Evangelists and from the Acts of the Apostles. - This is followed by an "Index of the most distinguished doctrines of the Christian faith and life"; then an "Explanation of foreign names, together with the histories belonging to them", and an "Explanation of old and other words unknown in many places"; then a "Comparison of Jewish and biblical months, measures, weights, coins and cubits with ours", and a "List of the most distinguished testimonies and sayings of Moses and the prophets, which are used and explained by Christ and his apostles in the New Testament. Finally, there is a clear presentation of the "Order and Coherence of the Holy Scriptures" and the "Statement of the New Testament". The whole work consists of 1902 pages. - The whole work comprises 1902 pages.

To this exceedingly rich and splendid treasure of the explanation of holy scripture and multiple aids are now added other artistic supplements.

Opposite the title page is a beautiful steel engraving: the bust of Luther. Even before the Bible explanation, there are the very neatly executed illustrations of the Elector Frederick the Wise (under whose reign Luther began the Reformation) and Duke Ernst (to whom we owe the creation of our Bible work). Otherwise, there are 20 beautiful (taken from Schnorr's Bilderbibel) depictions of biblical events through the Old and New Testaments. Furthermore, the reader will find three different maps of the Promised Land, one of the Sinaitic Peninsula and two plans of the city of Jerusalem. And finally, a nicely arranged family index is placed between the Old and New Testaments.

Such a Bible work as ours has never been produced by Americans! In comparison, what are the works of fiction that are produced by Methodists, Baptists and other enthusiasts and colported in the country! Even if they have the correct text of the Bible, in their introductions, remarks 2c. they bring the infernal poison of false doctrine, which is as much a dishonor to our God as it is dangerous to man. Our Bible contains only pure, clean, tested and proven gold of truth, which can serve everyone for salvation. Those Bibles often contain many more so-called "pictures" than ours, but compare them with each other. Most of the time, they are only wallows and blotches that are offered to the people, which in many, even in most cases, neither contribute to the understanding of the Scriptures, nor to the edification of the people.

contribute the least; here you get clean works of art designed in chaste simplicity that are truly uplifting.

In sum, with this new edition of the long-proven Weimar Bible Work, the German Lutherans of America are offered a treasure which - for the same purpose - has no equal. This treasure can now be carried into every Lutheran family; and what a beautiful reminder of this year's jubilee it will be if it is carried into this very year and is diligently read and used from now on! This would help to preserve the "Concordia" among us, i.e. the unity in doctrine and faith. - Whoever now wants to give his children, who leave the parental home, a souvenir of lasting value, what can he give them that is more beautiful than the Weimar Bible? - When it comes to giving a wedding gift to good friends, what could be more suitable than this Bible? - —

And above all, one more thing! In many Lutheran congregations in Germany, especially in dear Saxony, there are smaller or larger collections of good books in the churches, which pastors and school teachers can use for their studies. These books were mostly donated by pious people who recognized that preachers and teachers must have books, but that they are often too poor to purchase expensive works. Here in America, too, there are quite a few pastors and schoolmasters who have such a low income that they can hardly think of purchasing a work that costs 15 to 25 dollars. How would it be, then, if in such cases the congregations "donated" a Weimar Bible, i.e., bought it for the parish, and thus made it possible for the church servants to use this work and to spend their money, which they may spend on books, on other, equally valuable writings? And if the parish as such could not and would not make such an endowment, then it would still be in the hands of individual members to do a truly good work in the manner indicated.

But our God, who according to His great mercy has given us this Bible again, may He now also open eyes, hearts and hands to recognize and grasp its benefits; may He also bless the use of it in many souls so that they may recognize His glory more fully and praise His name for having revealed Himself to us in the holy Scriptures as our God and Father in Christ Jesus. J. C. W. L.

(Submitted.)

Theses on secret societies,

with special reference to the Druids.

(Continued.)

The nature of the secret societies is characterized as unchristian and unchurchlike:

4. through earthly provision at the expense of trust in God.

Here, only briefly, and as far as the context requires it, the "earthly provision at the expense of trust in God in the secret societies" - shall be mentioned, since in the examination of the reasons for the present spread of the secret societies in Thesis IV. more detailed mention will be made of this. - —

The more innocent the pretext appears: "we join the lodges for the sake of the support and care of ours"; the more the ungodliness is

The result is that the unbelieving, the sinful, and the unfaithful have to wait for a "provision at the expense of trust in God".

Who can justify such "provision" against Matth. 6, 25-33: "Do not provide for your life what you will eat and what you will drink, - nor for your body what you will put on. Is not life more than food? And the body more than the clothing? - Look at the birds of the air: they do not sow, they do not reap, they do not gather into barns, yet your heavenly Father feeds them. Are you not more like them? (Cf. vv. 27-31.) ... The Gentiles seek all these things. For your heavenly Father knows that you have need of all things. Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. - —

How is such a worry beyond death (funeral expenses and support for widows and orphans) judged by v. 34: "Therefore do not worry about the morrow, for the morrow will take care of its own. It is enough for every day to have its own plague!"

Here two objections are to be rejected: 1. the one from the right, commanded care, wrongly taken from

1 Tim. 5,8: "But if anyone does not provide for his own, especially for the members of his household, he has denied the faith and is worse than a heathen! - Some may be astonished or doubtful that this word of God is opposed to that (Matth. 6.), and yet this happens not only on the part of the secret society members themselves, but also on the part of their uncalled un-Lutheran defenders within such congregations, in which the absolute rule of the word of God is still lacking, and in which therefore the inevitable sifting has not yet occurred. - How far does the commanded concern extend? To the extent that the householder does what he can for his own, both physically and spiritually, according to the gifts God has given him. What does it not extend to? Not to leave his family as well provided for as a wealthy man can after his death, when God denies him prosperity. Rather, even in death's plight, God's trust in the promises of the widow's provider and orphan father in heaven serves and helps him. Where is it written that the poor man must leave his widows and orphans with money? Nowhere. But it is written: "Your widows will hope in Me" (Jer. 49,11.), and of the same God it is said that He is "a father of orphans and a judge of widows" (Ps. 68, 6.). It is therefore a denial of faith and trust in God already against the first commandment, if one thinks that God is not powerful and rich enough to provide for the family left behind.

- —

The objection that the existing preachers' and teachers' widows' funds among us are on the same footing as the pension schemes of the secret societies is equally false. These societies consist of voluntary alms for needy widows and orphans, which on the one hand also benefit those who have no claim to such support because their fathers do not belong to the societies, and on the other hand those who can do without such support have no claim to them. This arrangement is therefore in accordance with the Word of God: 1 Tim. 5:16: "If a believer has widows, let him provide for them. has widows, let him provide for them."

How comforting to genuine secret society members must sound the Hermann brotherly saying armed to the teeth with rationalism (Constitution of the

Herm. Sons, Life Insurance, Art. 2.): "Likewise, a brother may take with him into the hereafter the comfort that his survivors will be provided for after his demise!"-And in complete lodge harmony, the Druid organ (Arch-Druid, loc. cit, November '68, p. 168): "No man knows when his last hour will strike; but if he is a Druid and as such has always fulfilled his duties, he may confidently face the all-powerful destroyer; he need not fear for the fate of his loved ones:-his grove will provide for them." Thus the "grove" becomes a veritable idol. Stifling the last spark of trust in God, v. (Jan. '76, p. 28) blasphemes: "His **brothers** are his **support**, his **refuge**, his **faith**." One can hardly push it further, hardly explain the actual will more impudently! Thus it is said there (Jan. '77, p. 27, New Year's Lecture, Columbia Grove No. 6, Oshkosh, Wis.): "Union is our strength, with which we barricade and protect ourselves for the strokes of fate of this life; without the same" (NB. barricade of union) "we stand there isolated, and a single member would have... but the union of our beloved Order is a strong fortress to protect us and instills in us the courage to fight perseveringly in difficult temptations and grants us a **sure consolation that will** not let us perish in sorrowful hours". That comfort of providing for the family after his death does not help the damned; the blessed one has no need of it. A Christian of trained senses immediately notices from such a test which spirit child the whole must be. Is this a sentence consistent with the faithful trust in God of a Christian or rather a true mockery of it? - If it is already true in general: "Cursed is the man that trusteth in man, and holdeth flesh for his arm, and departeth from the Lord with his heart" (Jer. 17:5), how much more curseworthy appears that distrust in connection with such immoral moral teaching (morality), which also comforts the damned with the "good work" of family provision! - —

Especially where one wants to invalidate reasons by all kinds of objections and wants to hold out the wagon by throwing cudgels into the wheels, it is popular to oppose "life insurance", "health club in the community" 2c. here. The former is a great evil, the latter can be or become one; both may and should, wherever necessary, also become the subject of doctrinal discussions in congregational meetings; but one should first separate it from the lodge question. Both belong to separate areas, but are certainly connected by the golden chain of mammon, animated by the usurious spirit of the age, and for many unfortified minds in the same way pernicious to the soul!

(To be continued.)

(Sent in.) My dear "Lutheran"!

You once recommended the "Germania". Quite a few of your readers will have ordered this paper as a result. You later expressly emphasized that you by no means wanted to say with your recommendation that one should cancel the dear "Abendschule" and read the "Germania" instead. In my opinion, however, you would have had reason to withdraw your recommendation altogether long ago. Because the "Germania" is nothing for Christians.

From time to time, it publishes a small article against the freethinkers. However, this is to be considered very minor; for the common man and especially the youth care little about these articles. They read them almost not at all. The novellas, on the other hand, are read before anything else and almost exclusively. These, however, are consistently nothing less than Christian in the "Germania".

Admittedly, they are edited with great skill. The circumstances in life, the thoughts of the people and the paths they take are masterfully portrayed. But this makes them all the more dangerous. For it is precisely the pleasure with which one reads these depictions and the suspense with which one follows the course of the story that make the reader's mind all the more susceptible to absorbing the poison they contain all the more easily and unexpectedly.

Poison, however, true poison of the soul, is what "Germania" brings in her stories. Angels pure, pious and good heroes and heroines of virtue she brings before the reader's eyes. Pride saves them from fall in temptations and keeps them upright in hard destinies of life. Corrupt people are converted and become good by the example of such virtuous heroes and by their poor morals and prudence. These heroes are not seen in the church; they do not need the word of God. On the other hand, they delight their followers on the occasion of a ball, at a dance. - The distressed conscience is soothed and satisfied with excuses for the life that has been lost, with reassurances about the suffering that has been endured, and with references to the improvement of life - without the word of God. - Young people do not care about the consent or the will of their parents in their engagements; a woman brings a man under her control with unchristian behavior and threats: The naughty son becomes a noble man and now explains to his father in the most definite way what he wants to hear from him and what he does not want to hear; the father then also finally asks him for forgiveness. And all this is by no means presented as a great, grave sin, no, it is presented as nobility. Anyone who has read the last stories in the "Germania" and its supplement with somewhat open eyes must say that this is the case.

But what terrible poison is thus introduced into the heart and mind of youth! It can only have a corrupting effect when it is so charmingly presented that the own ways of the corrupt heart lead to such a glorious goal.

The "Germania" may claim to be a Christian paper and in the end consider itself to be so, but in its stories it is by no means so. In

its portrayals, it denies the causeless corruption of human nature, it claims salvation without Christ, it teaches conversion and reformation of one's own strength and will without the Holy Spirit and means of grace, it praises works done without faith, and thus overturns the whole of Christianity. It is, of course, very sad that one has to say such things about a paper that promised to stand firmly on the side of Christianity. How we welcomed the emergence of such a paper! And now we can see how it goes the way of many a paper brought into being in such a way. If they are founded with the help of Christians, so that they are viable, they now offer inedible stones, even deadly poison, for the promised bread. - —

Finally, a word to the dear fellow Christians. Acknowledge the blessing that the good Lord has bestowed upon us by giving us the "Evening School". Acknowledge that this paper has faithfully adhered to true Christianity, and do not let such a treasure for our families perish. Let us test ourselves according to God's Word and keep what is good.

A. F.

Follow-up remark by the editorial staff of the "Lutheraner". The "Lutheran" willingly accepts the above kind punishment as a not entirely undeserved one in all humility. Only, at the same time, he is allowed to remark the following. The recommendation of the "Germania" appeared in the "Lutheraner" at a time when members of our synod still belonged to those who had control over this newspaper. Therefore, the "Lutheraner" believed at that time to see in it a guarantee that, even if the newspaper was not edited "according to Christian principles," as it had been announced, everything unchristian would be kept out of it. Unfortunately, however, the "Lutheran" must confess that he later paid no further attention to the "Germania. It is true that the attention of the "Lutheraner" was drawn from other quarters to the uncertain and short-sighted readers' seductive attitude of the newspaper in its politics during the time of the presidential election campaign, and was thus filled with grave misgivings about the spirit of the paper; but that the "Germania" would ever be guilty of such obvious spiritual poison-mongering, of which the sender of the foregoing reports, the "Lutheraner" nevertheless did not think that it could provide for this, and it therefore confined itself to a general warning (in the number of March 1) against demoralizing and unethical behavior. March) against demoralizing politics in political papers written for Christians. Now, however, the "Lutheran" considers it his duty to retract his earlier recommendation of the "Germania" and to warn against this paper as one that poisons the spirit of its readers. He does this with heartfelt sadness, since it seems as if the hope for the establishment of a purely political paper controlled by the Christian spirit must be completely abandoned. So far, the promise of founding such a newspaper for the Christians has proved to be almost nothing more than a lure to support a speculation on the money of the Christians, which was always the more successful the more the editor knew how to fanatize for a party; For nothing unfortunately blinds Christians more to the fact that they can no longer distinguish right from wrong, and nothing makes them more willing to deny even the simplest Christian principles, and deprives them of faith and a good conscience, than political party fanaticism, fomented especially by a newspaper which, for the sake of customers, has made Christianity its flagship. The "Lutheran" is therefore all the more pleased to take this opportunity to renew its repeated recommendation of our dear **"Evening School"**, which has proven itself in every respect to be a paper not only supervised by the Christian spirit, but also supported and filled with it, but untainted by the spirit of the world and yet highly substantial. D. Red.

Znr ecclesiastical chronicle.

I. America.

Pastor J. F. Doescher in Yankton, Dakota Territory. As is well known, Rev. Doescher has served as a traveling preacher in the West for a long series of years. It is almost unbelievable with what untiring zeal, and under what unspeakable privations and hardships of all kinds, he has carried out his ministry of seeking out the scattered and abandoned "fellow believers" in their seclusion, breaking their bread of life, gathering them into congregations, and

to provide them with faithful shepherds. Of course, it is not yet time to draw a faithful picture of this. Only this may be communicated to the members of our synod, that the dear brother has finally succumbed to the tremendous work he has done so far and the hardships of it and, although still in the age of the best manhood, is now a man already broken in body and soul. His people repeatedly looked forward to his, as it seemed, imminent dissolution. But in a truly miraculous way, God has called him back to life again and again, as if he were already dying. The strength, however, is exhausted. Only in case of a longer abstention from all power-consuming activities is there hope for the respite of his life and for the continuation of his blessed activity with renewed power. Therefore, may all who wish Jerusalem happiness remember our dear brother Döscher, who has become an invalid in the faithful service of his Lord, diligently interceding before the Lord, but also consider that such a traveling preacher, when the shepherd's staff falls from his tired trembling hand, only too often, and also in the present case, keeps nothing of all earthly possessions for himself and for his wife and children, but - the traveling staff. W. [Walther]

Parental consent is necessary, as all informed Lutherans know, if an engagement of children is to be valid. Therefore, in our ecclesiastical confession, namely in the Schmalkaldic Articles, the papist doctrine is rejected: "That in general all marriages, which take place secretly and with fraud, without the parents' knowledge and consent, shall be valid and valid. (S. Concordienbuch von Müller, page 343.) As we can see from a political newspaper, however, the local secular courts do not take this into consideration if the children are of legal age. Recently, a young man who had become engaged to a person under the condition of his father's consent, but had not married her because the father did not consent, was sued by her for damages for his broken promise; whereupon the jury sentenced him to pay K1500.00, because, as the newspaper reports, the jury "seemed to think that a 26-year-old son was not so completely dependent on his father's will. - The right way is that young people also do not get engaged on the condition that their parents would give their consent, but that they obtain this consent beforehand. W. [Walther]

Temperance rapture. Recently, the New York *Temperance Christian Union* circulated a written appeal among the pastors of New York, urging them to abolish the use of wine in the celebration of Holy Communion and to use grape juice instead. As a reason for this imposition, the appeal states that many a person who had already been cured of drunkenness had been provoked by the consumption of communion wine to give in to his old vice again, and that young people who had never brought a drop of wine to their lips before had become acquainted with its consumption at Holy Communion and had now become drunkards! These miserable people consider themselves wiser and more conscientious than Christ, who himself instituted the use of bread and wine, indeed, once miraculously changed water into wine. To be sure, they cite the two sayings 1 Cor. 8:13 and Rom. 14:21 as justification; but in these sayings the holy apostle does not teach that one should abstain from everything that men misuse, but rather from what brothers who are weak in knowledge consider sinful, who therefore, when they see strong believers using it, are angered by it, that is, they are tempted to use it with an evil conscience. Whoever, out of love for his neighbor, wants to abstain from everything that people misuse?

If they needed money, they would have to abstain from all permissible things, for they are all misused. If the temperance enthusiasts wanted to be serious about their principles, they should above all abstain from the use of money, because even though many people perish through love of drink, the love of money kills countless more people for their souls and bliss. The temperance enthusiasts do not want to know anything about this, which proves that their cause is not based on Christian conscientiousness, but on Pharisaic hypocrisy; therefore, like the Pharisees of old, they abrogate God's commandment with their human statutes (Matth. 15, 1-9.), like those sectarians of the apostolic times who walked in a self-chosen spirituality (Col. 2, 18-23), dishonoring God, the Creator of all good gifts, by introducing a papist glorification and causing an abominable confusion of consciences, tempting those who completely abstain from a gift of God to consider themselves holier than others and judging those who receive God's gifts moderately and with thanksgiving. (1 Tim. 4, 1-5.) There are certainly many sincere souls among the temperance people who mean well in their zeal for complete abstinence from all intoxicating drinks; but their zeal is a zeal with ignorance. (Rom. 10, 2.) It is true that drunkenness is an abominable vice that makes cattle and leads to hell, for according to God's clear words, drunkards will not inherit the kingdom of God (1 Cor. 6, 9, 10.); but the devil of drunkenness is not cast out by complete abstinence from wine and similar beverages, but only by means of a righteous conversion to God from all sins through true faith in Christ. W. [Walther]

II. foreign countries.

Paul Kern, a candidate for the sacred office of preacher, who took his final exams at our Concordia Seminary a year ago and then traveled to Germany to visit his parents once again before entering an office in our synod, has been called by the free Lutheran congregation of Dreieinigkeits in Chemnitz in the Kingdom of Saxony to be its pastor, and he has recognized and accepted this call as coming from God. From a letter from him we learn that he was to be ordained and inducted into his office on Sunday Cantate. Recently, the congregation succeeded in acquiring its own house in the city, where the church hall, schoolroom and parsonage are to be set up. Until now, the congregation had to make do with a rented hall, under which the Irvingians also lived. God help the excellent young man in his faithful work under the particularly difficult circumstances of the Saxon Free Church. - Incidentally, we see from all reports about the experiences that the brethren in the Saxon Lutheran Free Church have that the more Satan rages and rages against them, the more the Lord opens doors for them and blesses them.

W. [Walther]

Abolition of Christianity in a Berlin Community. In a meeting held on April 20, the parish council of the Louisenstadt parish decided by 33 votes to 3 that the Apostolic Creed should no longer be read out at public services and at all church ceremonies, baptisms, confirmations, etc. The "Reichsbote" notes: "Such a proposal is tantamount to the abolition of Christianity and the Christian church. Even the 'Reichsbote' remarks: 'Such a proposal is tantamount to the abolition of Christianity and the Christian church. A religious community which no longer confesses (not even abandons!) the Apostles' Creed, which is common to all Christian churches, thus ceases to be a Christian one.'" Unfortunately, however, it is not uncommon for parents who are Lutheran by birth and who are want to remain Lutheran, but have their children baptized by preachers who also omit the reading of the Apostles' Creed during this act. W. [Walther]

"Ruhland, the Pope of Saxon Separation." The author had the impertinence to send us a scareteer with this ridiculous title. Here in America, thank God, we have no reason to say a word about it, since Pastor Ruhland is known everywhere as a faithful servant of Christ and a true evangelical Christian. However, for those who take pleasure in lies and slander, especially when they are wrapped in pious phrases, we would not know of a scripture that could satisfy their taste more than this one, because only he who is called Diabolos, i.e. slanderer by profession, in the original text of the New Testament can recommend reading it. W. [Walther]

Death News.

On April 17, at the age of 20 years and 6 months, Mr. Karl Heinrich Schnack, from Hörnerkirchen in Holstein, died. He came to America in 1873, and in 1874 held the second teaching position at Pastor Hallerberg's St. Jacob's Lutheran congregation at Quincy, Ills. for six months to the satisfaction of all, and then entered our teacher's seminary at Addison for his complete education. There he was two years, and came to my parish in the fall of 1876. On account of his illness (pulmonary consumption) he could not make up his mind to follow any of the three callings issued to him. On April 9, his condition worsened. He recognized himself as a poor, depraved sinner; he confessed that he could only receive forgiveness of his sins and become blessed through our Lord Jesus Christ and that he therefore only trusted in his Lord Jesus. He passed away on April 17, as we may hope, in faith in his Lord. On April 19 he was buried in our churchyard at Clarks Fork, Cooper Co, Mo.

Th. Brewer, Pastor.

F. W. Reinke died after 4 months of severe liver disease near Fort Wayne on Ascension Day at the age of 73 years, happy and blessed in his Lord and Savior. He was superintendent of Concordia College for 10 years, from 1860-1870, serving with all fidelity and self-denial, and his memory will remain an ever blessed one. He was buried with great attendance Sunday Exaudi, and leaves widow and two sons.

O. H.

Inaugurations.

By order of the Presidium, Rev. F. Döder! a was installed in his new office by the undersigned, assisted by Pastors Pissel and Hieber, at the congregation at LooperS Grove on Maundy Thursday. H. Ernst.

Address: Rov. 4'. Suburb "in,

Ilonmvvooock, Oook Oo., Ill.

Commissioned by the Presidency of the Middle District, undersigned on Sunday Jubilate introduced Rev. H. Diemer, heretofore at Lkhaxt, Indiana, to his new field of labor at Archbold, Ohio. Ph. Fietschmann.

Address r Rsv. Il. vlsrnsr.

Box 100.

^.robbolck, l'ultou Oo., O.

Church consecration.

On Rogate Sunday the Salem Lutheran Church at Jack-sonville, Ill, was dedicated to the service of the Triune God. In the forenoon Mr. Past. I. Bergen, in the afternoon in English Mr. Past. L. Hölter. E. Beck.

Orphanfest.

On the 2nd Sunday after Trinity, June 10, the annual orphan festival will be celebrated at the orphan farm near St. Louis with morning and afternoon services.

Th. Mießler.

The Northwest District

of the Lutheran Synod of Missouri, Ohio, &c. states assemblies, s. G. w., June 20, at the congregation of the Rev. Kühle at Milwaukee, WiSc.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-established, truly Lutheran congregation, which therefore Lutheran preachers should strive for with their congregations as their goal?" The negotiations begin with the 5tcn thesis. (See "Lutherans," Vol. 32, No. 11.)

A pastoral conference will be held the day after the synod.

Each pastor of the district shall submit cūun complete parochial report. Also, the minutes of the divisional conferences shall be submitted to the synod for discussion.

A. Rohrlack.

* * *

All synod members are asked to register at least 14 days before the beginning of the synod.

Those arriving from the Northwestern L Lake Shore Depot are to go to the corner of West - Water and Spring streets, take the Street - Car here to Twelfth and then turn north. Proceed to the corner of Twelfth and Beaubian (5 block). - Those arriving on the St. Paul, or Wisconsin Central, or Western Union Railroad, immediately board a northbound Street-Lar in front of the station house (Need Street), and then take quite the same route described above.

Arriving at the corner of Twelfth and Beaubian, report to the parish schoolhouse (north of the church).

G. Kühle.

The Northern District

of the Evangelical Lutheran Synod of Missouri, Ohio and other states will not meet on June 20, as decided, but

July 6

in the congregation of the Rev. Hattstädt of Monroe, Mich.

All members and guests do not want to forget to register in time. K. L. Moll. Secretary.

Proceeds to the Illinois - District treasury:

For the synod treasury: From teacher Bernthal, contribution, 42.00. Through Past. Döderlein from sr. Gemeinde in Homr- wood 411.00. By Past. Frederking from sr. Gemeinde in LoSt Prairie 4'4.00. By I. W. Dierjen from Past. Traubs Gem. in Trete 49.25. By Past. Dorn from sr. Gemeinde in Pleasant Ridgr 425.00. By PasDHieber, communion collecte sr. Parish at Matteson, 411.70 and by sr. Filial parish 43.70. By I. H. Kuhlmebeck of Past. OttmannS parish at Coüins- ville 41105. by Past. F. Lindemann, contribution, 42.00. Bon D. Kornhaaß in Addison 45.20. (Summa 484.90.)

For inner mission; By I. H. Kuhlmebeck of Past. Ottmann's congregation in CollinSville 43.85.

For the heathen mission: Through Past. Trautmann from members of his. Filialgemeinde in DownrrS Grove 42.00.

For college hgushalt in St. Louis: By Past. Trautmann from sr. Parish in Gower 410.55.

To the Lollrge-Untrhaltskasse in St. Louis: By Past. Döbrlein, communion - Collecte sr. Congregation in Homewood, 414.81.

For poor students in St. Louis: Through Past. Pohl from sr. Parish in Palatine 45.00. Through Rev. Döderlein of sr. Gemeinde in Homewood for "tud. Siebrandt 416.00.

For poor students in Springfield: through Past. Wagner in Chicago from the women's association >n sr. Gemeinde 412.00. Through Past. Wunder there from the women in sr. Gemeinde for Sondhaus 49.00.

For poor college students in Fort Wayne: By Past. Miracles in Chicago from the JünglingS-Verrin m sr. Parish for L. Skwartz 410.00.

For poor seminarians in Addison: From H. Oehlerking in Addison 410.00. Through Past. Wagner in Chicago from the Women's Association 412.00. By Past. Schmidt in Schaumburg from Mrs. N. as a thank offering 45.00. By Past. Partenselder in Bay City, Collecte at Mr. Gey's wedding, for C. Voigt 43.10. By Past. Engelbrecht in Chicago for Jul. Trapp from the Women's Association 47.00, from the Young Men's Association 45.00. By Rev. Müller in Ehester, wedding collecte for Bewie, Hock and Müller 46.60.

For the Emigrant Mission in New York: From Past. Hiebc's congregation at Matteson 44.50.

For the emigrant Misston in Baltimore: Collecte am HimmelfahrtSfestc of Past. Strieter's congregation in Proviso 410.59.

For the congregation inLawrenceburgh,Ind: By Past. Pissel's congregation in Matteson 48.25. From the congregation in Addison 410.50. By Past. Trautmann from members of his. Parish in Gower 45.45.

For the congregation in Ponca, Nebr.: From Past. Lange'S congregation in Chicago 418.00.

For Ephraim Township, Wis. by Addison Township 411.00.

For poor sick pastors and teachers: By H. Richter in Homewood 43.00. Past. Lehmann's congregation in Chicago 46.50. By Past. Heid in Peoria from a parishioner for the three sick brothers in Michigan 41.00.

For Teacher Hops: From the Chicago Lehrconference 410.00. By Past. Frederking from s. Congregation at Lost Prairie 41.80. By Past. Dorn from sr. Parish in Pleasant Ridg 43.00. By Teacher Waschilewsky in Ehester 41-50. by F. Graue in Brush Hill 41.00.

For Past. Rufs; By Past. Frederking from sr. Gem.

in LoSt Prairie 43.00. By Past. Thorn by sr. Parish in Pleasant Ridge 46.50. By Bro. Graue in Brush Hill 41.00.

For Past. Iske: Through Past. Frederking from sr. Grm. in Lost Prairie 43.00. By Past. Dorn from sr. Parish in Pleasant Ridge 46.50. By F. Graue in Brush Hill 41.00.

For Past. Jske and teacher Hops: From Rev. Hiebc's congregation at Matteson 45.35.

For Past. HarmeningS widow: From Past. Hie- berS Parish at Matteson 41.50.

For the deaf and dumb in Norris, Michigan: Through I. H. Kuhlmebeck of Past. Ottmanns Gem. in LvliliiS- ville 419.05. Through Past. Schmidt in "chaumburg from the collection bag of sr. Parish 440.00.

Addison, Ill, May 15, 1877. h. bartling, cassirer.

Received for poor students: Collected by Mr. Vüthe in the Black Walnut District 412.70. Collected by teacher Kienzlr, at Mr. Windbeim's wedding 47.40, from himself 41.00, from the collection bag 49.00 for Niemeyer. Through Mr. Past. M. Hahn from sr. Gem. 410.00 for Witter. By Mr. Töpel from the estate of the deceased Mrs. B. Tröster 425.00 and by Mr. Past. Hochstetter from the Frauenverein sr. Gemeinde 410.00 for A. Schwankovsky. Through Mr. Past. Schuricht from the Women's Association sr. Parish 45.00. By Mr. Past. C. Brandt from the treasury of the North Missouri Conference 410.00 for Falke. By Mr. Past. Schaaf, collected at Mr. W. Müller's wedding, 49.70 and from his. Gemeinde 43.60 for Schaß. By Mr. Past. Stürken from the Women's Association in his parish. Gemeinde 410.00 and by Mr. Ph. Nchtsinger 45.00 for Father Schwankovsky. By Mr. Zeige from St. Paul's Church in New Orleans 450.00 for Hantel. By Mr. Past. Löschen from sr. Parish 44.75 for A. Müller. By Mr. Past. Wübben 42.54 for Groß. By Mrs.

Winkler from Jacksonville 41.00 for Däschlein. By Mr. Past. Ledebur, Öfter-Collecte sr. Parish, 43.35. By Mr. Past. Walker of the Virgins' Association sr. Gemeinde 45.00, by Frauenverein 410.00, by F. Böthe 41.00, by N.N. 42.00 for Fr. Schwankovsky. From Chr. LohrenS 415.00, I. Werth 410.00, Fr. Werth 42.00, Hrn. Past. A. W. Müller 143.25 for Meeske. By Hru. Past. Deleite 4'5.00 for A. Müller. By Hrn. Past. Knief, half of a collecte at d. wedding of Mr. M. Scheiter, 45.70. By Mr. Past. F. Sievers, collected at Mr. Lacker's wedding, 46.30 for Hoyer. By Mr. Past. Stiemke from sr. Parish 46.00 for Schulze. By Mr. Past. Daib from the support fund for Wisconsin children 412.00 for Dubberstrin. By Mr. Past. Herzer 45.00 for RohlfS.

For the Srmtnar-HauShalt: By Hrn. Past. C. Brandt by Mrs. W. 45.00. By Hrn. Past. I. Traut- wann, communion collecte sr. Parish, 412.00. Springfield, Ill, in May 1877. A. Crämer.

For poor college students in the college at Fort Wayne the following kind gifts received; From Pastor JabkerS congregation: From the Women's Association 5 quilts; from Conrad Stoppenhagcn Victuals valued at 45.00; from Ernst Eick hoff 2 sacks of wheat, 2 sacks of grain and 4 gallons of apple butter; from Christian Mirsing 22 gall. Apple butter; from Carl Hackemeyer 1 gall. Apple butter and 3 bush. Apples; Ernst Stoppenhagen 8 gall. Apfelbutter u. von Konrad Döhrmann 3 Gall. Apple butter. From Past. Friße'S parish: From Lol. s Grke beef to the value of 42.00. From Past. Lehnrt's parish: From the Women's Association 2 quilts; from Mrs. Grode 2 pillows; from Mrs. Brudi 1 quilt and from Mrs. Fischer 1 quilt. From Pastor Zschoche's parish: Bon Ernst Meyer 20 heads of cabbage, 1 sack of oats and 1 sack of potatoes; from Jacob Kiefer 94 pounds of beef. From Past. Evers parish from Chr. Scheumann 96 lbs. of beef. From Past. Stocks Gemeinde: V' N Carl Bradtmiller 1 sack of potatoes, 2 sacks of oats, 1 sack of grain and 1 sack of apples. For the household from the Women's Association from Past. Dr. Sihler's parish 38 towels. A. Schuft, caretaker.

With heartfelt thanks, the undersigned appears to have received the following gifts of love for the church building in Petersburg, Mich: From the congregation of Rev. W. Hattstädt 4103.65. From the congregation of Rev. A. Eh. Bauer 49.30. From my congregation in Lake Ridge, Mich. 427.75. From the congregation of Mr. Past. I. Trautmann 423.33. From the congregation of Mr. Past. C. A. Welse! 425.80. From Mr. Heinrich Schmidt in Tecumseh, Mich. 45.00. From some members of the congregation of the Rev. W. Hattstädt altar and pulpit clothing along with an altar cloth. From Mrs. Past. A. Ch. Bauer an altar cloth. From Mr. H. Schmidt in Tecumseh, Mich., communion equipment, two altar cloths, an agende, a hymnal. Eh. Hoyer.

The following gifts of love have been received to date from the Southeastern Missouri Conference District for the fund to assist poor students: From Mr. Past. I. A. Büngrer 41.00; Collecte bei H. SchenkclS Kindtaufe allhier 45.50; von dem werthen Frauenverein in Hrn. Past. Sapper's congregation in ^-outh St. Louis 410-00; from my St. Paul's congregation here 45.00. - Many thanks for these gifts of love!

At the same time I would like to remind that in deep cash box for some time is complete ebb.

North St. LouiS, Apr. 18, '77.C.. C. E. Brandt.

For the poor brethren in faith from two of my predi'gt places in Clay County, Iowa, who have been severely afflicted by the locusts, I have received the following gifts of love: 4'16.00 from the congregation of Mr. Past. Schürmann; 417.00 from the congregation of Mr. Past. Oetjen and 42.00 from himself; 485.00 from the Trinity congregation of Mr. Past. Niemann and 48.25 from the Brooklyn branch of the Women's Association from the same congregation. - On behalf of those people sincerely thanking E. H. Scheips, Pastor.

Algona, Kossuth Co. Iowa, May 10, 1877.

For poor students by Mr. Cassirer Simon 4'15 60. From Mrs. Past. Scheips, Algona, Iowa, thank offering 43.00. From the women's club in Past. GermannS church in Fort Smith,! Ark, 45.00 for Kanning. By Mr. Teacher Karau, Carlinville, Ill, 4'4.70, collected at d. wedding of Mr. Jung for Moravia, - gratefully received. H. Wyneken.

Springfield, May 11, 1877.

For the Preachers' and Teachers' Widows' and Orphans' Fund (of the Illinois District).

have been received 1. contributions;

Bon Prof. Lindemann 82.00. Bon the pastors A. Detzer 84.00, F. Ledrbuhr 823.0. From the teachers I. F. Koch and C. H. Nage! each 84.00, H. W. Hoppe 83.00.

2. gifts:

From the congregation of Past. R. Lange 880.00. Bequest of be. Frau Pastorin Engelbrcht 811.00. From teacher C. Köbel and his pupils 83.00. By Past. Baumgärtner: from his congregation 87.00; from Fr. Saß 8>.00; from some unnamed 82.15. From Louise Stvrck through Past. Streckfuß 82.00. By Past. Dörmann: Kindtauscollecte by H. Wilkeuing 84.26; thanksgiving offering by Mrs. L. Kollmann 8t.00.

Chicago, Ill, May 11, 1877. h. Wund er, Kassirer.

Received by Rev. I. Bergen at Prairie Town, Madison Co. Ill, for the erection of a prayer hall at Allendorf, county of Giessen, Hesse, Germany

in February 187690Mark 4 Pf.

May 18763790

in June 1876 2628

desgl1124

for which the dearest thanks to the donors and wishes God's rich blessing

Allendorf April 3, 1877

on behalf of the Aüendorf Lutheran congregation

Jost Lotz, Churchwarden.

Received for the synod treasury 820.00 as a bequest from the late Mrs. Maria Mueller of Town Lebanon, Dobge County, Wisconsin.

St. Louis, May 18, 1877. E. F. W. Meier,

Cassirer of the General Synod of Missouri, Ohio, et al. St.

For the Preachers' and Teachers' Widows' and Orphans' Funds (Western 'Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of April:

1. contributions:

From Mr. Pastor E. H. Lüker 80 Cts, Mr. Past. BartrIS 82.00. Mr. Teacher Hölter 84.00, Messrs. Pastors Bünger and Fr. Sievers 85.00 each.

2. gifts:

Collecte of Mr. Past. Wille'S congregation in Brownsville, Mo., 89.31. DeSgl. from Mr. Past. LükerS Gem. in Aroma, Kansas, 84.20. Collected at the silver wedding of Mr. A. Klein by Mr. Past. Maisch in Harris County, Texas, 86.00. From Mr. Aug. Bormann in Primrosr, Iowa, 82.00. From Mr. H. Röpe through Mr. Praeses Biltz in Concordia, Mo., 81.00. From Mr. H. Lehman" through the same 81.50. From Mrs. H. D. BrunS for widowed FrausLehrer Nickel, same, 8l.00. Thank-offering for happy delivery. Delivery of N. N. from Mr. Past. Bremer's congregation in Lake Creek, Mo., 83.00.

St. Louis, May 1, 1877.

Oskar L. Gotsch.

Books - Display.

Jubilee song

for the celebration of the 300th anniversary of the Concordia formula on May 29, 1877, presented by G. Schaller.

Price: For 12 copies 10 Cts., for 100 Ex. 75 CtS.

Furthermore, is now again in stock:

The Concordienfovrnel Core and star.

With a historical introduction and brief explanatory notes. The book is presented to the Lutheran Christian people on behalf of the Lutheran Synodal Conference of North America by C. F. W. Walther.

Price: 40 cents postage paid.

Jubelfestbüchlein für die liebe lutherische Schuljugend. A discussion of the confession completed on May 29, 1577, at Bergen Monastery near Magdeburg, called the Concordia Formula. Presented by E. W. Kähler.

Price: 5 cents per piece, 50 cents per dozen, 50 pieces 81.50.

Emergency Justification of the Resignation of Missionaries F. Zucker, A. Grubert, O. Willkomm, C. M. Zorn from the Leipzig Mission. By C. M. Zorn, pastor of Trinity Lutheran Church at Sheboygan, Wis.

Price: with postage 40 EentS.

Orders should be addressed to M. C. Barthel,

Oor. ok Hliumi 8t. unck Incliuunu ^vv.

Changed addresses:

Vov. .1. xoZlor, Full Vluino, 8oott Oo., Mim.

I. Vorildiror, ^Vouvor's vornors, Iluron 6o., 0.

D. Nuuror, 357 Dubois Str., votroit, Mod.

Printing Office of the Synod of Missouri, Ohio ". a. State".

Volume 33.

Sermon preached

on the tercentenary of the *Formula Concordiae*, May 29, 1877, at Trinity Church, St. Louis, Mo.,
communicated on request by

C. F. W. Walther.

I. N. J.

God, You did great things for our fathers 300 years ago today, and we are glad about it today. The church, which You had so magnificently built up through Your servant Luther, had again lain in ruins. Its heroes had fallen. The guards on her battlements had become traitors within her walls. The light of Your pure word, which You had kindled in her, had gone out again, and her lampstand had been thrust from its place. Soiled and torn, the flag of her confession had lain in the dust. Their former unity of faith had turned into bitter discord. Her enemies had already triumphed and sung funeral songs to her. She herself, however, melted down to a small scattered group, had lain weeping on the ground and lamented: "The Lord has forsaken me, the Lord has forgotten me. But behold, when the wretched were desolate, and the poor groaned, Thou saidst, O Lord in heaven, "I will arise, I will provide a help, that one may teach with confidence."

And today is the blessed day on which You once created this help. Therefore today our heart is glad, our mouth is full of laughter and our tongue is full of praise. Therefore, today we have entered Your gates with thanksgiving, Your courts with praise.

O help now that we may not only thank Thee in these days with fervent songs of jubilation for all that Thou didst once do great things for our fathers, but that this jubilant celebration of ours may also rekindle in us, their children, the fire of first love that once burned in our fathers, and call all our American Lutheran Zion together as with the sound of a trumpet to rally anew around the old good banner of Thy pure Gospel. O help that in these days all the fallen children of our

St. Louis, Mo., June 15, 1877.**No. 12.**

May all those who have gone astray return, all those who have become weak in faith become strong in faith, all those who have become lukewarm in love become fiery in love, all those who have become despondent in confession become courageous in confession, all those who remain faithful be filled with Your spirit and gifts, so that the church of pure confession may once again become a city of God on a high mountain, for the blessing of Your Christendom, for the gathering of a great people of Your elect even in this last time, and for the praise and glory of Your name forever and ever. Amen.

Text: Isa. 49, 14-17.

"But Zion saith, The LORD hath forsaken me; the LORD hath forgotten me. Can a woman forget her child, that she have not compassion on the son of her womb? Though she forget him, yet will I not forget thee. Behold, in the hands I have drawn thee; thy walls are ever before me. Thy builders shall hasten, but thy breakers and thy rejecters shall depart."

All in the Lord beloved sons and daughters of our American Lutheran Zion!

300 years ago today, on May 29, 1577, six pious and learned servants of the Lutheran Church, named Martin Chemnitz, Jakob Andreä, Nikolaus Selnecker, David Chyträus, Andreas Musculus and Christoph Körner, signed the Creed of our Church, which bears the name Concordia Formula, after they had finally put their final touches to it, with the following words:

"That this is the doctrine, faith, and confession of all of us, as we will answer for it at the last day before the righteous Judge, our Lord Jesus Christ, and that we do not wish to speak or write against it secretly or publicly, but intend to keep to it by the grace of God.

This was an act of great ecclesiastical and world historical significance and of quite incalculable important consequences. However, this act did not take place in such a grandiose, solemn manner as the handing over of the Augsburg Confession in 1530. As is well known, the handing over of this confession took place publicly before the whole world in the imperial chapel at Augsburg, which held hundreds of people; the first signing of the Concordia Formula, on the other hand, took place privately in the narrow library room of the small monastery church at Bergen near Magdeburg. The solemn reading of the Augsburg Confession of our Church took place in one of the most brilliant imperial assemblies ever held; the highest ruler on earth at that time, in whose great empire the sun never set, Emperor Carl V., Emperor Carl V, then the highest ruler on earth in whose great empire the sun never set, was seated on his throne, with his brother, King Ferdinand of Bohemia and Hungary, at his side, and around him a whole host of princes, princes and other estates of the empire, as well as a large number of envoys from foreign royal and princely courts, a papal legate, six cardinals and many other Roman ecclesiastical prelates, so that after the confession had been read out, it was immediately sent to all parts of Europe, translated into the most diverse languages of Christendom; The first signing of the Concordia Formula, on the other hand, was done today in silence by only six servants of the Church. Finally, in 1530, when the Protestant estates handed over the Augsburg Confession to the powerful enemies of their faith, they had to do so at the risk of blood and property; therefore, among others, Margrave George of Brandenburg was urged to declare to the Emperor even before handing it over: "Before I would deny my God and his Gospel, before I would kneel down here before Your Imperial Majesty, before I would deny my God and his Gospel. The signing of the Concordia Formula in 1577, on the other hand, was not connected with any such danger; it was, as its name implies, rather an agreement formula, which was handed over to those who should and wanted to rally around this peace pamphlet in brotherly harmony.

How? is it therefore also worth the Concordia formula that our Lutheran Church today celebrates a jubilee of thanksgiving and praise for its sake, today, on which day that confession was made three years ago?

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hundred years has finally come to pass? Yes, truly, my brothers! A Lutheran who has not already fallen away and to whom his religion is still worth something will say: If we Lutherans were silent today, the stones would have to cry out. And that is therefore what I will try to prove to you in this holy hour of jubilee with the help of the Holy Spirit, by presenting to you on the basis of the read prophetic text:

The Formula of Concord a glorious monument of God's gracious oversight of our dear Evangelical - Lutheran Zion;

it is such a monument, because

1. Through her, God once miraculously saved our church from its impending doom,
2. through them God has also gloriously rebuilt our church and set it up again for the blessing of Christendom, and finally
3. Through them, God has also so well preserved our church for all time from disturbers within it.

I.

If we want to convince ourselves, my brethren, of how glorious a monument of God's gracious supervision of our dear Lutheran Zion the Concordia Formula is, we must first of all vividly visualize the condition in which our church once found itself before the adoption of that confession. The report of the state of our church at that time is, however, the darkest page of its history. While the history of our church from the year 1517 until Luther's death in 1546 was the history of its wonderfully rapid and glorious development and its victories, the history of our church after Luther's death until the year 1577 was the history of its equally rapid and shameful decline and its defeats. Barely five and twenty years had passed after Luther's death, when the magnificent majestic edifice of the church of the Reformation, this church of pure word and unadulterated sacraments, already lay in ruins; only here and there a few lonely little towers, like ruins that had remained standing, as witnesses of a glorious past, still rose above its ruins. Until Luther's death, the general popular song of the Lutherans had been Luther's heroic and victorious song: "Ein feste Burg ist unser Gott" (Our God is a Mighty Fortress); but no sooner had Luther closed his mouth forever than this song also fell silent. In short, if I am to sketch in a few words a true picture of the condition of our church in those days, I can find none more fitting for the purpose than the first words of our text: "Zion saith, The LORD hath forsaken me, the LORD hath forgotten me."

But how? you will say, was it then a lie, when the Lutherans had sung before so boldly and faithfully: "The word they shall let stand and have no thanks for it"? Had the word finally fallen away? - Oh no, my brothers! The word had not been able to overcome the power of the world or the gates of hell, but the people to whom God had entrusted his pure word out of great grace had fallen. In a truly prophetic spirit, Luther himself predicted in his last sermon in Wittenberg that Satan would tear our church apart after his death, saying at the same time

He added: "If he cannot do it through the pope and emperor, he will do it through those who are still in agreement with us in doctrine. *) Yes, in private conversations Luther had said at this time to several of his trusted friends, precisely in regard to his Wittenberg colleagues: "After my death, none of these theologians will remain constant." †) And all this, unfortunately, came true only too exactly. Our church was torn apart after Luther's death, and in fact it was neither the pope nor the emperor who brought this about. It is true that the Schmalkal war, which was so threatening to the Lutherans, broke out only a few months after Luther's death; but already in 1555 the Lutherans received complete freedom of religion and worship through the Peace of Augsburg. It is true that around this time the Lutherans were in great trouble because the emperor wanted to impose on them by bloody force a union formula, called the Interim, by which our church was to be subjected to the pope again; but as a result of that religious peace, this threatening storm cloud soon dissipated again forever. It was not the enemies outside who once brought our church to ruin, but traitors within.

It was precisely Saxony, once the cradle of the Reformation, and especially the University of Wittenberg, from where the light of the pure Gospel had once spread to all lands, from where, after

Luther's death, the falsifications of the Word of God spread again like shadows of death over the entire Lutheran church. On the same pulpit on which Luther had once proclaimed the pure gospel in Pauline power and on which he had punished all ungodly beings in doctrine and life with words of thunder in the zeal of Elias, on the same pulpit the glittering voice of the deceivers could now be heard. On the same lectern on which Luther, as a professor, had once prepared thousands of students who came from all parts of Christendom to be faithful servants of the Word in doctrine and defense, on the same lectern now stood professors who made it their business to teach their students a new gospel of reason instead of the old gospel of the Holy Scriptures. In the same Wittenberg printing house where those writings were once printed in which Luther, as the prophesied angel with the eternal gospel, flew through the very heavens of the church, which fell like dew and manna from heaven on the pining hearts everywhere and filled them with light, comfort and joy of death, and which, at the same time, like God's roaring weather, frightened and exposed all falsifiers of the Word and, like rays of lightning from God's hand, shook the whole proud edifice of Antichrist in all its foundations, in the same printing press, I say, now appeared writing upon writing, which had no other purpose than to extinguish again the holy fire kindled by Luther's writings and to tear "God's Word and Luther's teaching" out of the hearts of the Lutherans again. In order to achieve this purpose all the more surely, the devilish lie was blown up that Luther himself had recanted his teachings shortly before his death and that he had instructed Melanchthon to make good after his death what he, Luther, had corrupted. Thus, the old

Church Postilla, Episteltheil. Tom, XII, 1535.

†) Ibid, p. 1539.

Luther's original Augsburg Confession was abolished and a modified and falsified Augsburg Confession, which was called the improved one, was introduced by Melancthon, who had unfortunately wavered in favor of the enemies. Even Luther's little golden book, his small catechism, was put aside and a new Calvinist catechism was foisted upon him. Since, however, one was accustomed to look upon Wittenberg as the birthplace of the pure Lutheran doctrine and upon the teachers there as Luther's rightful successors in office and heirs of his spirit, and since in all of Germany and even beyond Germany's borders the vast majority of those who held the higher and lower Lutheran church offices were the disciples of the apostate Wittenberg professors, the new doctrine gradually spread like a plague that had come over the country from town to town, even from village to village. The apostle's word was fulfilled: "Their word eats away like cancer."

The Saxon regent at that time, Prince August, was sincerely pious and wholeheartedly devoted to the Lutheran faith; but the most distinguished theologians of Saxony, who had fallen away, had allied themselves with the highest princely officials, who were like-minded toward them, for the purpose of making the unsuspecting prince their willing tool by all conceivable arts of hypocrisy and lies. And this infernal plan succeeded all too well. With the help of the Elector, who had been charmed by them, they managed to have hundreds of those who were still loyal to Luther's teachings deprived of their offices as dangerous disturbers of the peace, yes, as heretics who had fallen away from Luther's teachings, thrown into prison and finally expelled from the country, mostly with their wives and children, and driven into misery. At that time, the entire Lutheran Church was like a people afflicted by a general civil war and tearing itself apart. Certainly, especially outside of Saxony, individual faithful disciples of Luther still raised their voices orally and in writing against the apostasy that had taken place; but these seemed to be only the last convulsions of the Lutheran Church, which was already dying. In the Calvinist temples, therefore, people were already publicly thanking God that the Lutheran church had now also become Calvinist, and were only discussing how the old Augsburg Confession and the church that had formerly professed it were now to be solemnly buried.

And indeed, my dears, our church was threatened at that time with what now seemed to be inevitable ruin. All the means that had been used so far to save it and to restore the lost harmony in faith, doctrine and confession had been completely in vain. Even then, the lament of the small herd was: "The Lord has forsaken me, the Lord has forgotten me." But O small faith! Just now God's hour had struck, in which He said, as it is said in our text: "Can a woman forget her child, so that she does not have mercy on the son of her womb? Even if she forgets him, I will not forget you. Behold, in the hands I have marked thee: thy walls are before me for ever."

For what happened?-O of the wonderful God!-Just when the traitors in the castle of our Lutheran Zion, intoxicated with thoughts of victory, with their plan to hand over the castle to the enemies now, finally

When the people dared to step freely into the light, suddenly it sounded from heaven: "You shall come up to here, and no further; here your proud waves shall be laid down! Decide on a council, and nothing will come of it! Confer, and it shall not stand; for here is Immanuel!" When the distress was at its highest, God's help was nearest. God had arranged for the secret letters to come into the hands of the Elector, in which his theologians and secular councillors had made fun of each other about how beautifully they had deceived him, the pious simple-minded prince, and had made him, against his will, an instrument for the destruction of the Lutheran church. Like scales it now fell from the eyes of the pious prince. With disgust, horror and dismay he saw how he had been abused. So he now let those traitors experience for themselves the bitter fate that they had caused hundreds of innocent people through him until recently, joined forces with several other godly Lutheran princes, namely those of Württemberg, the Palatinate, Branvenburg, Brunswick-Lüneburg and Mecklenburg, and placed himself with them at the head of those who had remained faithful to the old Luther doctrine or who had been awakened by God to return to it.

But how was the church, bleeding from a thousand wounds, to be healed, how was it to be cleansed of the many heresies that had penetrated it, how was the general discord that had arisen to be lifted and peace and harmony, such as unity in the truth, to be restored?

For this, my dears, there was only one means: that one simply returned together as one man to the abandoned truth, by bringing the old good army flag of the church of the Reformation out of the dust again, solemnly renewing the old oath of allegiance, and now gathering again in close ranks around this banner for protection and protection.

And this and nothing else was the acceptance of the so-called Concordia Formula, which was finally reached 300 years ago on the present day in Bergen Monastery after unspeakable effort. It was by no means a new, supposedly improved confession, but nothing but the documentary repetition of those earlier confessions recognized by all Lutherans from the beginning: the unchanged Augsburg Confession, the Apology of the same, the Schmalkaldic Articles and the two catechisms of Luther. What the authors of the Concordia Formula did here consisted in nothing more than that they simply proved from the clear wording of the articles, about which there had been dispute up to then, what the old symbols teach about this, confirmed it from Luther's writings, and discovered and solemnly rejected the false understanding imputed to these old confessions.

And behold, when the old Lutheran flag was unfurled again and flew high above the battlements of our Lutheran Zion, it was revealed to the astonishment of friend and foe that not only 7000, as once in Elijah's time, but that even in the midst of the terrible confusion - millions had not yet bowed their knees before the idol of the new doctrine. More than 8000 church and school servants, at their head 3 Electors, 21 Princes, 22 Bishops, 4 Barons and 35 Imperial Cities, signed the new formula of unity in truth in the name of their communities with fervent thanks and high holy joy.

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Thus Bergen Monastery had become the second Eisleben, in which Luther had once again been born to the church. The Lutheran Church, which its secret and public enemies had just prepared to bury solemnly, had risen again from its apparent death and now, miraculously rescued from its threatening downfall, called out cheerfully to all Christendom: Victoria!

"This is done of the LORD, and is a wonder in our sight." Today, therefore, is also "a day which the Lord has made; let us rejoice and be glad in it."

II.

But, my dear brothers and sisters in the Lord, through the Concordia formula God not only once wonderfully saved our church from its threatening downfall, but through it also, secondly, gloriously rebuilt it and made it a new blessing for Christendom; as the Lord in our text also promises his hesitant Zion this: "Your builders will hasten.

How prophesyingly the Concordia formula was once completed 300 years ago just shortly before Pentecost! For just as our church had celebrated the Easter of its resurrection through this confession, so a long, glorious Pentecost time of new life and rich blessings followed for it as well.

After the Concordia formula had cleared away the rubble of false doctrine from the still "shaken rocky foundation" of our church, with which it had been covered for almost 30 years after Luther's death, its "builders" now also "hastened", as our text says, to rebuild the old house of God in its original glory and beauty on this cleansed foundation. For a whole century, God gave our church a great cloud of godly, erudite, highly enlightened men, ardently fervent for God's pure Word, who built a Christian doctrinal edifice, of which even today even unbelievers have to confess that they stand still in amazement before this sneezing edifice, as before a venerable cathedral towering up to heaven. There, everything is so wonderfully interconnected, carried by the foundation of the Word, up to the golden cross on its dome, that not a stone can be removed without shaking or disfiguring the whole structure. All treasures of divine knowledge, which had been brought to light from the shaft of the divine word by the work of the Reformation, were now collected again in new scriptural works as in holy, well-kept storehouses. Every booty that had been taken from the enemies on the right and on the left in the Reformation struggle was now put up again as a trophy of victory in the armories of our church for all time. The old good weapons of Christian knighthood, with which Rome had once been overcome and a false Protestantism repelled, were set in motion again. What was promised to the house of the righteous was now fulfilled in the church of the unchanged Augsburg Confession: "Riches and fullness shall be in his house" (Ps. 112:3). "The LORD thy God shall bless thee, as he hath spoken unto thee. So shalt thou lend to many nations, and thou shalt borrow of none." (Deut. 15, 6.) There is no part of the holy doctrine of God in which, after the adoption of the Concordia formula from our dear Lutheran

Church would not have produced imperishable works of faithful scriptural research. Apart from Luther's writings, almost all those beautiful books of doctrine and edification, in which not only all Lutherans, but also pious souls from other churches, are still edified before all others, have already yellowed, but are now again more sought after and sold more expensively than the gold-covered books of modern times; they are pure golden fruits, grown out of those seeds, which were once planted in the soil of our church 300 years ago today with the Concordia formula. In the garden of our church, cleansed of the weeds of false doctrine, sprouted those fragrant heavenly flowers of anointed prayers full of comfort and devotion, which still today lift the hearts of all readers to God. The evangelical sermons of God's great deeds for the redemption of the world of sinners, which now resounded again in our church, attracted, like trees of paradise, whole flocks of birds of heaven, which nested in the branches of the same and sang to the Lord those sweet lovely songs, which still resound to this day in all Lutheran churches, schools and homes.

In short, our church, which before the Concordia formula was established lay like a beggar woman in the dust, a mockery of the people and contempt of the people, now became again an admired

prophetess, priestess and queen of the New Covenant, a great power in the kingdom of truth, a blessing for all Christianity on earth. Streams of living water went out from her again and watered and fertilized the arid desert of the world. The castle of our church was again so firmly founded that it could withstand even the storms, tribulations and devastations of a thirty-year war and these could not destroy it. In vain it had been prophesied to the Concordia formula, when it finally came into being, that it would only give birth to greater discord and therefore, as a work that was not of God, would soon perish again; all their prophets of doom have come to shame. In truth, our Concordia has been a fiery wall around our church for more than a hundred years and has brought it true harmony and true peace, and - O miracle of divine supervision of grace! - still today, after 300 years, even here in the New World, thousands and thousands of our brothers and sisters are gathered in their places of worship to praise and glorify God with common hymns of jubilation with us for God's gift of Concordia.

III.

But, my dear brothers and sisters, there is another reason why the Dormula Oouooräias is such a glorious monument of God's gracious supervision over our dear Lutheran Zion: because, finally, through it, God has so well preserved our church from destroyers in its interior for all times; just as the Lord, according to our text, has finally also given this promise to his hesitating Zion: "But your breakers and destroyers will depart."

It is true, my dear friends, that no confession is hated as much as the final confession of our church, the *Formula Concordiae*. While all who claim to be Lutherans still profess the Augsburg Confession, not only all the open enemies of our church, but also many who claim to be Lutherans, are opposed to the *Formula Concordiae*, which is nothing more than a "how to" confession.

The Protestant Church is bitterly opposed to the repetition of the doctrine of the Augsburg Confession. It is accused of being, instead of a formula of agreement, a formula of discord, an instrument of intolerance, the true bone of contention of Protestantism.

But why? - The simple reason for this strange phenomenon is this: people think they can still reinterpret the short confession handed down at Augsburg according to their own sense, and they thus make it a shield behind which they want to fight the doctrine then contained without interference; but the Concordia Formula has put an eternal end to this deception, in that it irrefutably shows from the clear wording of the Augsburg Confession which is the only true sense of the same. The Concordia formula is nothing but a new staff for the old flag. Hence the bitter hatred! As the Augsburg Confession was the letter of parting which our church once gave to the papacy in 1530, so the Concordia Formula is the letter of parting which our church handed over to the invading after-Protestants and all their false brothers in 1577. Like a faithful gatekeeper, the *Formula Concordiae* therefore stands before the gates of our Lutheran Zion and relentlessly demands the watchword of the unchanged and uninterpreted Augsburg Confession from anyone seeking entrance. Like a mighty fortress, the Concordia Formula lies before the harbor of our city of God of pure confession, and with its mighty weapons bars the entrance of all ships sailing under a false flag. All those who want to use the Augsburg Confession only as a mask to hide under, are forced by the Concordia Formula to take off the mask and show their true face. As soon as 300 years ago, with the Concordia Formula, the unchanged Augsburg Confession in its true sense was once again flying on all the roofs of our city of God, so all those who until then had only deceptively stood under the banner of the Augsburg Confession soon left it in whole droves and placed themselves under the banner of Zwingli and Calvin. Behold, from this time on, through our formula of agreement, the promise contained in our text has also been fulfilled in our church: "But your breakers and destroyers will depart."

Perhaps, however, some of you will now say: But have not new "breakers and disturbers" entered our Church in the previous century and in this century, in spite of the Concordia formula? I answer: Yes, they have penetrated. But why? - Because the banner of this glorious confession was still present, but lay wrapped in the dust, kept hidden from the Lutheran people, and its sleeping guardians did not use it.

Come then, come, you Lutherans of America, let us use the wonderful freedom we enjoy here to raise again the confessional flag that has lain in fashion in our old fatherland, to rally around it as a faithful, brave confessional people, to renew the old oath of allegiance that we as Lutherans took at our confirmation, We must renew today the old oath of allegiance that we took as Lutherans at our confirmation, sacredly commit our teachers in church and school to it, examine and judge everything that we hear and read according to God's Word, and finally work and fight only with those who are willing to follow this flag with us. May the storms of the world and of the false brethren roar, they will not destroy our flag.

The new generation will not be torn apart, but only unfolded before the eyes of the world.

In the old world, my brethren, the sun of the pure gospel that once rose in Augsburg and the Bergen Monastery is evidently once again tending to set; with longing hope, therefore, many faithful Lutherans from the old world look across to our young American Lutheran Church, as to a small group that is free and therefore called before others to safeguard and save here in the new world in these last times the sanctuary of the pure gospel entrusted to our church. O then, arise, arise, American Lutheran Zion, and become light! You, its guardians, advance! seize the holy flag and hold it high and wave it joyfully! But all you children of this Zion, man and woman, old and young, O follow those who prove to be faithful standard-bearers! O be of good cheer and very joyful! The Lord, who is a God of truth, is with us; in that sign we will be victorious, we must be victorious, even if all the powers of darkness conspire against us in this midnight time and lie in battle against us. May the battle be hot and become hotter and hotter: at last we will, if we persevere to the end - and this you help us to do, Lord Jesus, you Prince of Victory! - we will

enter in triumph into the upper church for the eternal jubilee. Amen.

(Submitted.)

Theses on secret societies,

with special consideration of the Druids.

(Continued.)

The nature of the secret societies is characterized as unchristian and unchurchlike:

5. by hostility against Christianity and the church.

Not always and everywhere one comes out with this so openly as in 1859 Wildey, "founder of the American Odd-Fellowthum", "on the occasion of the 40th anniversary of the existence of the order in America". His more than man-eating, bloodthirsty toast reads in German: "May the enemies of Odd-Fellowthum be rammed into a 74-pound cannon, damned and stomped, and blown out the firing hole!" (Brockmann op. cit. p. 96 note from Heart and Hand, Jan. 6, '72.) - Not all secret societies so openly declare their enmity against Christianity and the Church with their opposing Pelagianism (assertion of man's natural uncorruptedness and goodness): but all of them - down to the newest "Workers' Association"- reveal their reason-believing moral doctrine (rationalistic morality). From their hearts Odd-Fellow asks and answers. (August 1871, Brockmann op. cit. p. 102, note.) So he asks: "Who were the most famous teachers of religion and morals of the older times? Who were the men who first gave a definite form to these ideas and presented them to their fellow men as fixed moral principles, as they are laid down today in the Sonderbare Brüderschaft, and persuaded the same to accept them?" - So he answers, "We know five of them: Moses, Buddha, Confucius, Zoroaster and Christ."- If in the other secret societies the same moral teachings exist, then they are obviously also against Christianity and the church. - And "enmity" according to God's word is already the will to remain unconflicted with the struggle for truth (neutrality). Christ says: "He who is not with Me is against Me.

Me, and he that gathereth not with Me scattereth. (Luc. 11, 23.) The secret societies are not for Christ; they do not gather with Him: so they are against Him and scatter. - When Peter - in spite of the free departure obtained by Christ from His disciples in Gethsemane - mixed with the enemies of Christ in Caiphas' court, he took the first step toward the denial that followed. - In this sense God's word judges: 2 Cor. 6, 14-18: "Do not pull on the foreign yoke with the unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? - How does Christ agree with Belial? Or what part has the believer with the unbeliever? - What kind of equality has the temple of God (church) with the idols? (But ye are the temple of the living God, as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. - Therefore come out from among them, and separate yourselves, saith the Lord, and touch no unclean thing: and I will receive you, and be your Father, and ye shall be My sons and daughters, saith the Lord Almighty. - Match. 10:33: He that denieth Me before man, him will I also deny before My heavenly Father. - —

Now the secret societies are such associations that do not recognize any "separations" by faith and confession and therefore make Christ's enemies and friends, deniers and confessors - all "brothers". Therefore, by joining the secret societies, a Christian commits himself to the Christian vow of confessing and defending Christ. He, a member of the body of Christ, becomes a member of another body in the secret societies, by entering into membership with such people who professedly do not want to be members of Christ's body. - This is the judgment of God's Word:

1 John 4:1-6: Beloved, believe not every spirit, but try the spirits whether they are of God.... By this you shall know the Spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is of God, and every spirit that does not confess that Jesus Christ is come in the flesh is not of God. And this is the spirit of the anti-Christ (namely in the broader sense of the word)..... - Little children, ye are of God, and have overcome them: for he that is in you is greater than he that is in the world. - They are of the world; therefore they speak of the world, and the world hears them. - We are of God, and he who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error. - —

1 John 5:10: He that believeth not God maketh him a liar: for he believeth not the testimony which God bare record of his Son.

2 John 9-11: He that transgresseth, and abideth not in the doctrine of Christ, hath no God...- If any man come to you, and bring not this doctrine, receive him not at home, neither salute him; for he that saluteth him maketh himself partaker of his evil works.

According to such words, a "Christian" would have to act in the secret societies. What would happen? He has committed himself to the transgression of such Christian commandments by joining the secret societies.

obligated. He would be expelled. - That the secret societies demand such "brotherhood" is proven by the statutes of even the most apparently and ostensibly innocent ones. E.g. Druid-Const., introduction p. 3: "The recognized purposes and guiding principles of the B. A. O. of the Druids are: To spread sociable and spiritual intercourse among all its members and to establish a system of philanthropy and benevolence by caring for the sick and needy and burying its deceased members throughout the V. A. O. of Druids." - —

According to this, a "spiritual" intercourse is to be striven for, and that according to Art. 17, § 4, p. 21, with the exclusion of "politics" and "religion". "In our association," says the "Arch-Druid" (February '68, p. 28), "no prejudice may arise with regard to the opinions of the members concerning politics and religion. This would disturb the harmony and peace among us and endanger the existence of our Order." Ibid. Jan. '76, p. 21 states, "In our groves debates on religion and politics are entirely excluded. If a brother ever thought of saying a word about religion, he would certainly be called to order from all sides. Not merely because Christians, Jews, and pagans belong to our groves.... but because religion as such has nothing to do in our groves.... In the groves one is extremely tolerant on this side." - —

The newer "Ritual" of the Order, discussed in "Arch Druid" (organ of the same), Nov. 1875, p. 340, also speaks of higher "obligations". "Also in the obligations which the Candidate has to take upon himself at his initiation into the various degrees, we find an important improvement over the former ones. While these bind the Candidate almost only to secrecy in regard to the secrets of the Order, he must now promise to do his whole duty as a Druid." - —

But of these "duties" it says (op. cit., August 1868, p. 120): "The interests of the Order are those of each of its members, who recognize themselves as representatives of its principles; they are therefore responsible, each according to his position and ability, for his negotiations, for his actions and omissions. Each brother will do his best to uphold and faithfully preserve his" (namely, the Order's) "principles; he will rejoice in their progress and increase." - "One of the most important duties," it continues (op. cit. Nov. '68 p. 168), "both against ourselves and against our grove" (NB. designation of a Druid lodge) "is that of paying our dues correctly and punctually. It is a duty against ourselves; for only when we are pure in the book can we claim support in case of need."

Finally it says (op. cit. June 1876, p. 185 f. "Aus dem Herm.-Söhn.-Logenbesuch"): "The Lodge, i.e. the closer bond which unites men for the attainment of ... a common goal, must ... be treated as if it were a family gathering; otherwise the expression 'brothers' is meaningless and a hypocrisy."

Remark. Because of the above as well as the following testimonies from the relevant Druid sheet is expressly

notes that this (op. cit. Nov.'68, p. 175) "the only in America existing order newspaper" (namely of the Druids), "not only by the W. Grossham of the Der. St., but also by many state. Grand Groves as an organ of the Order and recommended to the support of all brethren."

(To be continued.)

Meeting of our Eastern District Synod.

The Eastern District of the Synod of Missouri, Ohio, &c. St. assembled this year on May 1 in St. John's parish at Williamsburg, N. Y. Still the church of this congregation was hung in black, for it had lost its beloved faithful pastor, Rev. C. Y. Weisel, Sr. by death on April 12. The synod was very numerous attended. Our dear Professor Walther, as general presider, preached the opening sermon. Even Krotel, who, as is well known, continues to censure and ridicule our position on the Confession, could not fail, after hearing the sermon, which dealt with fidelity to the Confession, to publicly testify to his recognition of its content and form. God only wished that it would have remained in his conscience; for this very man prevents much good in the Council through his lukewarm position with respect to pulpit fellowship and thus with respect to our confessions themselves; for he has certainly not yet accepted them from the heart, who still allows false-believing preachers, who believe, teach and confess contrary to our symbols, yes, are partly condemned by them, to climb into his pulpit and preach to the flock entrusted to him. What wonder if such so-called Lutheran preachers educate a people who are ready at any moment, depending on the circumstances, to fall away from their church and to join a false-believing community?

The main work of the Synod were the theses: On the Difference between the Law and the Gospel According to the 5th Article of the Epitome of the Formula of Concord. The discussion about it was extremely instructive, edifying and faith-strengthening. The Law and the Gospel shone in a new light. Only after these discussions did Luther's words become quite comprehensible to some, as he says: "Therefore, whoever is well able in this art of separating the Law and the Gospel, set him above and call him a Doctor of the Holy Scriptures, for without the Holy Spirit it is impossible to make this distinction.

One realized vividly how, in spite of all distinctions in theory, both are so often and so much mixed up with each other in practice. It is probably soon learned: "The law is the divine teaching, which teaches what

is right and pleasing to God, therefore everything that punishes sin is preaching the law and belongs to it." (Thes. I.) And again: "The gospel is such a doctrine, which teaches what a man ought to believe who has not kept the law and is condemned by it, that he should believe in Christ.

and the promises of grace in Christ" (Thes. II.); but how difficult it is to understand all this, and how difficult it is to adjust one's thinking, speaking, and acting to it at all times. Not only the papists do not understand this difference, making a new law out of the gospel, as Luther, when he was still a pope, was more afraid of no one than of Christ; not only the Pelagians do not understand this difference, making a gospel out of the law, by which man can make himself blessed; no, also others,

who boast of better knowledge are still quite blind in this matter. How many there are who want to help their neighbor by leaving him under the delusion that this or that sinful thing he does is not wrong; who thus want to quiet his conscience by pretending to him that he has not sinned, if, for example, he practices lodge, pulpit, altar fellowship, etc.! But they do nothing else than dissolve the law, break off the top of it and blunt it, so that it cannot fulfill its function of convincing the sinner of his sinfulness and breaking his heart. Since they do not let the law do its work of making penitent, bowed sinners, it follows that the gospel cannot benefit such either, for it seeks such hearts that recognize and feel their sins and sigh for their forgiveness. By nature, the cover of Moses hangs over every man's eyes, so that he cannot recognize the law in its full splendor; therefore, everything depends on tearing away this cover from man, so that he may recognize the bright shine of divine righteousness, which shines in the law, and be astonished and bow down before it. Only then is he prepared to appreciate and accept the Gospel of Christ. The fact that there are so many sure sinners even in our congregations is due to the fact that they have not yet recognized the law in its terrible majesty. It must be preached in such a way that it is not a

painted fire, it must make man afraid, he must be condemned by it, not a speck of comfort must be added to it, the sinner must see no way out, it must pursue him into all his nooks and crannies, and he must learn to esteem his sin great; in doing so, of course, one will find that the law still causes wrath.

Again, the gospel must be preached in such a way that no law is interfered with. The Methodists, for example as much as there is in them, nullify the gospel by teaching the sinner that he must try to become better, that he must struggle, pray, groan, whine, work, in order to acquire grace; In this way, however, they do not teach him what he should believe, but rather what he should do, not what Christ has done for him, but what he must do to make Christ favorable to him; finally, they put him off not to the voice of God in the gospel, but to the voice of God in his heart. If they knew what the gospel is, they would not be so offended by the absolution we pronounce in our churches. The gospel must be preached in such a way that people see clearly that they have nothing to do but accept it. It must not be preached in such a way as to say: if you are like this or like that, you may take comfort in it. It is a mistake of all reformed sects to think that the

Faith, which the gospel demands, is not a receiving hand, but rather a quality, i.e., a special condition of the heart; but the word: "Thus God loved the world," etc., does not mean: if it is like this or like that, God loves it and gives it his Son, but he has already given it the same as it is; in the same way, God allows the forgiveness of sins to take place in him. does not mean: if it is like this or like that, God loves it and gives it his Son, but he has already given him to it as it is; in the same way God proclaims the forgiveness of sins in Christ, his Son, to all men, he gives it freely to all men, the sinner only takes it as he is, then he has and possesses it and will be changed and renewed by this grace. As surely as everyone may keep the first commandment, so surely may he believe in the absolution which the gospel offers and communicates to him free of charge. Only he who rightly grasps the fact that the

The one who gives and gives the gospel all by grace without all his merit and worthiness has the right light. Most people have only a glimmer of the gospel throughout their lives. When the gospel demands faith, it is not a legal demand, but similar to the call of a kind giver, who calls out to the poor to confidently reach out and accept what he gives him, even if the gift seems too much and too great. It is therefore easy to become a Christian, but difficult to remain one; for it is not enough that one is converted once, as the Methodists think, but one must take hold of the forgiveness offered in the Gospel again and again, because we sin daily and need forgiveness daily. The only means of not filling secure sinners with false comfort is to preach the law in its fullness; for as one must be hungry to eat, so one must first be struck by the law before he will take the gospel in earnest.

It was further remarked: The repentance of a man who is struck by the law is actually only a fright about the sin, it is not yet a heartfelt sorrow about the fact that one has offended the good and faithful God so often and so much; in this respect this first new repentance is equal to the repentance of Cain and Judas; that now this repentance becomes a wholesome and true one with some is only due to the effect of the gospel. There is a difference, then, between repentance before faith, which is wrought by the law, and the repentance in which a man stands in whom faith has been wrought by the gospel. In the first case, the person is suffering (passive), yes, against his will God's arrows are stuck in him and fear and trembling fills his soul; but when the gospel comes and fills him with hope and faith and he has become a new person, filled with new powers, then he is no longer just suffering, but he now also cooperates in his daily newness and repentance. But no one thinks, as the antinomians do, that through the gospel newness, such as the law alone produces, i.e., fright at sin, is wrought; the gospel is cruelly turned into the law, and the two are thus mixed when it is ascribed to work such repentance in a narrower sense. The consequence of this is that many want to accomplish through the gospel what they can accomplish through the law alone, and vice versa. But that is enough, the dear reader will find more in the synodal report itself. This much is certain, that by God's grace we have all again received a new and glorious light on this so important and difficult doctrine; oh, how much better things would be in the family, in the school and in the church, if parents, teachers and preachers had a better knowledge of the law and the gospel and the resulting right treatment of souls.

In the afternoon sessions, the question was discussed: What should be done to awaken the interest of the congregations in the schools and to increase the realization of the great importance of Christian schools? Here was emphasized above all the damage that occurs where such schools fall. It is that: a.) the children are thereby deprived of the best opportunity to learn the Word of God, and thus often of this itself, and from this follows b.) the decline of the Evangelical Lutheran Church itself. As the causes that hinder the prosperity of the Lutheran parish schools were mentioned: a.) the b.) Lack of zeal for the one thing that is necessary; c.) Lack of recognition of the necessity of good long-term instruction in catechism and the discipline based on it; d.) Lack of zeal for the school in particular among congregations, preachers and teachers. As a means to remedy these grievances, the following were mentioned: a.) sermons on the duty of parents to establish and maintain Christian schools; b.) serious discipline against those parents who do not send their children to their Christian school; c.) missions for the school; d.) tracts in which the matter of the school is laid to the heart of parents from God's Word and Luther's writings.

Since it has long been the wish of the Synod to have a dogmatic work by Prof. Walther, this District decided, in accordance with a petition, to ask Prof. C. F. W. Walther now seriously and urgently for the publication of such a work. Since this is not possible with his present, overloaded business, this District proposes to the other Districts of our Synod to elect an assistant to the dogmatic professorship in St. Louis, who would take so much work off Prof. Walther's hands at the Seminary that he could work on a dogmatic work as undisturbed as possible. In order to make the appointment of such a man, which can only be provisional until the Synod of Delegates, possible, a list was immediately drawn up and those present signed so much that, if the following 5 districts do the same, a more than sufficient salary will be collected; and thus the election committee can already take the appropriate steps in the course of the summer. God give his blessing to this undertaking and let it succeed in grace; for nothing should preserve the unity of our church in this Occident longer than a dogmatic from the hand of him whose writings have already brought such great blessing.

With regard to the emigrant cause in Baltimore, it was decided not to let it go completely, but to grant 10 dollars per month for it in the future. The funds from our treasury for internal missions were distributed in such a way that 300 dollars were earmarked for the mission on the Central Railway in New York State and 100 dollars for Pastor T. Körner's congregation in Williamsburg, N. I.. New additions were one teacher, one pastor, and two congregations. The synod meets, s. G. w., again in May, 1879, at Buffalo, N. Y. The pastoral conference held five sessions in all. Thanks be to God for the rich blessings he has mildly bestowed.

H. H.

Theses

On the Analogy of Faith, submitted for discussion at this year's sessions of the Northern District of our Synod.

I.

The word analogy is of Greek origin and means proportion. It was applied to the doctrine of the articles of faith to indicate that they are all in proportion, both to each other and to the attainment of their ultimate purpose, the glory of God and the salvation of souls.

II.

The analogy of faith is the sum of all the passages of the Holy Scriptures, in which the sacred writers have agreed with clear and unambiguous words,

The teachings of the faith, which shine like suns in the Scriptures and can be easily understood by everyone, are expressed in unmistakable words.

Rom. 12, 6. 2 Tim. 1, 13. - 2 Pet. 1, 19. Ps. 119, 105. Ps. 19, 8. 9. 2 Cor. 4, 3. 4.

III.

The safest way will go to the one who looks for these passages wherever the Holy Spirit speaks of a thing deliberately and on purpose, that is, where the so-called seat of doctrine is.

Cf. Mat. 19.14. ff.

IV.

A short summary of the whole analogy of faith is already found in our small catechism.

V.

All scriptural interpretation is to be based on the analogy of faith.

Rom. 12, 6.

VI.

Any interpretation of Scripture that quarrels with the analogy of faith is thus certainly wrong.

VII.

However, from the fact that the interpretation of any passage of Scripture does not conflict with the analogy of faith, it does not always follow that it is also the correct interpretation of that passage.

VIII.

Any doctrine that disputes with our catechism, and therefore with the analogy of faith, is certainly false.

IX.

Not everything that seems to contradict the analogy really contradicts the analogy of faith.

X.

It is quite wrong to shred in the place of the analogy of faith:

- a. the vernunft;
 - b. the so-called Consensus of the Fathers;
 - c. the tradition; or
 - d. any symbolic book that contains false doctrine.
- 2 Petri 1, 20.

XI.

The knowledge of the analogy of faith has the benefit, 1. that thereby even the most simple Christian is enabled, under God's assistance, to become certain in his faith; and 2. to guard against false teaching and interpretation of Scripture.

To the ecclesiastical chronicle.

I. America.

Sweet and bitter. In the church bulletin of the Canada Synod we find an appeal to the congregations which says: "On May 29th, 1577, 300 years ago, the last of our Lutheran confessions (the Concordia Formula) was completed. Luther says: 'Whoever lives in the city must know the city law.' So we say: 'A Lutheran must know his doctrine.' And therefore it is good for our congregations to become acquainted not only with God's Word, but also with the symbolic writings of our church. Your pastors will gladly provide you with these books. There is a German edition (that of Müller) which is available at the low price of \$2.00. In spite of all the preaching of the pure doctrine, most people still find themselves quite unable to defend themselves against the sects and not ready to take responsibility against anyone who demands the reason for the hope that is in them. At our recent, beautiful and highly

edifying private conference.... The pastors present at the conference also recognized how necessary it was for the members of our church to become better acquainted with the "Lutheran Stadtricht" and that every family should at least possess the "Augsburg Confession". But what we really wanted to say is this: Since several synods in America will make May 29 a jubilee day, we should at least on May 27, the Feast of the Trinity, also commemorate the grace of God that those pious men watched over the pure doctrine and drafted the Concordia Formula." - As much as we rejoiced over this debate, our joy was dampened again when we read another article in the same number: "From the People's and Church Life." In this article it is described how corpses are usually registered with the pastor; and in this article most pathetic words are put into the pastor's mouth. One of them says that a Presbyterian pastor is invited to the funeral at the same time. The pastor's sad reply is: "After all! As long as whole large ecclesiastical bodies are not clear about this point, no one will want to hold a poor bush preacher responsible for having abandoned the sanctuary of the pure gospel and for having cultivated communion with false teachers. We avoid such cases, but we do not prevent them." - Oh yes, Pastor, there is one who holds even a poor bush pastor responsible if he preaches the sanctuary of pure doctrine and cultivates fellowship of office with false teachers. It is the strong, zealous God who will judge each one according to his deeds, the judge of all flesh, before whom no appeal to others, also no appeal to "whole large ecclesiastical bodies", such as the *General Council*, is valid, the righteous judge who will give vengeance on all who are not obedient to the gospel of our Lord Jesus Christ (2 Thess. 1, 8.); for he who "abandons" the sanctuary of pure doctrine does not sin out of weakness, but willfully. Whoever says: "We avoid such cases, but we do not prevent them", is a very wretched betrayer of the cause of the kingdom of Jesus Christ! - In another case, when the pastor is told that after him also the chaplain of the lodge wants to say a prayer, the pastor's pathetic answer is: "That too! Will vllleicht the captain of the fire department also give an unctuous speech? Have no fear; when I have performed my ecclesiastical function at the grave, I will leave, and the strange brothers may then say their strange prayers, if they can't help it." - Only an unconscionable pastor can speak in this way, who is concerned not to lose his five dollars for the funeral oration. It is empty talk when he remarks in justification of his recklessness: "The grave would indeed be the most unseemly place to stage demonstrations against the secret societies." - Why, if it cannot be otherwise? But there is no need for such demonstrations, if he, like this pastor, knows it beforehand and can demonstrate at the leichnammeldung. The added exclamation: "But when will the time finally come when we will hear the last prayer of an unbelieving 'lodge chaplain' at the grave of a right-believing (!) Lutheran?" - is pure mockery. It is as if a farmer, whose land is full of thistles, calmly puts his hands in his lap and sighs: "When will these thistles be destroyed! - We say with Jacobus: "Ouillet also a well from a hole sweet and bitter? (3, 11.) G.

Marian devotion. In response to the question of how it is that we do not find even a hint of Marian devotion in the Bible, the local "Herald of Faith" answers: "If the apostles had begun devotion right away, they would have met with great resistance.

The first thing that was found among the converts from paganism to Christianity. They easily transferred their ideas about the pagan goddesses to Mary and worshipped her as a goddess. Mary lived to be about 60 years old; she was acquainted with the apostles and evangelists. It would have been very curious if the evangelists had desired that one should worship a woman through prayers who still dwelt on earth. If the apostles had recommended the veneration of Mary, Mary, out of humility, would certainly not have tolerated it." - We must confess, we have not read anything more lapsing on the part of the Romans about their devotion to Mary. Since when does the good Lord, when he lets his word be proclaimed, ask whether it meets with resistance or not? And how dear it would be to the papists of today, since they lack all reason for their deification of Mary, if the first pagan Christians had transferred their earlier ideas of the pagan goddesses to Mary; for in *praxi* the Roman veneration of Mary is nothing else than a pagan idolatry. If Mary were to be worshipped, she would have had to be worshipped even during her lifetime. If something is to be done according to God's will, God does not ask whether people, as the "Herald of Faith" expresses it, consider it "curios" or not. Our Lord Jesus was also worshipped when he walked visibly among men. If Mary, out of humility, would not have tolerated worship on earth, much less will her soul, which has attained perfect humility in heaven - for her body remains in the earth until the day of the resurrection - allow such worship to be pleasing, since it now sings in heavenly purity and perfection what it sang here on earth in weakness: My soul exalts the Lord, and my spirit rejoices in God my Savior.

G.

Roman Negro Mission. In the states of Georgia, Alabama and Louisiana, the Romans have already opened 40 schools in which colored children are taught free of charge.

II. foreign countries.

Good news from Hesse. The Hessian congregations in Kleinlinden and Allendorf, which are supported from here, have not fallen away with Pastor A. Wagner, but have remained unanimously faithful and are now served by the dear Pastor Brunn in Steeden. The beautiful new prayer hall in Allendorf is almost finished and will, God willing, be dedicated in June. Also the last money shipment has come into the right hands. Thus Pastor Brunn writes, which will certainly be a source of reassurance and joy to the dear readers and donors, r.

Spain. Pastor Fliedner, a Protestant missionary in Spain, relates: "One morning we came into a village just as mass was going out. There stood the priest in the church doorway and his sexton beside him with a basket full of bread. The women of the village were standing around him and one after the other the bread was being unloaded. Upon questioning, we heard that every farmer's wife had to bring a loaf of bread to the priest for mass in the morning. Since he cannot eat all these loaves himself, even with the best of appetites, he brings them to the lottery after mass. Each peasant woman pays ten pennies for a lot and wins a loaf of bread; the priest puts the money in his pocket, the women take the bread, and everyone goes home happy."

Call.

The wish has been expressed from several sides that a memorial of our Concordia jubilee celebration be published. It is desired that not only the description of all festivities be given, but also the sermons and speeches held. We certainly all regret that there is so little information about the celebration of this jubilee in the 17th and 18th centuries. Certainly it will be only dear to our descendants to have such a monument. It will be the same not only for the anniversary to be celebrated in 1880.

It will not only be useful for our children on the occasion of the 50th Jubilee, but will also be a great blessing for our children in general, if they are reminded of the great grace that God has bestowed upon us and are encouraged to hold on to the treasure of pure doctrine.

Thus, the urgent request goes out to the dear congregations and pastors to send a description of the jubilee celebration as soon as possible. The pastors are especially requested to send their sermons and speeches, or at least the dispositions and texts of them.

In 1867, a similar appeal was made. Unfortunately, however, it was ignored by many, and the publication of a booklet commemorating the 350th anniversary of the Reformation had to be omitted. May this not be the case this year! May every parish, even the smallest, and without delay, arrange for and send a description of its celebration. M. Günther.

Inauguration.

By order of Praeses Beyer, Rev. C. F. Bösch, of Eden, Erie Co., N. tn was installed in his new office.

A. Ch. Grossberger.

Address r Rsv. O. Losscll,

IlaradurZK, Dris 60., X. V.

Church dedications.

On the first Sunday after Trinity, St. Paul's Lutheran congregation at Macedonia, Douglas County, Ill, dedicated their newly built little church to the service of the Triune God. In the morning the undersigned preached, in the afternoon Mr. Studiosus Däschlein of Springfield. E. Mary's.

On Trinity Sunday, the newly formed St. Paul Lutheran congregation in Constable's Hook, New Jersey, had the great joy of dedicating their newly built church to the service of the Triune God. Rev. Föhlinger preached the sermon, in the afternoon the undersigned preached in English. Praise and thanks be to God, this little church also stands debt-free on debt-free ground. C. Frincke.

The Northwest District

of the Lutheran Synod of Missouri, Ohio and other states will hold its meetings this year from June 20 to 26 in Milwaukee, Wisconsin.

All concerned are hereby informed about the journey there:

The same conditions as last year - return trip by July 5 for one fifth of the fare - were available only from the

Western Wisconsin, and from the

Nil wank", Daks 8kors L Western Bah" to obtain. - —

On the 6Kic"šo, Hilnnukss L 8t. Daul track could" all pastors of Mr"

L.. V. 8. oarpsntor, Milwaukee, 8a15-l'are Dsrmits get.-.

Rounck - Drip Dickst"

for teachers, deputies and synod guests

on this railroad, as well as on the 6kicaſo Rortkvsstsm around 75 pCt.; good to used. - From the

Wisconsin (Central

they are to be used within 30 days.

Sheboygan Falls, Wis. 25 May 1877.

I. I. Hoffman".

* « *

Those arriving at the Northwestern L Lake Shore Depot are to go to the corner of West Water and Spring streets, take the Street - Car here to Twelfth and then turn north. Proceed to the corner of Twelfth and Beaudian (5 block). - Those arriving on the St. Paul, or the Wisconsin Central, or the Western Union railroad, immediately board a northbound Street car in front of the station house (Reed street), and then take quite the same route described above.

Arriving at the corner of Twelfth and Beaubian, report to the parish schoolhouse (north of the church).

G. Kühle.

The Northern District

of the Evangelical Lutheran Synod of Missouri, Ohio and other states will not meet on June 20, as decided, but"

July 6

in the congregation of the Rev. Hattstädt at Monror, Mich.

All members and guests do not want to forget to register in time. K. L. Moll, Secretary.

The Evangelical Lutheran Synodal Conference of North America

will assemble, God willing, on Wednesday, July 18, within the Jmmanuels congregation of Mr. Pastor Stubnatzy at Fort Wayne, Indiana.

The main subject of the doctrinal negotiations are the "Theses on Church Fellowship" (from Thesis 11 on).

According to § 2 of the Constitution, the Synods concerned shall send a list of their elected delegates to the Dastor loei in due time. T. I. Great.

All guests and members of the Synodal Conference are requested to report to the undersigned at least 14 days before the beginning of the meetings. Accommodation instructions will be given in the school building ((,or. "nck Union 8ts.).
W. S. Stubnatzy.

(Oor. vk ckErson L ck aekson 6ts.)

Incoming tu the Western District's treasury:

For the synodal treasury: Don Mr. Biebighäuser in St. Louis \$1.00. By Past. Bro. Sievers in St. Charles, Mo., \$3.00. By the same \$1.50. By Past. GruberS congregation in Seward County, Ncbr, \$2.50, by himself \$1.00. Conr. Gross there 7b CtS. Past. Wiegner's Gem. in St. Ansgar, Iowa, \$3.00. Past. MallonS Gem. in Olive Township, Iowa, \$5.00. Collecte of Past. Brammers Gem. in Lowden, Iowa, \$4.50, by himself \$2.00, By Past. JohnS Gem. in Johnson County, Nebr. \$1.55, by himself \$1.00. Past. E. Richter in Ellisville, Mo., \$4.00. By Past. Matuschka's Gem. in Neu- Melle, Mo., \$10.00. Past. Kaspar in Texas \$2.00. Rev. D. Graf in Augusta, Mo., \$2.00. Rev. Reisinger in Danville, Ill, \$2.00. L. Lambert in Past. Naumann's Gem. at New Orleans \$3.00. N. N. at St. Louis \$10.00. teacher Grothe at Baden, Mo., \$2.00. teacher Barthel at St. Louis \$2.00. Collecte of Past. Meyers Gem. at Farley, Mo., \$3.90. From Past. Bremer's Gem. at Lake Creek, Mo., \$5.70. Past. Heinemann's Gem. at New Biefeld, Mo., \$20.15. Of Past. Tönjes' congregation in Lincoln, Mo., \$2.25. a member thereof \$2.00. teacher Abraham in Altenburg, Mo., \$2.00. of the Dreieinig. - District in Vt. Louis \$11.00. Of Past. Lenks Gem. there \$10.00. Past. Stephan at Waverly, Iowa, \$2.00. Teacher Körner at St. LouiS \$2.00.

For inner mission: By B. Gehring in Silver City, Montana, \$5.00. Seb. Thierer by Past. Kanning in Bremer County, Iowa, \$5.00. N. N. by Past. Biltz in Concordia, Mo., \$100.00. Thank offering by Mrs. Niermann there \$2.00.

On the Synodal Mission Fund: From the confirmands of Past. Sievers in St. Charles, Mo., \$5.35. From be. Karl Uelsrmann at Eisleben, Mo., \$3.25. From Past. Stephen's congregation at Waverly, Iowa, \$5.81.

To the building fund: by Past. Mallon's church in Olive Township, Clinton Co., Iowa, \$23.00. H. Blackmann by Past. Biltz in Concordia, Mo., \$4.00.

For Past. Brunn's Institution: By Mr. C. Schwe- nenberger in Jvncsboro, Ill, \$25.00.

For the Hermannsburg Mission: Bequest of Gerh. Heinr. SchcipS Wöhrmann in Jefferson City, Mo., \$50.00.

To C ol l eg e " Ha u Sh a It in Fort Wayne: From the Virgins' Association of the Gem. of the Past. Both in Mobile, Ala., \$10.10.

For the Deaf and Dumb Institution: From Past. Leß- manns Gem. in Frcnch Settlement, Dubuque Co., Iowa, \$1.80. H. Vogel by the same 75 CtS.

For poor students: From N. N. in Altenburg, Mo., \$5.00. From the Women's Association in Past. Schurichts Gem. in St. Paul, Ill, \$4.00.

To the seminary household in Addison: from the Virgins' Association of the Comm. in Mobile, Ala., \$10.00.

For you Pastors Rufs & Jske and Teacher Hopf: From Jmmanucls District in St. LouiS \$50.00. From Past. Citizen in Williamsport, Nebr. \$2.00.

For the Rev. Rufs and JSke: By Rev. E. Richter at Ellisville, Mo. \$1.00. H. Weber there \$1.00. E. DvrschlkN there \$1.00. Kindtauf-Collecte by Rev. Kaspar in Fayette County, Texas, \$6.00.

For Past. Rufs: From Wittwe Müller in Ellisville, Mo., 25 CtS.

For teacher Hopfr From N. N. in Altenburg, Mo., \$5.00. Teacher Abraham das. \$1.50, whose schoolchildren \$1.50.

To the seminary household in St. Louis: From the Virgin Society in Mobile, Ala., \$10.00.

To the seminary household in Springfieldr From Past. Both in Mobile, Ala., \$5.00.

St. LouiS, May 22, 1877. E. Roschke, Cassirer.

Received for the Castle Garden-Misstion:

Don of the congregation in Tvnawanda \$2.07. From the Women's Missionary Association in Past. Fray's Gem. \$5.00. From Past. Ernst, from the Volksblatt treasury, \$5.00. From Past. Schröder, Ontario, \$1.36. From Past. M. Rupprecht \$3.00. by W. Schwefel \$2.50. by Kassirer Simon \$25.49. by Kassie er Bartling \$19.25. by Kassirer Meier \$11.35. by Dreifattigteits-Gem. in Buffalo \$2.50. by E. Senne in Boston \$2.50. by d. Gem. in Patchin \$5.00. by Joh. Keil sr. \$1.00. by Past. Frey \$3.75. By Father Sieker \$1.00. By Past. Bötticher \$15.00. By Ed. Rusch 50 CtS. By Past. L. Junkir \$4.00. By H. Juhro \$5.00. By Kassirer Barling \$4.50. By d. Gem. in New York \$10.00. By Kassirer Simon \$5.00.

New Zork, June 1, 1877. I. Birkner, Kassirer.

For poor students received by Mr. Roschke from N. N. in Altenburg, Mo. \$5.00. From the worthy women's association of Pastor Schuricht's congregation in St. Paul, Ill. \$4.00. By Pastor Hafner in Prairie City, Mo. a collecte raised on Mr. I. Goller's wedding, a collecte of \$5.00, and of Mr. H. v. Bern, \$1.00. By Rev. Gräbner, a Pentecostal collecte of his congregation at St. Charles, Mo. (for Stud. Schulze), \$6.30. By Rev. H. Fischer in Bettton Town, Minn. by Mrs. Btnk- meier \$5.00.

For an impecunious pastor received for the purchase of a Weimar Bible from "M." in Baltimore with large daukc \$15.00C . F. W. Walther.

For the "Lutheran" have paid: until the end of May:

The 29th year: Pastors: A. Heit- Müller \$9.00, L. Hübner.

The 30strn year: The gentlemen pastors: Zollmann 1.25, A. Heitmüller 7.50, L. Hübner 50 Ets.

Furthermore: Mr. H. Hamann 50 Ets.

The 31st year: Mr. Pastors: N. Chri- stensen 65 Ets., A. C. Bauer 16.25, P. S. Estel, C. Zvlmann 4.25, C. Bock, L. E. Herbst, H. Meyer 5.40, I. F. Haserodt 12.15, H. Bruer.

Further, the men r I. May, G. Bernhardt 8.90, H. Sieving 40.50, R. Schindeldecke 60 CtS., H. Karutz 8.75, E. W. Leon- hardt 1.75, W. Dilling 50 CtS., W. Gehrke 19.00, C. Lüker 32.00, G. A. Ratzenberger 32.40, H. Hamann.

The 32nd year: Dir Herren Pastoren: G. Plehn 8.10, I. P. Karr 13.50, I. Rupprecht 14.85, G. M. Zucker 7.00, W. Friedrich 8.10, E. Christensen, P. S. Rcqve, A. Quam- men, C. Maurer 9.82, K. L. Moll 5.15, W. Wier, H. Wunder 2.70, F. H. Kolbe, A. E. Winter 3 00, G. Speckhard, W. Brackhage 5.40, G. Mvchrl 4.05, L. Lochner 15.65, W. L. Fischer, N. Christensen, C. Mees, W. Hattstädt 14.00, F. W. Schnntt 8.75, C. Reuschel 1.00, H. EvrrS 25.65, L. L. Wuggazer 35 CtS., I. Bading, I. I. Walker 7.30, P. S. Estel, H. Weisdrvd 6.75, Th. Gotsch, O. Clöter 21.30, E. Bangerter 2.90, F. Brsel, C. Zollmann 14.50, C. Bock 5.40, E. C. Georgii 10.00, Tob. Rösch 4.05, E. H. ScheipS 5.40, A. Henkel 6.75 u. 4.05, C. Schuchard, W. Pennekamp 21.60, P. Brammr 13.50, I. Thurner, G. Streck- fuß 7.10, E. G. Frank 4.45, I. G. Schäfer 12.15, D. Graf 10.80, A. Trautmacher 16.20, C. E. Herbst 2.70, A. Käselitz 8.25, H. Meyer 2.70, R. H. Biedermann 35 CtS., Ch. G. Schlipiesik, I. Nordby 65 Ets., W. Krebs, L. Höltr 10.40, L. Carlsen, A. Saupert 20.55, A. E. Winter 2.00, G. Bernthal 21.60, I. C. Himmler, P. Klindworth, Lh. Reinhardt 4.80, I. H. Ph. Gräbner 6.00, I. H. Flachsbar 35 CtS., H. Horst 6.25, G. Lunde, I. Mv- seS, I. Rupprecht 12.15, I. L. MarkhuS, L. Frese 4.05, W. Leß- mann 12.00, F. L. Becker, W. Hattstädt 16.00, L. Schütz, Th. Buszin 10.80, E. Theel 9.45, V. Both 8.00, G. Baumann, E. Brandt 12.15, W. Endeward 12.15, I. Bernreuthrr 8.00, G. Rademacher 2.70, H. Bruer.

Further, the men: F. H. Meyer 23.45, A. Paar 38.20, G. Fennig, H. Maintz 4.05, W. Kettler, H. Wilkening, F. H. W. Leser 3.00, G. Staudemryer, E. O. Schmidt 32.35, H. Horstmann 12.15, H. Bühning, I. May, C. H. Herrlich 152.00, Chas. Rasche, E. Lutz 6.50, W. Mvsta 37.40, G. G. Bernhardt 1.10, I. Reineüe 65 CtS., H. Sieving 19.50, H. Uhlig, F. W. Selle 31.05, G. Stmanntel 13.50, I. Rademacher 8.05, C. Trettin 16.45, I. T. Neigenfind, G. Schvlz, I. Knippa, L. W. Becker, I. L. List 8.10, H. Döll 1.75, A. E. Franke 70 CtS., H. F. Schnack 9.45, I. Heinicke 20.00, L. Jung 23.00, A. Udc 33.75, R. Schindeldecke, H. Karutz 6.35, E. W. Lronhardt 1.75, H. Henn, M. Stoll, E. Plehn 6.75, F. Bergener 3.Ä), W. Schwefel, W. Brandt, F. Schröder, K.

Döhring, A. Meier, H. OHlsen, A. Ernst, I. Faitz 13 65, A. Damkvhler 12.55, L. Hvfmann 7.00, W. Sievers, H. Brüggemann, G. Günther, H. Blunk, W. Lossie, G. M. Beyer 12.75, F. Schröder, E. Ströbel 15.80, F. Lückner 24.30, F. A. Linwodel, W. Dilling, L. Friye 5.40, C. Lvhrens, G. Stoll, I. Grantz, H. Baumbach, I. F. Haserodt 2.85, I. Möller, F. I. Lo- rentz 1.75, M. Joachim, F. I. Peters 6.75, H. Blumenkamp 4.40, H. Rang 10.50, G. Müller 4.05, G. Karau 35.10, F. Zmk, A. Paar 48.25, H. C. Meier, A. Schatz 9.45, G. Nöpke 70 Cts., I. H. G. Schimpf 93.15, C. Lehman" 3.75, I. Schmidt ^70, I. F. Dühren, W. Wennholz 25.65, I. I. Walker, H. Gerding, H. Hamann, I. Jaide, I. Ütermöhlen, G. Kögel, L. Schröder I6.2I>.

Furthermore: Mrs. Caroline Bauer.

The 33rd year: Pastors: W. Hudtloff 4.05, C. Bruder, H. Decker, I. G. Butz, I. Drögemüller 4.05, E. I. Fleußenstrin 6.75, F. Leyhe, W. L. Meyer, F. Günther, P. WambSganß 24.30, E. Christensen 10 lts, P. S. Nrquc 15 cts, I. Bauch 1.30, A. Quammen 15 cts, S. S. Henry, I. I. Kaspar 2.50, W. Wier, F. Streckfuß, C. E. Bode, G. W. Brüggmann 15.00, O. Kolbe 50 Ets., I. G. Kunz 17.00, I. E. Albrecht, C. Lemdkr, F. Schneider 5.40, C. Gausewitz, G. Speü- hard 9I) Cts, E. LeemhuiS 12.15, W. Brackhage 9.00, H. Dage- fördr, G. Markworth 6.00, F. Kügele 16.20, P. Eichhorn 1.75, A. F. Siegler, I. A. Thorsrn, M. Tirmmstein 14.25, C. F. Hart- mann 8.10, E. Vetter 4.05, W. Dammann, A. H. Wetzel, I. A. Ottesen, I. L. Daib 9.00, Prof. L. Larsen, Prof. D. Jacobsen, G. Werken 5.4I>, I. P. Günther, H. Jüngel 37 80, H. Freese, G. Landgraf, P. Seuel, I. Kilian 4.05, L. Nietmann, C. L. Wuggazer 2.70, E. Sallmann 31.05, G. EndreS 2.50, H. Gümmer, G. S. Löber 1.00, I. Bading, I. H. Werfelmann 22.95, E. A. Böhme, H. Pröhl 980 u. 1.75, P. S. Estel 2.70, E. H. Wisch- meycr, I. Mathias 8.10, F. W. Scholz 13.50, Th. Gotsch 12.15, E. Bangerter, F. Bksel 4.05, Tob. Rösch 4.05, I. Hjort, H. Rä- gener, I. C. Rupprecht, C. L. Eberhardt, G. Kittel, P. Brenner, W. Deiß, F. I. Wolf, A. Wagner 138.60, F. Ledebuhr, H. P. L-olstad, C. Böse 13.50, G. H. Holm, Aug. Senne 5.40, E. Wirg- ner, E. G. Franck 55 Cts. I. Kaspar 2.90, F. Seitz, I. N. V'I- kert 1.00, N.P. Lavier, I. G. Nütze! 11.80, A. Ernst, H. G. Jäbker 54.00, E. G. C. Markworth 8.10, H. W. Schröder, A. Bapler 5.40, H. Walker 52.65, P. Lucas, G. E. Buchholz, K. L. Moll 10.00, L. E. Knief 35.10, W. Lange 8.10, H. Wunder 30.50, G. Kranz, L. E. Herbst 2.70, I. Löschen 9.45, I. I. Walker 2.15, H. Meyer 4.05, B. Hovde, C. Hoyer 1.75, R. H. Biedermann 12.15, W. Meinbach, C. Braun 2.70, I. Nordby, W. Krebs. C. W. Schilling, L. Holter 5.50, H. CarstenS, A. Brauer, L. Carlsen, A. Saupert 26.60, E. Hiebr 13.50, I. G. Böhm, F. H. Reichmann 2.80, E. A. Schulze 1.00, A. Turner, E. Mul- tanowski, Ä. Brauer, G. Heintz 10.80, I. C. Himmler, H. Vos- kamp 1.75, P. Klindworth, I. Seßler, G. Haar, O. Zimmermann, G. Schaaf 9.00, Ph. Schmidt 1.10, G. H. Führ, W. A. Frey 52.65, N. P. N. Hvale, Hei" srn. 1.75, I. H. Ph. Gräbner 8.00, H. Flachsdart 10.80 u. 1.35, I. P. Fackler 8.50, I. Hum- dcrger, A. Pflüger, A. W. Keibel, L. Lochner 18.25, E. A. Schur- mann, I. Moses, A. Zage! 27.00, H. Maack 27.00, C. A. Fetzer, O. A. Sauer, L. Junker, Th. Dresel, L. Stvffler, P. Hansen 16.20, I. List 14.85, A. Krafft, G. Präger 5.00, F. Groth, F. W.

Helle, I. I. Oetjen 12.15, E. Änlich 5.50, G. M. Zucker 1.00, F. Lryhr, A. Rohrlack, 3. H. Brtbkr, H. Albrecht, P. Studt 8.10, G. Markworth 4.80, I. M. Bühler 12.15. A. Wiüner 12.15, K. A. Meyer 5.40, F. C. Becker, G. S. Löber 2.65, F. Dreyer 9.75, H. C. Senne 5.40, C. Thurow, F. Matter, L. Dammann 16.20, H. Wunder 9.00, 3rd Schumacher 4.05, G. Gotsch, G. Kittel 50 CtS>, 3rd G. Sauer 45.90, E. Beck, L. Schütz, Th. Sirk, T. H. Dahl, E. Thcel 12.16, H. O. Schmidt 14.85, F. 3ehl, 8th H. Neichmann 12.15, V. Both 8.00, C. F. Eber" 85 Cts., I. Meyer, H. E. Michels, E. Grotbe, F. Strinbach 24 30, W. I. Lange 8.10, G. Mohr 10.80, B. Schillingrr, M. Mertz 10.80, A. Hofius, A. Alfsen 1.00, F. 3. Biltz 20.00, B. Fölsch, H. EverS 27.00, A. C. Kuß.

Furthermore the men: A. Spindler, H. Zehner 6.75, G. Miller, Segebruck u. Becker 2.70, H. Surcop, Lehrer Krämer 1.75, W. Knoll, W. Krttler, F. Schaller, F. Pelstcr 1.75. H. Bartling 8.10, L. Kehrbach, E. v. Glahn, 3rd G. Goodman", A. Frenzrl, H. Voß 1.75, M. Eonzelmann 18.00, W. u. C. Schuhmacher 2.70, 3rd Schöpprrlr, P. Gast, W. Huhn, ChaS. Rasche, 3- H. Kaiser, W. Capeüe, 3- G. Walther 2.70, 3. Reinecke, F. Pfeiffer, H. Uhlig, 3. Drehl, A. Ritter, 3. Krippa, H. Strunk, 3. L. List 7.65, H. Bartling 18.90, 3- Brödehöft, 3. Allwardt, W. Schäfer 1.75, A. C. Francke 14.30, Anton EhlerS 4.05, R. Schindeldecke 1.05, F. Lucas, 3. G. Tröller 8.00, F. Bodemer 15.00, L. Häfele 9.50, F. Röttjer, H. 3ungkuntz, G. Lampe, H. Vornholt, L. Engel, F. Huchthusen, W. Schnauder, 3- Foltmer 2.70, B. Gotsch 16.20, A. Damköhler 17.45, F. Schumann, F. Schmidt, G. Rahm, M. Wukasch 64.80, 3ohn Ebni 13.50, W. Sievers, H. Brüggemann, F. Köhler 14.85, G. Günther, 3. F. Hartmann, C. HrrpolShri- mer, G. M. Beyer 22.25, H. Glanz, H. F. L. Riemer 17.40, D. Schmalz, A. Stmmermacher, Nic. Ploß, C. LohrenS, G. Stell 40 CtS., F. Wolff 2.60, H. Wienbröer, C. RöhrS 2.00, A. Hatse, P. Thönsen, C. Mahls, Ar. Walls, 8r. Rother 2.80, W. A. Reichhardt, G. A. 3ust 8.0(1, M. Joachim, 3- L. Rammier, W. Lütke meier, F. 3- PeterS 7.75, H. Augustin 21.40, 3- Marggran- ver 2.70. C. F. Arndt 12.15, A. Sabrovski, H. E. Lind 35.10, E. Schlmker, 3rd Park 2.70, L. Htlbrt, H. C. Meier, Chr. Volkmann, W. Kammann, 3rd M. Hubinger 12.00, L. Schaal, F. Hauer, A. Fischer, G. Röppe 55 CtS., D. Kirmitz, H. F. L. Riemer 2.85, H. Heermann 6.75, C. F. Drabnick, 3rd H. G. Schimpf 48.85, P. Kohnke, E. Hoffmeyer 6.75, A. Brandenstein 23.00, C. Kreisel- meyer 21.60, F. Bremer, 3rd S. Nützet 20.00, C. GöckS, F. Po- linski, C. F. Theiß, F. H. Meyer 17.00, 3rd Unger 6.75, G. Walter 8.10, 3rd G. Tröller 12.25, B. Gotsch 8.00, G. Kurzdörfer 9.45, W. Hops 5th(X1, H. D. Kothe 18.90, 3rd Partrnfelder, H. Bartling 13.85, W. Wennholz 2.70, 3rd Schaller, W. Büchner, G. Reetz, M. Buchholz, 3rd W. Müller 3.50, H. Hamann, A. Daake 9.45, H. Hestr 2.25, 3rd 3 "Ide, F. Bodemer 5.25, F. A. Lindwedel, F. Gehrrng, G. M. Schmidt, 3. Miller, H. Bartling 7.55, A. Gockel, 3> Obenhaus, B. Gotsch 25.70, C. Schneider, C. Neidhardt, Aug. Kregel, R. A. Wismar 2.70, 3" Kienbusch 6.75, L. Schröder 16.20, F. Meyer, H. 3 "cobS.

Also: Mrs. Caroline Bauer and Mrs. F. Sirnknecht.

Den 34. 3ahrgang: Dir Herren Pastoren: 3. G. Butz, G. Kranz, und dir Hrrrrn P. Ramming 50 CtS., W. Schä- fr 60 Cts., H. Hamann 1.30. M. C. Barthel.

Luther's People's Library.

In May 1859, during the district synod in Addtfo", the formation of the Luther Association was created, discussed, decided upon, and directed into action by the signing of 117 members. The matter met with such general acclaim that by the end of the year close to 4000 members had signed up. God has so blessed and promoted the enterprise that since 1859 a double volume of 300 pages has appeared annually, filled with the marrow and core of Luther's writings. The 3nhalt of each volume is given in our calendar of 1875 and 1876. Sales have always been a gratifying one. During this period, about 50,000 individual volumes have been distributed among the Lutheran people. Only in the last year has a regrettable regression occurred. So far, not more than 700 copies of the last volume have been sold. If sales should remain so low, however, the costs would not be covered, and there would be concern about whether to continue with the publication of new volumes.

All those who wish that Luther's Volksbibliothek be continued are hereby called upon to contribute their share so that especially the last volume will find "sufficient" sales. It contains 1) the interpretation of the 110th Psalm and 2) the writing: Wider Hans Morst.

The Weimar Bible

is, as I am told, not ordered by many people because they do not have the money at the moment; I therefore point out that payment is not to be made at the time of ordering, but only at the time of receiving the Bible, and that whoever wishes the Bible to be sent later, need only indicate the time when ordering; however, I cannot promise anyone who would postpone the time beyond the month of November that he could still receive a Bible from this edition.

Since it takes a long time to bind the Bibles and have them delivered from Germany, orders cannot always be executed immediately; therefore, please place your order immediately, after which I will be able to arrange to execute it at the desired time. F. Dette,

710 FranklinSt . Bouis, Uo.

Changed address:

Bsv. Dr. Ilasssler,

Llar^svill", Lvwnrä 6o., Usbr.

Volume 33.

(Submitted.)

Mission.

At all times, beloved readers of this paper, we unite in the "Our Father" in the ardent petition: "Thy kingdom come." We also desire to obey the command of the Lord: "Preach the Gospel to every creature", and thank God that He has given us strength to help promote His Kingdom in our part with heart, hand and mouth. By God's grace, the holy ministry of preaching is also winning one victory after another among us, so that more and more souls are coming to the knowledge of the truth and becoming blessed. But one thing is always hard for us in these times: "We no longer have our own mission among the Gentiles, but for more than ten years our synod has mostly stood idle in the marketplace with regard to the mission to the Gentiles; at least we have lacked direct, fresh, joyful involvement in the mission field. Many a heart that beats for the mission to the Gentiles has been saddened by this lack and has sighed to

God; many a one has silently wished that the earlier times of missionary love would return. It is true that from year to year our synod has exerted its forces more and more in order to help the already existing Christian congregations to enjoy the ministry of preaching through the training of preachers and teachers, or to help the congregations that are being added daily; but the field of the mission to the Gentiles has lain fallow with us, and all excuses, namely that the expansion of the Lutheran Church within our existing German-Lutheran congregations has taken up all our forces in the new fatherland, are only of relative validity. Again and again we are reminded: "We should do the one thing and not leave the other". The misery of the heathen world does not cease to throb with power against our sympathetic hearts; it overpowers us. On the one hand, there are the Indians of our country, to whom we owe the continuation or resumption of the mission; the Negroes living in the South, who have become free from the external yoke of slavery, but who are in danger of perishing in the service of sin and in their own ruin, before they have yet the chance to enjoy the civil freedom they have acquired.

On the other hand, there are the Japanese, for whom God wants to set the table at which they will be fed with His heavenly goods for eternal life; Mohrenland is stretching out its hands for the Gospel; and the East Indies, like Australia, are crying out: "Come over and help us. The faithful lovers of the heathen mission in our synod no longer want to be satisfied with their good wishes for the prosperity and support of other heathen missions, but after they have long sighed to the Lord for the fulfillment of their ardent wishes for the conversion of the heathen, they want to actively help again so that at least some heathens would be won to the kingdom of God by sending heathen messengers from our midst. It cannot be denied that a new missionary desire is beginning to break through among us. Should we curb it? That would be a sad undertaking, displeasing to God. But what is the best way for us to successfully resume our mission to the Gentiles?

Above all, we must council together on this matter, and the best place and opportunity for this seems to be at district synodal meetings, where in smaller and larger circles the thoughts of the brethren can be easily exchanged, in order then to proceed at the general delegate synod of the next year to the final decision to establish a separate heathen mission within the Missouri Synod.

Since in the past, especially in the years 1869, 1872 and 1874, a proposal of our Mission Commission has been submitted to the Synod, which deals in more detail with the best way to re-establish our own mission, we would like to remind you again of the main features of this proposal, in order to initiate an evaluation and assessment of it by the assembled District Synods. First and foremost, a man should be chosen and appointed who would take on the office of mission director to bring about the establishment of a new mission. He should be a capable theo

He should be a religious and equipped with the necessary languages and other gifts from the Lord, and at the same time be able to devote all his time and work to the missionary cause. He should therefore not be bound by a parish office for the time being. His first task should be to find out exactly which fields for the mission to the Gentiles in the United States and the surrounding area are open to us, which places demand our work and make it desirable and possible, and also promise success. It is obvious that longer visits to the areas in question and verbal discussions with the pastors and members of the adjacent congregations of our Synodal Conference, as well as inquiries with others, will be necessary so that the Director of the Mission can gradually gain an insight into the conditions of the individual states with regard to the heathen mission. After that, places which most urgently require our help and work could be considered, and it would be the task of the Director to find in every given case the suitable man who could be appointed as a missionary for a certain place. After he had won such a man, the necessary consultations could be held with him on the part of the director as to which studies, preparations, facilities, etc. should be made with regard to the operation of the mission through preaching and schooling. Furthermore, if necessary, the director himself could travel to the place in order to instruct the missionary in his office, and to assist him in starting the missionary activity. As soon as the first place would be filled in this way, the Director could look for a second place for the expansion of the mission and continue in the foundation of new mission stations until a network of Lutheran mission places would be spread over the United States and surroundings, over which a special mission college, with the Director at its head, would have the supervision. The college would, of course, have to be subordinate and responsible to the general synod and its president with regard to doctrine and administration.

Furthermore, since in the area of our synod the external and internal missions touch each other very closely, so

it seems not unseemly, but desirable that the director of the heathen mission and, respectively, the collegium take the care of the inner mission under instruction of the individual district synods and the general synod. Often the same missionary would be able to look after the interests of both the external and the internal mission at the same time.

As to the seat of the Mission College, or of the Mission Director, it may be determined whether it shall be moved more to the center of the United States, or more among the Negroes, or nearer to the Western States, or whether it shall be left in Northern Michigan on the present Mission farm in Isabella County, or whether it shall be left to the Mission Director and the College to change its residence according to the circumstances and exigencies of each case.

It is true that until now there has been a lack of missionaries among us, because no fields had been found which could have been assigned to work immediately; but if we are enabled to assign fields which are ripe for harvesting, the Lord of the harvest will not let us cry out in vain for laborers in his harvest. The time situation has also changed for some years in such a way that, while in former times the sung men who were put into the service of the church were often snatched away from us before they had even finished their training in peace, now not infrequently well-trained men have to wait for a longer time for use and employment. Some of the latter would certainly be happy to serve the mission if called upon to do so.

May the Lord grant His Holy Spirit to our entire synod and give us heart, wisdom, strength and blessing to successfully bring the preaching of His Word to the Gentiles and to enlighten them so that they may be delivered from the bondage of the devil and brought to their and our Savior JESUS CHRIST, so that they may be snatched from the damnation of hell and live eternally with us in His kingdom! Amen.

F. Sievers.

From the Hanover Regional Church.

A preacher of the Hanoverian regional church has sent us the "verbatim transcript" of a sermon which he held before a rural congregation on the annual Day of Repentance in the fall of 1875. Since this sermon paints a picture of the conditions prevailing in the Hanoverian regional church on one side and is a sure witness of the voices that are being raised in it, we share the following with our readers from it:

"We are standing in an evil, dwindling time. Many things that have stood for a long time have already sunk, and seemed to many thousands as if it were a house built on rock - and yet it has had to fall and has taken a great fall. The fact that the Lord destroyed the root with his kind - even if through other people - is only understood in faith. - Many a tree has fallen in this way. And we see the root of many a tree that is still standing. Such a tree is our national church. Already years ago a man wrote and preached who looked into the future with a clear eye, already years ago Ludwig Harms wrote: The end of the national churches of Germany is at the door! - His word

can come true faster than he himself expected. And that is why I want to talk about it today, because it is not proper to call for peace where there is no peace; and it is necessary to pay attention to the signs of the times, so that one may know what the clock has struck in the kingdom of God. - The experience that our national church is no longer a solid house, this experience has not only been made in the last few days. Already 13 years ago, during the so-called catechism storm, it became clear how little spiritual life there was in many areas and congregations of our fatherland and our national church. - It is true that the incitement to that storm came mostly from unbelieving people in the cities, where they were often to be found in their thousands. But that was the frightening thing in that year, that even in ecclesiastical areas and congregations Christian knowledge and the Lutheran spirit were so weakened that only a few recognized the new catechism as an excellent book. How frightening it must have been that most of the congregations in our country did not recognize anything about it. This fact alone aroused the concern of many 13 years ago that the end of our national church was near.

And today this concern has grown very much. On the one hand, there is a large number of those who want and are pursuing the destruction of our national church in its present form. Most of the members of the Protestant Association are such people. Many of them have fallen out with the basic articles of the Christian faith. Some no longer want to know anything about the divinity of Christ: Christ is a mere man to them - and yet is supposed to be a Savior! Also the doctrine of the Trinity of God - the basic doctrine of Christianity - is denied by many members of that association. - They now want to make such a church out of our national church that they, with their unbelief, will have the right to exist in it, to lead the great word, to make church laws, to suppress the believers - that is their ultimate goal: unbelief wants to rule in the church. - Now who is facing these destroyers? On the one hand, there is a very large, indifferent group who don't care about anything if they can only make a living. These are almost baptized heathens, who often have not been in God's house since their confirmation, and Sunday is good enough for them either to work or to sin. In most cities of our country you find these people - but also in many villages such a generation of godless people is growing up. The destruction of our national church is already right for them - at least they do not prevent it! - On the other hand, there are more than 7000 left who have not bowed their knees to Baal. With them it would have been important to stick together in this time of battle - but even they, as it seems, have separated. As you have certainly heard, an Evangelical Lutheran association has recently been formed in the province of Hanover. - Let me say only this much about it, that I do not understand in what sense this association calls itself Lutheran. For Luther never admitted a Reformed person as a guest to the Lord's Supper, separated himself from the Reformed in the strongest terms and called out to them: You have a different spirit than we do. And still at the end of his life he made his confession and testified that he would act just like that, he would live now or after 1000 years. - This newly founded association, however, wants to admit Reformed people to Holy Communion as guests - but as Communion guests! - considers this to be its duty! Therefore, you can almost well assume that Luther would hardly have

could have become a member of this association - and that it is not easy to understand in what sense this association calls itself Evangelical Lutheran.

I will keep silent about the other things, although there are still many questions to be asked. You read the Sonntagsblatt and can recognize many things from it. In any case, until this new association has shown that it is fighting against the Protestant association - until then one can doubt whether a real fight can start from it. - Thus the rest of our national church is weakened in number, and have to fight on many sides, and there is no right connection and no right leadership, so that the outcome sooner or later will be the end of the national church in its present form. What will come then can only be hinted at, but we must prepare ourselves for it. On the one hand, a large national church will be formed, in which perhaps the Protestant Association will also find a place. On the other hand, as in America, a free church will emerge. This means that some people will get together in the country and form congregations for themselves. And thus the coming time will approach the beginning of the Christian church. For in the beginning there were no national churches, and certainly neither Christ nor his apostles ever thought of them. But the form of the first Christian church was a free church. The apostles went to and fro in the cities, preaching: and those who gladly accepted their word were baptized. And so Christian congregations were founded in many places - soon larger, soon smaller. But nowhere do we read that a whole city was baptized and joined the Christian community. No: everywhere the Christian congregations were surrounded by Jews and Gentiles, and it always happened that from time to time the Gentiles joined the congregation through baptism. On the other hand, from time to time a baptized person fell back into paganism, or the Christian congregation had to expel and exclude one from its midst. - In this form the Christian church existed on earth for 300 years - and that was the time of its highest splendor. At that time, living Christianity prevailed, faith and confession existed. Heavenly goods were valued more highly than earthly goods, and everything was considered to be a loss and dirt in order to win Christ. Those who had food and clothing were content. Whoever had to suffer harm for the sake of his faith, or completely lose his possessions, consoled himself and said: "If I have only you, I will ask nothing of heaven and earth! Yes, even life was happily given by the Christians for their faith, because they knew God's word: "Fear not them which kill the body, but may not kill the soul: but fear him which may destroy both soul and body in hell. - In those first 3 centuries of the Christian church fall the 10 great persecutions of Christians, by which the Christian congregations here on earth became empty, but the triumphant church and congregation up there became great in the followers of Stephen - Behold, that was the golden age of the Christian church; there it was a truly contending church, outwardly scattered among the Gentiles, inwardly one in Christ. - In the year 300, the previously pagan Emperor Constantine was baptized, abolished pagan idolatry, and declared Christianity the state religion. All officers and officials had to become Christians. You can now imagine what happened: for the sake of earthly advantage and gain, and for the sake of

to escape earthly harm - hundreds of people were baptized. But they did not become Christians, but baptized pagans. If the emperor had ordered in the next year that Christianity was to be abolished again and that paganism was to be the state religion again, most of them would have sacrificed to their pagan idols again and worshipped them. Since that day, Christianity has grown outwardly and become powerful, but inwardly it has suffered irreparable damage.

Christ's kingdom is not of this world, it is not a kingdom of power, but a kingdom of the cross. And faith is not for everyone; the sermon should be a smell of life to life for one, and a smell of death to death for another. Christ himself says most clearly that he does not bring peace, but the sword; that he brings division in the houses and families, and that two would be against three, even two would be divided among themselves. - After the year 300, there was little sign of all this in the Christian church. All Constantius' subjects were Christians, most of them only in name. But even the Christianity of the others was mostly lukewarm: they were neither cold nor warm. Only a few denied the ungodly nature and the worldly lusts to live chastely, justly and godly in this world. That we are here pilgrims and strangers, whose right home is above: most of them forgot that - they saw this world as their right fatherland and forgot about the dwellings above in their father's house. - After Constantine, other emperors and princes arose, nations were destroyed, others arose - but Christianity has remained the state religion since that time - and nowhere and at no time has the old glory days of the first Christian church come again. - Admittedly, the Reformation awakened much new life in the church and also has martyrs who died for their Lutheran faith. - But such Lutherans are rare today. There are no purely Lutheran regional churches left in Germany; they have all more or less deviated. Now, of course, there are devout and believing people from time to time in these regional churches who are also Lutheran: but there is already no longer a pure Lutheran regional church. - What will happen now, if the present form of the national church is also shattered? Will the Free Church in general repeat the appearance of the first centuries? Hardly! And only on this occasion will the great harm which so many Christians have taken: here it will be revealed! It will become apparent that only a few may suffer earthly harm for the sake of their Lutheran faith. - And the test, how it stands with us in this piece, this test is probably due for today... Almost no one wants to suffer earthly harm and loss for the sake of God's law and word. ... But when our national churches come to an end, it will not be without harm for those who want to join the Free Church. They have to build new churches, have long distances, many costs and expenses. Many don't want to bear the damage; the large crowd always chooses the cheapest church.

Thus the true church of the last days will bear the true shape of the cross, with few small members scattered far and wide, as it is now in America, where a true Lutheran church is still to be found. - But let us examine ourselves - each one for himself - whether we are strong enough to suffer harm for the sake of Christ? Or whether we would also give him up for 30 pieces of silver and forfeit him?

For our sake, Christ emptied himself, hid his divinity, took on the form of a servant: to redeem mankind through his suffering and death. And as thanksgiving and answer most people say to him: we cannot lead earthly damage and loss for your sake! - But: the species is already laid to the root of the trees. Therefore, whatever tree does not bear good fruit will be cut down and thrown into the fire! Amen!"

Theses on secret societies, with special reference to the Druids. (Continued.)

The common saying that at least the Druids are only a mutual support or insurance society is judged and destroyed by the following Druidic self-testimony. Their organ declares in a "Redactions article" (op. cit. Nov. '68, p. 175): "Now we want to hope that this class of people" (- who only recognize a support society in that order -) "will decrease more and more among the Druids, that the brothers will learn to see that our order also has a higher, loftier purpose than just to offer support. The latter is indeed very beautiful and useful, we do not want to take an iota from it; but it is just not the only purpose.".... Against the accusation of "enmity against Christianity and the Church" a Druivian speaker (E. D. Jan. '74, p. 23-26) defends the Order thus: "There are people who even go so far as to accuse the secret societies of trying to make their members apostate from the Church or its teachings, and to portray them - in a word - as unbelievers. This is a great error. - The difference between our teachings and those of fanatical sectarians is that they pretend to care for the salvation of the soul in various ways, always put off their followers in earthly sufferings to the glory of heaven, and in the end instead of unity, peace and harmony here among men they only spread hatred and envy; our teachings, on the other hand, refer only mainly . . to earthly man."

Compare with this the following outpouring (ibid. Jan. '76, p. 29, from Berlin Dec. 1, '75): "Greetings, you our brothers, - brothers in the new world, - greetings in the far West, - you who light up the East, - you who sent us the sun, - our orders, our delight! - —

A thousand thanks for the New Year - For this holy gift, - For the brotherly love, - Of which we all are mindful; - For it leads us out of dark valley - Up to the ideal! - —

Yes, to the sunny mountain of truth - It guides the spirits, - Plants the seed of godly virtue - In the heart with a pure mind, - Leads us to the heights of the temple, - Where the palms of peace blow! - —

Holy Order of the Druids, - You are the sun's path - To the source of happiness here, - That we may call on the All-Father, - Where we clasp hand in hand, - Joyfully sing Hallelujah to him!" - —

If there is any sense at all in this unpoetic nonsense, then it can only be that of religious mongering, whether the Druid Order along with other secret societies declare a thousand times that they have nothing to do with "religion". - —

Thus another (Berlin) speaker (E. D. March '76, p. 89 f.) declares himself indignantly against the imputation "that within our order only realistic tendencies prevail".) declares himself with indignation against the imputation "that within our Order only realistic tendencies prevail", which is already impossible because our century is by all means not the "age of materialism", but "just that time, in which in the light of science the crude superstition of the former time is almost completely destroyed, in the light of free research the striving for truth is promoted and in the blissful feeling of the recognized human right the real, true human love finds its way into the hearts of all! (M. Great advance of the Druids before the Chiliastes!) - The "medieval darkness", in which otherwise also the Druid Order so gladly masks itself, is eliminated for the Berlin Druid Day. "Our work shall not be a secret; I will ... betray." - Here follows paraphrase and glorification of Druid-Const. P. 3, Introduction, quoted in Thesis H, 5. "The material benefits" form only the tangible of the many good things offered by the Order; they are intended to show that bodily welfare must also be kept in mind for higher purposes, and in this sense the... laws... are only the framework of the harmonious whole. - That which lives and weaves in the Order can only be felt and thought, not expressed by word or writing." (!)-So literally inexpressible and indescribable nonsense!- Another, having a looser tongue than that festive speaker, unties the knot (Ebendas. Jan. '77, p. 27):

"Concord.... guides us on the path of **virtue....** Such alliance is not an outward appearance, - For there exists the physical force (?), - Which works good and creates noble." - Thus it is possible "that we make an effort to become more and more perfect" (that is, already with a Methodist touch!), "that we move on this noble path ever closer to the goal where the glorious star will one day give us in its splendor the beautiful reassurance through the voice of the good conscience . You have done your duty, you have been a useful member of the League, and your heart is glad to have joined it; you must not regret having given your hand to such an order." - —

In the "Preface" of the "Constitution of the Sons of Hermann" it says p. 3: "To improve and ennoble the social condition of the participants, to give the German-reviving citizens of this great republic of the United States the opportunity to look after their spiritual and physical interests by uniting them in individual bodies which, however, are enclosed by a common bond, to offer such a support to their striving for inner progress and physical well-being that each member feels and thinks of himself as a brother of the other...". In helping others, he himself finds his own help." "Separations, whatever they may be, we do not know." - —

An examination of the aforementioned principles according to God's Word (- and according to it Christians have to "examine" what is presented to them -) leads to the following results:

1. "Spiritual intercourse" (Druid Const. Einltg. p. 3) is not possible for Christians without, or even against God's Word, Faith 2c.

The "foundation of a system of philanthropy and charity (id.) is not necessary. Such a system lies in the Word of God, and the Church has always made it her own. The summa of the second tablet is: Love your neighbor as yourself.

The improvement and ennoblement of "the social condition of the participants" (Const. d. Hermannssöhne, Preface, p. 3) is a modern socialistic task. The Christian believes and knows that true help in the social field lies only in the Word of God. He therefore hates, shuns and flees all such supposed improvements that offer and apply other remedies than those of the divine Word. For the same reasons he will stay away from the movement of the "Internationale", "Socialdemokratie" 2c.

The "striving for inner progress" (idiae) is rationalistic morality. But the Christian knows only the morality of the divine word, which is the fruit and expression of faith.

5. the Christian needs and desires no other "support" (ibiä.) also for his "bodily well-being" (idiä.) than that which God's word offers him in innumerable promises, and which he grasps in faith.

A Christian cannot "think" and "feel" himself to be a "brother" (idici.) to one who denies the most sacred and holy things of faith, and if not mocked, yet rejects them by not confessing them (cf. S.-B. of the Oestl. Dift. '73, L. 5 ff. p.41 ff.). A Christian takes offense and annoyance somewhere at all unchristian behavior; in secret society, however, he may not punish it, for he must regard those who mock Christ in their hearts as dear brethren, and thereby walks in the counsel of the wicked (Ps. 1:1). In this way, he greatly annoys his real "brothers" apart from the secret societies. Match. 18, 6. 7.: But who shall offend these least of all who believe in Me 2c. Rom. 14, 13: Therefore let us no longer judge one another, but rather judge that no one causes offense or annoyance to his brother.

A whole Christian congregation, i.e. brothers in Christ, resent each other; but the member of the secret societies must "think and feel" himself as a "brother" of the lodge members and therefore prefer to despise the whole church.

The sentence "by helping others, he finds help himself" is a lure to another morality than the Christian one. For according to the latter it is said: Doing good without retribution, and also repaying evil with good. By that morality, however, selfishness is declared justified and strengthened.

An enmity against Christianity and the church on the part of the secret societies also lies in the often contemptuous reference to the church as a whole as well as to individual congregations and individual Christians. A morality that takes offense at the center of the Christian doctrine of salvation must necessarily stand in opposition, i.e. enmity, to the community that defends that doctrine. But this community is the church. In all false doctrine lies enmity as well as contradiction against God's word and thus against the representatives of it. The shallow morality of the secret societies is false doctrine. Consequently, it is hostile to the word and the church.

Especially at lodge festivals 2c. is often - in the Hope to attract herewith new members, - more betrayed and openly trumpeted, than is otherwise to be found at least in the writings of the "Druids". Let us hear something from the "Festive speech at the Druid festival in Albany" August 10 by Er. E. G. E. Bissikummer:

"The ancient Druids, whose name we still use, were an alliance to which the destinies of nations were entrusted centuries before Christ. Not yet acquainted with Christianity, they also paid homage to the then common faith, but were distinguished from the mass of the people by the fact that, knowing their task as human beings, they willingly submitted to the duty of spreading and introducing doctrine, morality, charity and virtue, and regarded it as one of the main tasks of their lives. Their "teachings and manners" "should inspire us to imitate their example." "Let us today join hands with one another, that we may be anxious to be a covenant unceasingly concerned for civic virtue and human happiness. Against the fiends of

humanity, the ever more rampant egoism, the heartlessness and the lack of brotherliness: Let us fight against them and resolve to protect innocence, widows and orphans, and leaders, to bury the dead, to give comfort and help to the sick, to alleviate every sorrow and misery, and to give an example to mankind that men can unite in a covenant if they respect, honor, and love man as man, without depending on civil or religious prejudice. **This is the task of the Druids.**" True, "especially in this selfish world of America," it is "a difficult enterprise" even for the celebratory speaker to "take away the distinction of class and religion": but the Druidic Order is the great American, indeed general, patent medicine which cures the damage. It "should **not** be a support society whose advantage lies merely in dollars and cents, and whose candidates attract merely material advantages for themselves, but it should be a nursery of the purest philosophy, a school of education for all those who join it. It should be taught in this covenant what we are and what we owe to ourselves as human beings, so that we may fulfill **our mission** as Druids in a worthy manner. .. The order of the Druids pays homage to a principle according to the views and advantages of progress and goes forward, even if slowly, but surely, and with the observance of these principles we can fulfill our task. Let us draw our teachings from **Mother Nature**, let us study our self in this **temple of universal divinity**: this temple does not lie and does not deceive; it is the most beautiful temple of God, built for man to live, to work and to think. Would that we could understand and appreciate the teachings of nature and its beauties then the sublime and weighty words 'unity, peace and harmony' would not be mere empty words, but would be followed by action. Truth among each other should be our highest principle, knowledge and insight into the nature of things our striving, progress and enlightenment our goal,

Brotherly love and general human love should be the center..., by which the Order is raised to a true human institution.

The celebratory speaker wishes for "a new spirit, the spirit of truth, love and friendship, the spirit of unity, peace and concord." "If we have done our duty as men and Druids,? then perhaps the day is not far off when our work will be crowned with success. Then we praise the God of power, - Through whom the work succeeded; - He is the master who accomplished it, - And to him is due the thanks! - He graciously leaves behind - The blessing on this building, - And pours out peace, salvation and happiness - On it abundantly! - In his name consecrated, - So remain for and for, - O holy Trinity, - Marked his door! - And then the destroyer works round - In all the land around, - And a thousand fall right and left - Struck hard by him:- So stand free and rock-solid - We united man to man, - And nothing is that can separate us - From our order's bond!" - —

If one subtracts all bombast: it results that the innocent Druite Order as well as Freemasons and Odd-Fellows 2c. recognize, confess and fight in Christianity and church the real enemies, because supposed obstacles of "humanity". Nor does the time seem far away to them when the general humanity delusion and equality swindle will shatter the rotten church walls like a mighty dynamite explosion and the lodge banners will be planted on the ruins of the same. - Whoever does not recognize from this language the voice of the enemies of Christ and therefore of the church: he must be deaf as a post. But if the secret societies think that it is "Matthew at the last" with the church, we cheerfully answer with that little Lutheran peasant mocked by a papist; "Za; for Matthew at the last is written, Behold, I am with you always, even unto the end of the world!" - —

Finally one recognizes from a necrology (death notice) (from St. Paul, Minn., Feb. 26, '77) the genuine Druid spirit. It says of the deceased, J. C. K.: He "had studied theology, which subject he later renounced, since he preferred to live as a **free** man and to avoid the path of darkness. And just as he lived, he also died: free! He died calmly and contentedly with himself and his own, without any desire for the so-called reliefs which the dying usually believe to find in the ceremonies of religion and which the living try to offer to the dying! On the other hand, shortly before his death he was still as concerned as in his healthy days for the welfare of his family, and when he was relieved of this concern, he died gently the death of the "righteous". Lodge accompaniment, music and as "freisinnig recognized memorial speech" of Dr. B. from M. and the inevitable: "Peace to his ashes! - So the mere study of theology is already considered by these druidic light-bearers as a "path of darkness". How detestable must be to them the office of preaching 2c. - And that would be an order that has nothing to do with religion, whose recognized and accepted "organ" may use such language with impunity? - If men were silent, stones would have to cry out! - —

(To be continued.)

(Submitted.)

The synodal sessions of the Illinois District have just been held in Chicago from June 6 to 12. They were very well attended; for there were present 95 pastors and professors, 69 school teachers, and 54 congregational deputies, besides several guests from other districts and from the Norwegian Synod. Also quite a few members from the congregations of the city and the surrounding area attended the proceedings and followed with visible attention especially the discussions about the theses of the "Union or faith-brotherly and church fellowship."

Already in the previous year, they were discussed in Quincy, but only the first five could be discussed, which mainly deal with the right, true and God-pleasing church fellowship. In these days, the false church union (or church union) was illuminated according to and with God's Word. It consists in the fact that people who have completely different faiths and confessions - that is, who do **not** agree in doctrine - are outwardly **united** (united) in one fellowship, in one worship service, etc. This union, which is in itself a union of churches, is not a union of churches, but a union of churches. This union, which in itself is a lie and in any case the most dangerous invention of Satan for the evangelical Christians in our time, was illuminated so brightly and clearly in the five morning sessions that everyone who paid the necessary attention to the most important matter had to be convinced that every true Christian must abhor, flee and avoid it. In particular, the false accusations that the Unirte raise against us Lutherans were seen in the light, because we punish this lying, hypocritical behavior by word and deed, since people who are not of one faith are outwardly patched together into one community. Our testimony, on the other hand, our staying away from it, our insistence on unity in doctrine and faith, is said to arise sometimes from unkindness, sometimes from arrogance,-sometimes it is said to cause division, sometimes it is said to hinder the kingdom of God,-sometimes it is said to violate the article of the universal invisible church, sometimes it is said to violate the commanded carrying of the weak. With such accusations the unrighteous fight against us,-with them they deceive the simple-minded people, who have no idea that perverse and wicked people can pretend to be so pious and talk so much about love, while they are not afraid of God's word and deceive the simple-minded, as much as there is in them, of certain comfort in this life and of eternal blessedness. All these false and forged accusations were clearly, thoroughly and thoroughly illuminated and refuted. All those present were offered the most marvelous means to see through the shameful activities of the unrighteous and to be able to counter them with true testimony.

The pernicious consequences of this sinful unionism were shown just as thoroughly and thoroughly. It was shown how suppression of truth, indifference to it, seduction to error, doubtfulness and unbelief, yes, worldliness, lack of discipline and sinful life and nature inevitably result from it.

It was explained, to at least hint at some details, how this false church union could only arise in this last evil time, since through the

In the course of the Second Vatican Council, the apostasy from God's word had become so general and complete through the cunning and deceit of the devil that it could be claimed without danger in the midst of Christianity: God's word was unclear in many passages - one could quite well cherish, cultivate and tolerate completely contradictory opinions about the meaning of a Bible word - the Reformed could be tolerated with their assertions in the same church just as well as the Lutherans with theirs, and so on. It has been shown that a Calvinist, Methodist or Baptist who agrees with a false doctrine and believes it firmly because he believes it **to be true in** his delusion is not nearly as dangerous and does not do as much harm in the church as the unbeliever (especially a pastor) who speaks in unbelieving doubt: Who knows whether we have the truth; Luther's doctrine is as uncertain as Zwingli's, etc.?

About Zwingli's position on the Word of God and on the church of the Reformation, - about Luther's behavior against him at the religious discussion in Marburg, - about the relationship of the children of God within the false-believing church communities to these and to the church of the right confession, - On the nature and character of the kingdom of God and on many other things, such clear, accurate and convincing statements were made, such splendid testimonies from the writings of Luther and other faithful teachers were presented, that one could only praise and thank God for the enlightenment and strengthening of faith received. The wonderful blessing which the faithful and gracious Lord has bestowed on all our synodal assemblies up to now, and which we have had to praise and extol so often, was also felt in abundance this time; therefore, praise be to our God also today for the grace shown.

All those negotiations about the false-believing and unrighteous church communities, which were carefully written down in a detailed protocol, and in addition to that, many other things, which we are accustomed to call "business", can be found in the Synodal Report, which I would like to recommend not only to every Lutheran, but also to every Christian, most cordially and emphatically for diligent reading. Oh, how we should thank God that in this unionistic time, when so many are deceived and seduced by the lies of the unrighteous, and in which also the Lutheran is challenged by them in one way and in another, such writings are offered to us, which give clear and thorough instruction about this dangerous deception of Satan even to the most simple. In our time, everyone must be clear about what he has to think about the false church union, if he does not want to be seduced himself, or sin against the teachings and activities of the Unrighteous by remaining silent. They, the Unrists, their preachers, congregations and synods, cast their nets in all directions to catch the Lutherans; in their sermons, journals, books, etc., they behave as if they alone had true love, while the confessing Lutherans, on the other hand, are quarrelsome and disturbers of the peace; anyone who is not well warned and informed is easily seduced! Therefore, everyone should take the opportunity to get clarity and certainty about the true and false union; I know of nothing more suitable and more beautiful to recommend to the readers for this purpose than the next Synodal Report of the Illinois District. J. C. W. L.

(Submitted.)

Health status in our high school at Fort Wayne.

Since one will undoubtedly be eager to know how the health of our students there is and what success the postponement of the start of school from September 1 to October 1 has had, the undersigned takes the liberty of reporting the following facts on the basis of the medical records kept by the college physician and vouched for by the director:

Among the 224 students, the following cases of illness occurred from October 1 to May 3: Fever - 35, eye - 7, gastricism (colic) - 6, throat - (diphtheria) - 4, rheumatism - 1, pneumonia - 1. From May 3 to June 15: fever - 6, arm fracture - 2, scarlet fever - 1.

With the middle of August last, an actual epidemic of fever appeared in and around Fort Wayne, and lasted very generally and persistently until the end of September. This was followed by a lull until the latter part of October, when the fever reappeared very generally and violently. According to earlier experience, therefore, one would undoubtedly have had to suffer a great deal from fever when school

began on September 1; by moving it to October 1, on the other hand, one has, thank God, largely escaped the epidemic; for among the fever sufferers mentioned above, there were only 6 who came to Fort Wayne from fever-free areas and were attacked there for the first time, the rest were all from fever-ridden areas and, according to the majority, had already had the fever during the vacations. - The months from December to March incl. were so healthy in every respect that the physician had to visit the institution only three times during these months.

In April there were again isolated cases of fever, but only in those who had already suffered from it in the fall, and mostly of a mild nature and of short duration. In May and June, on the other hand, there were unfortunately more cases of fever than during the same months in the two previous years, but again almost exclusively among those who had already suffered from it in the fall, and all cases this time were also short and mild. - The treatment of the fever was totally different this year. This time, not an ounce of quinine was used, nor was arsenic or Mercury applied.

The eye inflammations, which usually caused so much trouble, were cured this year in 2 to 4 days.

The colic of a peculiar kind, which for a while caused almost more absences from school than the fever, ceased as soon as the local cause was discovered and eliminated.

The Director added that during his almost five years in office, the wards had never been empty for so long (months), and that this year had been the most favorable in terms of health.

After all this, it seems justified to the Teachers' College and the Supervisory Authority to continue the postponement of the beginning of school from September 1 to October 1 until the Synod of Delegates will be able to make a definite decision based on three years of experience.

H. C. Swan.

The pope. - Therefore he (the pope) is called a governor of Christ, because he has set himself up as the foundation of the church instead of Christ who was cast out.

Luther.

Theses on several questions concerning the doctrine of sin.

(For this year's Middle District meetings.)

1.

God is not a creator, founder or cause of sin.

Matth. 19,17. Deut. 32, 4. Eccl. 7, 30. Ps. 5, 5-7.

Jam. 1, 13. - Rom. 1, 24. cf. Ap. histr. 14, 16. 5 Mos. 28, 28. cf. Hos. 4, 16. 17. 2 Sam. 24,1. cf. 1 Chron. 22,1. 2 Mos. 4, 21. cf. 8, 32.

2.

Sin originally comes from the devil and man's will.

Joh. 8, 44. 1 Joh. 3,8. Offenb. 12, 9. 1 Mos. 3,1. ff. Ephes. 2, 2. Matth. 4, 3. Wisdom 2, 24. 25. - Jam. 1, 14,15. Rom. 5,12. Matth. 15,19. Gal. 5,19. 1 Cor. 7,5.

3.

Sin as an infinite insult to the infinite God deserves infinite punishment, therefore as great payment of sin must be here as God Himself is who is offended by sin.

Rom. 8, 7. Ps. 5, 5. 7,12-14. Isa. 59, 2. Ezk. 18, 4. Rom. 1, 18. Deut. 32, 22. Rom. 6, 23. Prov. 12, 34. - Prov. 17, 15. Isa. 1, 27. Ps. 49, 8. 9.

4.

After Adam's Fall, all those who are born naturally are conceived and born in sins.

Rom. 5,12,19. Gen. 5, 3. Ps. 51, 7. 58, 4. Job 14, 4. Joh. 3, 6. - Job 15, 14. Proverbs 20, 9. Ps. 14, 3. Rom. 3, 23. and others.

5.

Such original sin is such a deep evil corruption of the whole human nature that no reason can know it, but must be believed from the Scriptures.

Gen. 6, 5. 8,21. 1 Cor. 2, 14. Eph. 5, 8. 2,1. Phil. 2,13. Rom. 7,18. 8, 7.

6.

This same innate pestilence and original sin is truly sin.

Rom. 7, 7. cf. 1 Joh. 3, 4. Rom. 7, 20. 21. 23. 25.

7.

The hereditary debt is a foreign one and yet ours, and will therefore be imputed to us for damnation after a righteous judgment of God.

Rom. 5,12. Eph. 2, 3. Is. 43, 26. 27.

8.

Original sin is a fountainhead of all other real sins, as evil thoughts, words and works, by which something evil is committed and something good is omitted.

Jam. 1, 14. 15. Match. 15, 19. Rom. 7, 15-17. Match. 12, 33. 34. Jam. 4, 17.

9.

If a person, although he knows that something is a sin, still commits it or refrains from committing it, his sin is a knowing sin.

Deut. 15, 30. 31. Luc. 12, 47. Peter's denial.

10.

An ignorant sin is one who does not know that his act or omission is sin, whether his ignorance is avoidable or unavoidable.

4 Mos. 15, 27-29. Luc. 12, 48. Ps. 19,13. - 1 Tim. 1,13. Acts. 3,17. Job 21,14. 2 Petr. 3, 5.

11.

He who deliberately, with intent and deliberation, wills and commits sin sins out of malice.

1 Joh. 3,8. Irrem. 8, 6. 9, 5. - 2 Sam. 11, 2. 3. 4,15.

12.

If a born-again Christian, out of error, forgetfulness or haste, without any evil, perhaps in
If a person sins with supposedly good intentions, he commits a sin of weakness.

1 Joh. 3, 9. Rom. 7,19. 20. 1 Cor. 8, 7. Gal. 6,1. - Examples: 1 Mos. 18,12. 4 Mos. 20,11,12. 1 Sam. 25, 14. Job 3,1. Gal. 2,11,12. Matth. 16, 22. 23. Luc. 9, 54. 55.

13.

No sin is venial by its nature.

Ps. 143, 2. 1 Cor. 4, 4. Rom. 5, 14. See also Proverbs under Thesis 3.

14.

As long as a born-again person sins only out of weakness and thereby stands in daily repentance, his sin is venial, i.e. it is already forgiven the moment it is committed.

Rom. 8, 1. 1 Joh. 2, 1.2. Ps. 103, 3. 32, 1.2. 37, 24. Isa. 42, 3. - Rom. 8, 13. Gal. 5, 16-24. Proverbs 28, 13. Matth. 26, 41.

15.

Sin is predominant in the unregenerate, so that they not only obey the lusts of the flesh in general, but are also servants of certain individual sins (vices).

Rom. 6, 12. Joh. 8, 34.

16.

The unregenerate commit only mortal sins, i.e. sins which, stemming from their spiritual death, are imputed to them for death and damnation.

Rom. 14, 23. Tit. 1, 15. Joh. 3, 18. Rom. 8, 13.

1 Cor. 6, 9, 10.

17.

Intentional sins of the born-again are also mortal sins, because they entail spiritual death at the same moment they are committed and, if repentance is not made, eternal death after bodily death.

Gal. 5, 19-21. Rev. 22, 15. Ez. 3. 20. 2 Pet. 2, 20-22. David's adultery and murder. Peter's denial. Thomas' persistent unbelief.

18.

All sins, even the greatest ones, are in vain, except the sin in the Holy Spirit.

Matth. 12, 31. 32. Marci 3, 28. 29. Luc. 12, 10.

1 John 5:16, 17.

19.

"The sin in the Holy Spirit is committed by those who, although they are divinely convinced in their hearts of the divine truth through the Holy Spirit, not only do not accept this truth they have recognized, but out of mere hatred of truth and God and out of hardened, satanic malice, voluntarily blaspheme it as a diabolical lie, and even rage and rage bloodthirstily against it". (Walther.)

Joh. 8, 46. ff. Marci 3, 30. Ebr. 6, 4-6. 10, 29.

20.

This sin is futile because it is against the ministry of the Holy Spirit and therefore repentance is impossible with it.

See the sayings under 18 and 19.

E. W. Kahler.

To the ecclesiastical chronicle.

I. America.

Indian agencies. In No. 10 it was reported that a pastor in the so-called Lutheran General Synod had been given an Indian agency by the government. There are now 66 such agencies. "Of these," the magazine reports, "the Methodists have the most, namely 14, 3 churches and 1,599 parishioners. Then come the Episcopalians with 9 agencies, 3 churches and 713 parishioners. The Presbyterians and Orthodox Friends have 7 agencies each, the former

21, the latter three churches with 3 and 7 hundred members. The Congregationalists, Friends and Roman Catholics count 6 agencies each; church and member numbers insignificant except for the Roman Catholics, who report 7,376 members. Also significant are the 2 agencies of the Baptists, who have 87 churches with 12,700 members. These 66 agencies are established among a population of one million, teach 9,871 persons in their schools, own 139 churches and chapels and count 24,310 members. The German Reformed, Herrnhuter, Evangelical Fellowship, United Brethren, Universalists and some smaller sects have no agencies. On the other hand, our Christian government granted 2 agencies to the Christ-denying Unitarians, who count 4 whole congregation members on the same."

The General Conference of Mennonites, which recently held its meeting in Elkhardt, Ind., decided that all members who voted in the presidential election should be admonished to abstain from voting. Ztschr.

Mum parties are the latest thing in English churches. A party is held in the parlors of the church, where anyone who is provoked by anything to say a word must pay a pint of beer as a penalty. The money thus collected is used to pay the preacher's salary.

The German Catholic Central Association recently held its 22nd General Assembly. It consists of 314 associations. Of these, 155 sent in reports but no delegates; 47 sent neither reports nor delegates. From the resolutions passed concerning the school question we highlight the following: "The Catholics consider it the best solution of the school question under our circumstances to bring their own schools to the highest possible level of perfection, so that they are not only equal to those of all other schools, but superior. The Catholics should make their schools, wherever possible, truly free schools, that is, they should see to it that all children receive free instruction and education in Catholic schools. The best way to achieve this is to found school associations in all Catholic communities, through whose efforts the Catholic schools will receive the necessary funds. The members of the Centralverein undertake to spare no sacrifice in founding and maintaining such school associations and to maintain the most active zeal."

About the Roman Catholic newspapers, as the local "Herald of Faith" reports, Bishop Gilmour of Cleveland, in his address to the delegates of the Central Association, said among other things: "The Catholic press of today has little or no importance. It has neither capital nor spirit. If, however, it were placed as it should be placed, it would certainly have a great impression on the people. The Catholics should have German and English newspapers, not only religious, but under Catholic influence political. The Catholics are as strong as any other people. But it is no wonder that they have no press, and Catholic newspapers are not much good. Catholics do not even keep their own newspapers. Therefore, they have no large circulation and no capable people. Without improvement of their press, the situation of the Catholics cannot improve either, and they can never gain their rights."

Rome and the Bible. In Belgium, as the "Cynosure" reports from the "Christian", a Roman Catholic Bible Society has been formed, whose purpose is to collect as many Bibles as possible and - to burn them! The same paper also reports as a fact that on the occasion of the dedication of a Roman church in a small town on the railroad in Illinois, the Romans who came on excursion trains were so unveiled that they were not allowed to read the bibles.

They burned the Bibles in the railroad cars and depots, and in their procession they insulted the Protestant churches they passed and disturbed the services.

Even Presbyterians are beginning to give their churches to the Fuden to perform their idolatry in. It happened recently in St. Joseph, Mo.

II. abroad.

"This is God's finger." (2 Mos. 8,19.) In the Sorbs we receive a letter from a young man in Germany, who tells us that he had enjoyed a Christian education, but later not only fell into the company of scoffers, but also became an atheist himself. Once, however, an extremely heavy thunderstorm had gathered over his hometown, when he had just found himself in the company of several scoffers. While lightning after lightning had been striking the atmosphere with mighty thunderclaps, one of the mockers had sacrilegiously exclaimed: "If there is an almighty God in heaven, let him prove it by the next lightning ray hitting them. And there you are, hardly has the sacrilegious word crossed their lips, when the two worst scoffers lie on the ground struck by lightning and are carried as corpses from the place. The others are only stunned. The letter writer, however, who belonged to the latter, experiences at the same time a blow to his conscience, comes to sincere repentance and becomes a Christian again. W. [Walther]

The Pope celebrated his 50th anniversary as a bishop on June 3, and for this day he promised his worshippers a plenary indulgence under very light conditions. The conditions are: devout hearing of the Holy Mass, a good confession and communion, prayers 2c. The Proclamation does not mention anything about money, but it is assumed that all will show their gratitude for the great "grace" of His Holiness (!) by a monetary donation. The pope does nothing for nothing. Apart from the monetary donation, the granting of indulgences under conditions is already an abomination of the Antichrist. Oh, if the poor deceived souls in the papacy knew that our Lord Christ grants indulgences, forgiveness of sins and remission of all punishments, free of charge and by grace! G.

Announcement.

Since the Western District of the Synod of Missouri, Ohio, etc., does not meet until the fall of this year, the same the substitutes from last year to represent at this year's meeting of the Evangelical Lutheran Synodal Conference of North America.

E. Lenk, Secretary.

The textbooks - Commission

of the German Lutheran Synod of Missouri 2c. will, for weighty reasons, not, as previously decided, meet in the course of this summer, but, God willing, on the third day of Christmas next, namely at Concordia Seminary in St. Louis, and will then meet there until about the New Year (January 6). This is hereby brought to the attention of the general public in good time, so that all the larger teacher conferences may find the opportunity to appoint their delegates to the meetings in question as advisory members of the assembly. The main subject of the negotiations will again be the third (highest) German reading book. All those dear brothers who have been asked to edit individual articles for the book should, if this has not already been done, kindly send their respective drafts to Director Lindemann as soon as possible.

. Addison, Ills, June 20, 1877. c. A. T. SeNe,

chairman x. t.

Solicitation.

The Southern Indiana Concordia Conference at its last meeting decided to request Professor Crämer at Springfield, Ill, z" to have the "Compendium of the Theology of the Fathers" published in separate print.

Other conferences are invited to join this resolution. E. Mahlberg, Secr.

Calendar.

Since the work for next year's calendar has to begin now, I ask for the sending of all those addresses which cannot be seen in the synodal reports and journals. I wish, however, that they be written clearly and without any further unnecessary additions.

I would also welcome contributions to the calendar's reading material. J. C. W. L.

The Northern District

of the Evangelical Lutheran Synod of Missouri, Ohio and other states will not meet on June 20, as decided, but

July 6

in the congregation of the Rev. Hattstädt of Monroe, Mich.

All members and guests do not want to forget to arrive in time. K. L. Moll, Secretary.

The Middle District

of the Lutheran Synod of Missouri, Ohio, &c. states assembles, s. G. w., August 1, at the congregation of the Rev. Niemann, at Cleveland (west side), Ohio.

According to the decision of last year's synod, the discussion on the doctrine of sin will be continued. In addition, there is, among other items, a "paper on the inner state of our congregations". - Concerning the pastoral conference, as well as the parochial reports and conference minutes, Cap. III. § 8. and Cap. V. § 18.19. of the Synodal Constitution. (Synodal Manual, p. 6.13.) G. Runkel.

All members and guests who intend to attend the Synod and desire free lodging within our congregation are requested to notify the undersigned of this no later than July 25.

Arrivals unknown here do not disembark at "Vtlnnti" uncl (Iroat 4V 68wrn, but at Union Depot, where they are received. I. H. Niemann.

53 For 8t., OlovulunU (FHsst), 0.

The Evangelical Lutheran Synodal Conference of North America

will assemble, God willing, on Wednesday, July 18, within the Immanuel's congregation of Mr. Pastor Stubnatzy at Fort Wayne, Indiana.

The main subject of the doctrinal negotiations are the "Theses on Church Fellowship" (from Thesis 11 on).

According to § 2 of the Constitution, the synods concerned shall send a list of their elected delegates to the Duster lom in due time. T. I. Great.

All guests and members of the Synodal Conference are requested to report to the undersigned at least 14 days before the beginning of the meetings. Quartering instructions will be given in the schoolhouse (6or. ok 4"6°6r8ou rcu<1 Ilrttou 8ts.).

W. S. Stubnatzy.

(6or. olL8ts .)

Conference - Displays.

From the Uth to the 18th of July, the Iowa District's conference will hold its annual meeting at the congregation of Mr. Past. Herrmann in State Centre, Marshall County, Iowa.

All pastors of our Synod who reside in Iowa are hereby reminded that they are obligated to attend this District Conference. Therefore, registration with Rev. Herrmann, because all members of the Conference who live in Iowa are registered as a matter of course. Those who are prevented from attending our meetings are reminded of the obligation to excuse themselves immediately to the Da-tor loci.

To be negotiated are 1) theses by Mr. Pastor Stephan on free schools and parochial schools; 2) a disputation by Mr. Pastor Spiegel: "Proof of Eternal Life from the First Book of Moses."

The pastoral sermon is to be preached by Rev. Studt, the Sunday sermons by Pastors Fackler and Brammer.

Th. Bensch.

The "Northwest Teachers' Conference" of the German cv.-Lutheran Synod of Missouri, Ohio and other states meets, s. G. w., July 24-26, at Milwaukee, Wis.

All members of the Conference who intend to attend the meetings and reflect on quarters are asked to immediately contact teacher 3. 809 Donirio 8t., ^lil^vnu-.

koo, FVis., to be adumclded.

The worthy guests are requested to present themselves at the school-local of the Drei- cinigkettS-Gemcinde on DiAÜt.6 8t, boDv. 8tret6 L Dmliis 8ts. H. G. L. Paul.

The conference of teachers of St. Louis and vicinity will meet, D. v., from Uten to l3tcn July at Venedy, Ills. Registrations are to be addressed to Mr. Backhaus, teacher there.

Aug. Krüger.

Entered the "affe of the eastern district:

For the synod treasury: From the congregation in Pater- son 813.48. congregation in Meriden 811.78. congregation in Williams- burg 818.00. Trinity congregation in Buffalo 817.20. Pastor Beyer's congregation in Pittsburgh 829.50. Past. Engelder's congreg. there 88.00. congreg. in Allegheny, Pa, 89.30. comm. in Long Green 83.00. comm. in Cumberland 89.70. comm. in Velvet Johnsburch 810.40. St. Peter's - Gem. in Baltimore County 86.50. comm. in Wellsville 811.70. comm. in BaSS Wood Hill 84.50. comm. in Patchin 88.00. St. Martin's comm. in Baltimore 814.20. comm. in Freedom 85.25. comm. in Town Elli- cottsville 84.45. comm. in Bergholz 85.27. comm. in Wolcotts- burgh 87.73 and 85.25. comm. in Wolcottsville 84.31. comm. in Philadelphia 810.00. comm. in Washington 823.00. comm. in Williamsburgh 821.51. St. Paul's - Gem. in Baltimore 822.79. Gem. in Richmond 85.00. Gem. in Rondout 88.75. Gem. in Wellsville 87.91. Gem. in Noxbury 812.60. Rev. Graves 8'2.00. Rev. Sommer 81.00. past. Hanser 82.00. Past. Frey 85.00. Past. Walker 83.00. past. Stürken 83.00. Past. Stutz 82.00. Past. Grätzel 81.00. Past. Zollmann 82.00. Past. Gram 85.00. Past. Müller 82.00. Past. Leemhuis 8'4.00. Past. Lochner 82.00. Past. Frincke sr. 4.00. Past. Enaeldcr 81.00. Past. Eirich 82.00. past. Kanold 82.00. Past. Rade- machet

82.00. past. Lübker 82.00. Past. Biewend 82.00. Past. König 82.00. Past. Keyl 82.00. teacher Loge u. Gemeinde in Tonawanda 82.00. teacher Steigleder 84.00. from Franen- MissionSverrin in Past. Fray's Gem. 810.00. from teacher Runzel 82.00. teacher Hohmann 82.00. Wilh. Becker 85.00. Fr. Schäfer 83.00. N. N. by Past. König 25 Cts.

For the widow's fund: From the parish in Eden 86.00. Collecte at the funeral of Karl Werth 1. 81.50. From the parish in North East 86 25. From B. H. Succop 81.00. Joh. sundermaun jr. 81.00. Past. Lübker 84.00. Past. Sommer 82.00. Past. Hanser 84.00. Past. Walker 85.00. teacher Hohmann 85.00. past. Stürken 83.00. Past. Stutz 84.00. Past. Zollmann 84.00. Past. Müller 84.00. Past. Leemhuis 81.00. Past. Lochner 82.00. Past. Frincke sr. 88.00. pastor Engelder 82.00. past. Eirich 84.00. past. Kanold 84.00. past. König 84.00. past. Keyl 81.00. Wedding - Collecte at Albert Frank 84.00. Desgl. at F. Martin 83.51. From H. I. Arnold 25 EtS.

For the heathen mission: From the congregation in Olean 82.27. congregation in Allegheny 81.04. Trinity congregation in Buffalo 88.35. Mrs. Schäfer 81.00. From an unnamed person through Past. Stürken 810.00. Through the same from a missionary friend 85.00. From the congregation in St. Johnsbury 82.20. From the Missionary Society in Past. Eirich's Gem., for Leipzig, 810.00.

For the building fund: from the Gem. in Olean 84.81. Gem. in North East 81.00.

For Pastors Jske and Ruff and for Teacher Hopf: From the Gem. in Olean 82.45. Gem. in Allcany 82.45. From M. Müller 81.00. By Past. Zucker 82.00. By Mrs. Wilh. Crämer 83.00. Joh. Eckhardt 82.00. Mrs. Eckhardt 81.00. By an unnamed person, thank offering for happy delivery, 85.00. By Joh. Keil sr. 86.00. Pb. Seif 81.00. Mrs. Wittwe Kähler 50 Cts. Henriette E. 50 Cts. Wittwe Knaus 81-00. teacher Richter 50 Cts. Miss Ott 85.00. Mrs. Barb. Z. 83.50. Jak. miller 10 Cts. Georg Lusky 50 Cts. Mrs. Schäfer 81.00. by Past. Hanser 86.75.

For Past. Ruff: By Past. Frincke jun. by some members of sr. Gcm. 88.50. By Past. Dreyer 82.00. Don Mrs. Wamhoser 82.00. By Bro. Böthe in Tagus, Me., 82.50. By the Women's - Missionary Association in Past. Irey's Gem. 85.00. Don some members from Past. ^L-türkens Gcm. 810.00. From Past. Müller 81.00.

For Pastor Jske: By Past. Frincke jun. by individual members of sr. Gem. 818.5t). By Past. Dreyer 82.00. by Mrs. Wannhofer 84.00. by Fr. Bötbe in Tagus, Me., 82.50. by Past. Müller 81.00. By the Fraucn-Missionsvcrein iu Past. Frey's Gem. 85.00. Don individual members from Past. StürkenS Gem. 812.00. Past. Gram 81.00.

For teacher Hopf: By Past. Frincke jun. by individual members of sr. Gcm. 89.75. By Past. Dreyer 81.00. Don Mrs. Wannhofer 82.0t). By the Fraucn MissionSvrrew in Past. Fray's Gem. 85.00. By individual members from Pastor Slurken's Gem. 86.00.

For the emigrant mission in Baltimore: By Cassirer Simon 84.00. Don of the Drcifaltigkeitö congregation in Buffalo 82.50. By Joh. Keil sr. 81.00. Don of the congregation in Nichmond 83.71. By Cassirer L-imon 810.30.

For the orphanage near Boston: By Cassirer Simon 89.03. By the congregation in Williamsburg 825.00. By Past. Succop 85.00. By the congregation at Port Nichmond 812.35. By Mrs. Teide 81.00. By Past. Muller 8>.00. By H. Moista's children in Nichmond 81.00. Mrs. Moista 45 Cts. Marie Walker in York 82.00. From d. Gem. in Bcrgbolz 83.25. By Kassirer 'Limon 87.01. From Women's Club in Wellsville 85.00. From Sophia & Lulu 81.00. Johanne Kettercr 20 Cts. From Past. Franck's confirmands 85.00. Wedding - Collecte at Ferd. Schmidt 82.00.

For the deaf and dumb in Detroit: from the Olean comm. 84.80.

For the orphanage at Mount Vernon: From d. Gcm. in Port Nichmond 88.02.

For poor students in Addison: Through Pastor Bernreuther for Wicdmann 84.28.

For poor students in Fort Wayne: From the congreg. in Ellicottsville 83.00. From I. Buskirt 81.00. Fran Elise Kanold 81.00. From the congreg. in Williamsburgh, for Purz- ner, 8'10-00.

For poor students in St. Louis: from Mrs. Zucker through Past. Brömer 83.00. Don the Gcm. in Port Nichmond, for Pechthold, 815.00.

For college maintenance fund: from the comm. in New York 810.00 and 810.03.

For Addison: Don d. Gcm. in Olean 83.62. Gcm. in Allcany 83.19.

For the church building in Lawrenceburgh: From the parish in Olean 42.00. Drifaltigk. parish in Buffalo 43 00.

For the church building in Hudson: By Kassirer Simon 46.06.

For the church building in Plattvillr: From the congregation in Williamsburgh 47.00. Dreifaltigk. - Gem. in Buffalo 43.00. From N. N. by Past. King 50 Cts.

New York, June 1, 1877. I. Birkner, Kassirer.

Incoming Illinois District Coffee:

For the Synodalcase: From Past. E. A. Süving's congregation in Manito 42.75 and 45.85. From Rev. Strietr's congregation in Proviso, Collecte at Pentecost, 20.50; from Wittwe Mosenbrink there 25.00. Don the Gem. in Addison, Collecte at Pentecost, 61.75. From Rev. Wunder's Gem. in Chicago 25.62. From Past. Schmir's Gemeinde in Schaumburg, Collecte am Pfingstfeste, 20.71. From Past. Brüggmann's Gem. in Roden- berg, Collecte am Pfingstfeste 5.60. Collecte am Jubelfeste in Ad- dison 111.60. From Past. Succop's Gem. in Chicago 30.60 and from Rev. Wagnex's Gem. there 32.00. From Rev. Detzex's Gem. in Des Plaines 6.06. By Rev. Flachsbar, Abend- mahls-Collecte sr. Gem. in Dorsey, 5.00. By Past. Cooks in S. Litchfield, Jubelfrstgabr sr. Gem. 11.70 and by W. Wriethaus 5.00. Jubelfstcollecte by the congregations of Pastors Mueller, Pennekamp and Liebe for the teaching institutions 69.10. By Jacob Brochmann of Pastor Mennicke's Gem. in Rock Island 15.00. Don the Gem. in Effingham, Collecte on Eastercr and Pentecost, 14.11. By Pastor H. Süving's Gem. in Ottawa 10.00. By Past. Rauschrt's congregation in Dalton 10.00. From Rev. Dunsing's congregation in Strasbourg 6.35. By H. Albrecht from Rev. Schu- richt's congregation in St. Paul 18.47. By Rev. Reinhardt's congregation in Bethaldo 10.50. By Rev. Prnnekamp of sr. Gem. in Randolph County 7.05 and 9.75. By Past. Streckfuß of sr. Gem. in Grand Prairie 7.00. By C. Schmidt of Rev. Heid's Gem. in Peoria 33.20. By Joh. Deutsch of Rev. E. Riedel's Gem. in Bloomington 10.00. By Rev. Hartmann s Gem. in Woodworth 9.46. By Rev. Roeder s Gem. in Arling- ton Heights 13.70. By Past. Hahn in Staunton, Collecte ft. Gem. on Pentecost, 10.35. By Past. Muller's Gem. in Kan- kakee 10.00. By Rev. E. A. Sirving of sr. Manito 1.25. By Pastor Wünsch of his congregation in Twilight 8.00. By Rev. Wünsch of his congregation in Twilight 8.00. By Rev. Nachtigall of his congregation in Watrloo 3.00. Congregation in Watrloo 3.60. By Rev. Ramrlow of sr. Congreg. in Elk Grove 8.50. By Rev. Dörting's congregation in Eranston 7.00. By I. W. Duerfen of Rev. Traub's congregation in Trete 10.80. By Rev. Lrdebur of sr. Gem. in Bath 3.40. By Rev. Bartling's Gem. in Chicago 2.70. By Rev. Detzer of Mrs. Tryler in Genoa 10.00. By Rev. Detzer, Des Plaines, Jubelfstcollecte 26.86. By Past. Achenbach in Venedy by sr. Gem. 18.00 and a part of the Jubelfstcollecte 25.40. Bon Past. Nuoffer's Gem. in Eagle Lake 23.52. By Trinity Parish in Chicago 10.93. Don Past. Piffel's Gem. in Nichton 12.75. By Rev. Seidel in Keokuk Junction from W. Flrßner 3.00, C. Heinicke and D. G. Buess 1.00 each, H. Fleßnrr 2.00 and Harm N. Brhrrn 50 Cts. Don Past. F. Lindemann's Gem. in Champaign 4.70. In regular contributions: from Pastors Gotsch, Detzer, Hölter, Herd, Rauscher", Löber, Ottmann, Johannes, Vomhof, Bohlen, Reinhardt, Pennekamp, Günther, E. Riedel, Dörmann, Deck, Röder, Mennicke, E. A. Sieving, Ernst, Krebs, Lochner, Bartling, Hansen, Duborg, Brunn, Ledebur, Pohi, Seidel, Pissel, Uffenbrck, Nuoffer, Landgraf, Rohe and Streckfuß 2 each.00, Giesecke, H. Schmidt and Wehrs 4.00 each, Wagner 5.00, Schliepfick 1.00; by Professors Selle and Wyneken 2.00 each; by teachers Bartling, Brakmann, Käpprl, I. Brase, Ch. Brase, Borchardt, WambSganß, E. Selle, Krumsieg, I. G. Tröller, Hikd, GanSke, Pollsdb'rfer, Mack, Burhenn, Möller, Ph. Müller, Nagel, G. Ka- rau, Jung, Lift, Treibe, A. Albers, Trettin, Brüchner and Stein- dach each 2.00, Timmermann, Kienzie, Kammann, Rocker, H. Backhaus and Klünder each 4.W, Treiber and Bonneront each 6.00, Latz 1.00. (Summa 4999.69.) (Conclusion follows.)

For the Lutheran orphanage "zum Kindlein JEs" near St. Louis

received since March 24: From Pastor Nachtigal's Gem. in Burks- villt, Ills, 6 Bush. Potatoes. From the school children of Mr. Teacher Jung in Collinsville, Ills, 49.00. From the school children of Mr. Teacher Kuntz in the "Immanuelsdistrict", St. Louis, 2.85. Collectirt at the wedding of Mr. Bro. Aulbct, by Rev. I. P. Fackler 8.10. Thank offering from Mrs. Caroline Pick in Echester, Ills, 2.00. From Wittwe Koch in Des Peres 5 Dozen. Easter eggs. From the "Immanuelsdistrict" in S". Louis, by Collector Theodor Günther 3.25, desgl. by Collector C. Wilhardt 2.00. Ans dem Dreieinigkeitsdistrict tn St. Louis, by Collector F. W. Heinig 2.65, desgl. by Collector Julius Schnbarth 1.00, desgl. by Collector Aug. Ahnrr 2.75. From the Kreuzdistrict in St. Louis, by Collector Lehrer Körner 2.50, dsgl. by Collector H. Mies- 1er 1.25. From the Zion District in St. Louis, by Collector H. Gömann 17.75, deSgl. by this year's confirmands 12.55, desgl. by Hermann "Schmidt 1.00, desgl. by Past. Link from H. Puls 5.00. From Bremen, by teacher Karau from August Roller's children 2.00, from his wife 50 Cts, from various collectd 1.15. From the congregation in Little Rock, Ark. 16.00. From the poor fund of the congregation in Little Rock, Ark, 10.00. From the Worthy Women's Association in Little Rock 10.00. Pathengeld from the little deceased Rudolph Kothe 1.00. From Mrs. Dietr. May in Gerard Co, Nebr. 1.00. From Heinrich Harmrling A complete boy's suit. By teacher Heinr. Duerfen, of St. Paul's parish in North St. Louis 17.80. Collected in Christian teaching in Fort Smith parish, 5.00. From Mr. L. Germann in Van Wert, O., 10.00. From Aiwin Begemann in Steel's Mills, Ills, 1.00. From Rev. I. P. Beyer in Pittsburgh, Pa., Ueberschuß vom "Kindcrblatt," 50.00. From Don Johanna Todt in Jauburg, Nebr. 2.75. From C. H. Moritz in St. Louis 3.45. From W. Mohr in Cole Co, Mo. 1.00. From an unnamed person in Collinsville, ILLS. 1.00. From E. Schön- brger in JvneSboro, Ills. 9.20. From Cd. Dörschen in Ellisvillr, Mo., 4.00, from Mr. Wise, sun. there 1.00. By Mr. W. Rotten, fastcollect of the commons at Minerstown, Mo., 5.00, Mrs. Moorman 2.00, Wittwe Koch 5 doz. Eggs. From the Werthen Näbvrriin in Collinsville, Ills, 6 shirts. From Mrs. Magnus in St. Louis, a parthy of worn dresses. From the Zion district in St. Louis by Collector H. F. Göhmnn 13.50. From the Dreieinigkeitsdistrict by Collector C. Brockmryer 4.M, dsgl. by Collector F. W. Heinig 1.75. From the Kreuzdistrict in St. Louis by Collector Lehrer Körner 2.50. from the ImmanurliS- distrüt in St. Louis by F. Holschn 5.00. from the knitting and crochet school of the Bethelchms- Gemeindr in St. Louis 11.00. Collecte at the school examination of Mr. Lehrer I. Pfeiffer bet West- point, Nebr, 1.25. By H. Jung in St. Louis 2.00. By Herr Lehrer Karau in Bremen, near St. Louis, 1 new quillt. From G. K. in Weima, Tex., 5.00. From W. Jungklaus in Concordia, Mo., 5.00, collectirt from Otto Frerking's wedding there 5.20. Collectirt at W. Schmacke's wedding in St. Louis 2.00. From Mrs. Bösmann through Rev. W. Sandvoß 3.00. From St. John's parish at Drake, Mo, 5.25. From the laudable Virgins' Association in the Cross District in St. Louis 30.00. Dom Werthen St. George Nahverein in St. Louis 5 girls' dressesrr, 11 boys' shirtscn, 1 boys' jacket, 4 doz. Handkerchiefs, 1 doz. Towels and 5 pairs of white stockings. From the Kreuzdistrict in St. Louis by Collector Lehrer Körner 2.50, desgl. by Coll. H. Miesler 3.60. From the Drrieinigkeitsdistrüt by Collector Aug. Ahner 1.20, desgl. W. F. Heinig 2.25. From the Jmma- nuelsdistrüt by Collector Th. Günther 3.30, desgl. by Wilhelm Nühäuser 5.00, drSgl. by Wilhelm Schultz 2.00. From some Gemeindglüdern of the congregation of Mr. Pastor Stiegemeyer in Dubnque, Iowa, 5.20. From the congregation of Mr. Past. Wagner in Chicago for Rarchen 10.00. From the congregation in Cole Camp, Mo. for Ernst Holm 60 Cts. From Bremen near St. Louis by teacher Karau 2.70. From Zion District in St. Louis by Collector H. F. Göhmnn 9.35.

Correction: My last receipt in the April 1 "Lutheran" should read: line 5, A. Sirving instead of Sievers. Line 46, from the Bruges 1.00 and 1 sack of flour. Line 74, from Pastor Richter's congregation in Ellisvillr, Mo., from F. Wagner 2.00, from H. Schmidt 1.00, from G. Lrhngk 50 Cts. Line 73, Carl Bartmann instead of Chr. Bartmann.

Warmly thanking all benefactors in the name of our dear orphans

St. Louis, Mo., June 8, 1877. I. M. Estel, Cassirer.

In the name and on behalf of St. Paul's congregation at Con- stable's Hook, New Jersey, the undersigned hereby certifies that they have received a kind grant of 433.25 from the congregation of Mr. Pastor Koenig in New York City for the building of their church.

Wishing God's rich blessing C. Frincke jr.

For St. Paul's parish at Platteville, Wis. the following love offerings were further received: By the pastors: O. Kolbe 44.00, Hattstädt 46.00, Zorn 45.55.

the congregation sincerely thanking C. W. Jäger, Pastor.

With heartfelt thanks to God and the kind donors, I hereby certify that I have received for our church building from Mr. Past. Lange's congregation in Chicago 45.00, from Mr. Past. Francke's congregation 411.00, Mr. Past. Mohr's congregation in Indiana 45.00 and from himself 45.00. Ephraim, Wis. May 30, 1877, L. I. Huber, Rev.

For poor pupils and students: By Mr. Kassirer Grahl from the Women's Association in Past. Jäbker's parish 410.00. By Mr. Past. Bethke 45.70. Through Past. Evers 410.00. From my congregation: 42.13 collected in church services in a country school; from the Jünglingsverein 410.00; from the Jungfrauen-Verein 48.00.

Fort Wayne, Ind, June 6, 1877, W. S. Stubnatzy.

For the local seminar library
gratefully received from the local Bethlehem congregation through Mr. Past. Lenk 427.00. From Mr. Past. I. Latenhusrn a beautiful copy of the first authentic edition of the Latin Oon- croräia. M. Günther.
For poor students received through Mr. Past. I. G. Nütze! from G. Niemann 45.00. M. Günther.

Books - Display.

The number of our "Schulblatt" which contains the article written by Professor Große

The book "Catechesis on the Symbolic Books", which was not only important for the recently celebrated Jubilee, but has lasting value, has been printed in larger numbers than was necessary at the time, and can be obtained individually for 15 cents from Mr. M. C. Barthel.

J. C. W. L.

Proceedings of the Twenty-First Annual Meeting of the Eastern District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. 1877.

Some information about the proceedings of this district has already been given to the readers in the previous issue. Certainly, this brief report will have aroused the desire of many readers to have the full report on it; after all, two important subjects in particular were discussed at this synod: 1) the doctrine of the difference between the law and the gospel, and 2) the great importance of Christian parochial schools. Well then, let no one fail to come into possession of this report.

Price: 20 cents.

G.

Hand - Book of Freemasonry.

a

thorough exhibition of all 111 signs etc. Of D6inov6 Lona^ue, late Lnstmuster ok L^stovs DockAL Xo. 639. Olliea^o, Ills.

The company E. A. Cook & Co. in Chicago has made itself meritorious by the publication of several books, pamphlets 2c., in which the mischief of the secret societies is uncovered! One of the latest writings is the one mentioned above. The author L. Rona^ns was formerly "Pastmaster" of the "Keyston" - Lodge No. 639 in Chicago. In 1874 he resigned because he recognized Freemasonry as ungodly. He says in the preface: Their religion is contrary to faith and anti-Christian, their government despotic, their pretended charity a sham, their so-called love selfish, their death penalties inhuman and barbaric, and the whole system leads already here to inevitable social ruin, and whoever (we would say: as true as) God speaks in His word, will one day be damned eternally.

He has now made it his profession to expose their evil through speech and writing. In his lectures, adorned with the regalia (apron 2c.) formerly venerated by his "brothers", he shows his listeners how a lodge is opened and closed, how the business is conducted, how the degrees are conferred, which various signs 2c. are used, and so on. The Freemasons try to prevent such exposures where they can. The other day they sent a constable to him to see if he had the license required by law for theatrical performances. R. explained to him that he was not giving theatrical performances, but presenting facts, that if they did not want to believe this, the matter would have to be decided in court, and that this could only be good for him, since then the Freemasons would be forced to appear as witnesses, and would thus render him essential services in exposing their misconduct. Naturally, they announced their retreat. What R. presents in his lectures can also be found in the above-mentioned writing. Besides his picture, which shows him adorned with his former regalia, it contains many illustrations, in which the signs, grips, positions of the Freemasons are shown.

The book is available from Messrs. L. Cook & Co., 13 Wabash Ave., Chicago, Ills. - Price: 50 Cts.

We call the attention of the "pastors, teachers and deputies" to the "book available in the synodal bookstore".

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M. C. Barthel.

. Display.

Christ on the cross.

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M. C. Barthel.

Volume 33.

(Submitted.)

Report on this year's meeting of the Northwest District of our Synod.

The Northwestern District of our Synod held its meetings this year at the congregation of the Rev. Kuechle at Milwaukee, Wis. Present were 46 voting and 47 advisory*) pastors, 44 teachers, 39 deputies. Newly admitted were 6 pastors, 2 teachers, and 5 congregations, but these are included in the above figures. Absent were 5 consulting pastors, none voting, 1 teacher; 9 congregations had sent no deputies. Out of 186 members, only 15 were absent, and almost all of them had excused their absence with valid reasons. This was certainly a joyful result, especially in this time of little money and with the low income of some of the pastors and teachers, who had to travel the farthest. Of course, a number of them came without money for the return trip; but their lack was reimbursed by the brothers (2 Cor. 11, 9.). A "hat collection" resulted in just one dollar more than was necessary - proof that the good Lord is good at arithmetic, item, that one can dare a synodal journey (and other things) with trust in God, even if one has no money in his pocket.

To excuse the prolixity on this point, the writer can state that he was strictly ordered to "draw attention to the numerous participants in this meeting. Of course, I cannot say exactly why, but I assume that other brothers should take this as an example. In fact, our synodal assemblies are such a great blessing from God that it is a great blessing.

*) Note. For the explanation of those readers who are not yet familiar with the institutions of our Synod, it should be noted here that the difference between pastors who have voting rights and those who merely consult consists only in the fact that the congregations of the latter have not yet affiliated themselves with the Synod, are therefore not co-owners of the Synodal institutions, etc., and have no voting rights in decisions on such external matters. Incidentally, such congregations are by no means in contradiction to the faith and confession of the others, as can sometimes be read in other journals. We do not necessarily demand affiliation with the synod. But we always demand agreement in the confession before we take on an office in such a congregation.

It is a sin to miss them without real insurmountable obstacles. How important is not already (that I mention the least first) the common discussion of the external affairs of the synod, for which the afternoon sessions are usually used. There, in difficult cases, advice and expert opinions are given to individual congregations that request it, the needs of our dear teaching institutions are considered, the filling of vacant professorships at the same, the sending of traveling preachers for our fellow believers scattered in distant regions are discussed and decided upon, and so on - all things that concern us all and in the discussion of which, therefore, all gifts should prove to be for the common benefit. A number of such matters were also before us this time. The professorship in our seminary in St. Louis, which was vacated by the dismissal of Prof. Schmidt, must be filled again. The Synod also joined in the request already made by the Illinois and Eastern Districts, as well as the venerable Synods of Wisconsin and Minnesota, that Prof. Walther publish a dogmatic. If, however, he is to gain time for such an extensive and difficult new work in view of the many tasks which are already incumbent upon him, a part of his work at the Seminary must be taken from him. The synod therefore decided to request the establishment of a new professorship at next year's general synod and, in order to put all this into effect as soon as possible, the synod voted for the general synod to meet between Easter and Pentecost.

Another important item before Synod was internal missions. Our District has had traveling preachers in northern Wisconsin, western Minnesota, and Dakota for years. These must seek out our scattered countrymen and bring the gospel to them. As a result, their fields of labor are very large and continue to expand year by year. They urgently sought helpers. Our long-time traveling preacher, Pastor Döscher, has also fallen seriously ill; his health has been completely shattered by the excessive strain, so that it is impossible to hope for a continuation of his work in Dakota. It is therefore necessary to find another rers will come in his place. All of these traveling preachers, however, must be maintained for the time being by gifts of love from us. Since it is to be hoped that Pastor Döscher will recover in the south of the Union, the Synod decided to give the Mission Commission the advice to win him for a mission among the Negroes, the former slaves, where possible. If the work succeeds (and there is every prospect of it), we would then have our own mission again, namely in our own country, and with it a wide new field would be opened for Christian loving activity; for without doubt more missionaries would soon have to be employed. But all this costs a lot of money, the reader may say. Certainly; but what is to be gained by it is much more precious than money. Remember that you have not been redeemed with perishable gold or silver from your vain walk according to the fatherly way, but with the precious blood of Christ, as an innocent and unblemished lamb. This also applies to all those whom we want to call through our traveling preachers and missionaries. Our highly praised Savior has already paid the precious price for all, and all that is necessary now is for all to experience and believe it. And that they may experience it, we should be worthy to contribute a little with our "perishable gold and silver". God wants to test us whether we are serious about our second article: I believe that Jesus Christ has redeemed me ... not with gold or silver (that would have been much too small), but with his holy and precious blood. It is a great honor for us that God wants to take us miserable sinners back into his service and also makes sacrifices of the unjust mammon pleasing to himself. But as far as our educational institutions are concerned, they are in our own service, and we must maintain them for our own sake and especially for the sake of our children. He who considers all this will gladly sacrifice to the Lord in holy adornment, i.e. in true faith, and will rather deny himself many other things in the "bad times" than break off from the sacrifice of the Lord.

Concerning the proposals of the venerable Synodal Conference for the establishment of state synods and a joint seminary for preachers, the Synod pronounced itself

that she heartily consented to it. However, because one member of the Synodal Conference, namely the venerable Wisconsin Synod, has already declared that it will not participate in the joint seminary, the plan is now thwarted in so far as the other Synods may well go ahead, but cannot then call it an institution of the whole Synodal Conference. Furthermore, because the venerable Synod of Wisconsin decided to enter into a union with us Missourians in Wisconsin to form a state synod, but only on condition that it be given a guarantee that the state synod thus formed would never join the general Synod of Missouri, it was decided that we could not give such a guarantee in advance. Neither the present venerable Wisconsin Synod nor we, therefore, can limit in advance the freedom of a future state synod.

The venerable District President, Pastor Strafen, Pastors Herzer and Allwardt, and Messrs. Eißfeldt of Milwaukee, Wille of Oshkosh, and Teacher Steuber of Milwaukee were elected delegates to the meeting of the Synodal Conference.

The main subject of the discussions was a lecture by our Reverend General President, Prof. Walther, on the question: "What are the characteristics of a well-established, truly Lutheran congregation, to which Lutheran preachers with their congregations must strive as their goal? The answer is given in 28 theses, the first 4 of which were already discussed last year, [1) God's Word has dominion in it - a well-established truly Lutheran congregation. 2) The confessions of the Lutheran Church are in truth also its confessions. 3) It does not consider the Lutheran Church to be the Church apart from which there is no salvation, but believes that God has His own everywhere; it is not sectarian. 4) It recognizes in Luther the reformer of the church called by God and highly respects his writings above all other human writings). This time, only two further theses came up for discussion, but two of great importance, namely: 5) In it, the gospel or the doctrine of justification by faith alone is of primary importance. 6) It has no favorite doctrine, which it pursues at the expense of the others, but respects every doctrine revealed in God's Word as an extremely precious treasure. - Regarding the 5th thesis, it was remarked that many believe that the difference between the Lutheran Church and all others lies in the different doctrines of the sacraments; but in the doctrine of justification by faith most are in agreement with us. But this is a great error. Rather, the matter is such that just here all do not agree with the Lutheran church. It is true that many sects confess with us: For the sake of Christ through faith men are saved. But when they then want to talk further about the matter, it becomes apparent that they do not understand the words at all. They say: if you are so and so pious, have put away sin, pray so fervently, struggle, fight, etc., then you can take comfort in the grace of God. That God accepts sinners as they are, that He makes the wicked righteous, is not the actual opinion of all sects. If they were only in agreement with us on this, then they would be able to get along well in other matters. Their false doctrine of the sacraments, for example, is a necessary consequence of their false doctrine of justification. Because they do not seriously believe in the unconditional free grace of God in Christ,

which God only bestows and which we can only accept, therefore they cannot consider the sacraments as means of grace, but must regard them as works of men. And again, this error of theirs concerning the holy sacraments is a sure proof that they also err in the doctrine of justification.

According to the holy scriptures, the Christian religion is a religion of faith, i.e. of taking, not of doing. The fact that Christ acquired everything and that we may only take it all from the very means in which God has placed everything is the core and star of the entire Holy Scripture. This is already evident from the commission the Lord gave his apostles: "Go into all the world and preach the gospel to every creature. Whoever believes and is baptized will be saved. This is not only the subject of the passages of Scripture in which the word "justification" or "righteousness" occurs, but of countless others, all of which speak of Christ and his work, of faith 2c. That justification by faith alone is actually the one main doctrine, the center of the entire Scriptures, to which all other doctrines stand in a subordinate relationship, is what Paul says, for example: "I did not consider myself to know anything without Jesus Christ crucified. The

holy apostle has presented the whole counsel of God for salvation and has not concealed anything. Nevertheless, he says, "Christ crucified alone," which is explained by the fact that he never presented any other doctrine for its own sake, but only in its relation to the doctrine of justification, which he had in mind with all others, and which was the sum of all his sermons. Peter says the same thing: "There is salvation in no one else," etc. This is how the Lutheran church understood the doctrine of justification and laid it down in its confessions, e.g. in the 20th article of the Augsburg Confession: "Because the doctrine of faith, which is the main thing in Christianity," 2c., and in the 27th article: "For righteousness of faith, which is most to be practiced in the churches," 2c. In the 4th article of the Apology, Liese's doctrine is called "the highest noblest article of the whole Christian doctrine, so that much depends on this article, which also serves for a clear right understanding of the whole holy scripture, and shows the way to the ineffable treasure and the right knowledge of Christ alone, also opens the door to the whole Bible alone, without which article also no poor conscience can have a right constant certain comfort or recognize the riches of the graces of Christ". This is the position that the Lutheran church takes on the doctrine of justification by faith alone, from which it follows that the congregation is not a well-founded, truly Lutheran one that takes a different position on this main article, in which this doctrine is also discussed, but not in its all-dominant validity. Besides the above testimonies from our symbols, many passages from Luther's private writings have been cited.

But the writer must refrain from reporting the further course of the exceedingly important and edifying negotiations on this and the following thesis. I only take the liberty of remarking that a complete report will soon be given from an excellent protocol, which I hereby highly recommend in advance to all readers of the "Lutheran".

Mr. Pastor A. D. Stecher declared his resignation from the Synod with the enclosed remark that he would also resign his office at his congregation immediately.

The next meeting of the District will not be held until 1879, and that will be in the congregation of Rev. Sprengeler, Milwaukee.

H. A. A.

(Submitted.)

The Steeden Proseminar.

With special thanks to the Lord, we closed our teaching course in our institution this year at Pentecost. There was a time last year when we were almost afraid that the Lord would let it end with us, and now our fears had not come true, but the Lord had, as always, let us rest and dwell safely under the shadow of His wings and had graciously brought us through to the end of our course without any offence. How could we not praise and thank Him for this out of an emotional heart? Yes, the hand of the Lord is not shortened, "no one can hinder His work, His work must not rest, if He wants to do what is profitable for His children. We have been able to experience this again quite visibly in the past year of the institution to strengthen our faith. In spite of the great reduction in support that our institution has suffered, partly due to the external emergency in America, partly due to our ecclesiastical struggle against the false, corrupt national church system of our time, what we needed has always been found in a wonderful way, often quite unexpectedly. In spite of the many worries and hardships we have gone through, the old rule, according to which the Lord has kept us for 16 years since the first foundation of our institution, has finally proven itself again: No abundance and no lack.- Although one of the eight students left us during the school year, another one took his place immediately, so that the number remained the same. The life of our institution went on quietly and in the usual way, so that there is nothing special to report. Of our eight pupils, five are to go to America this summer, four, who are still younger, to the high school in Fort Wayne, one to the school teachers' seminary in Addison. I confidently hope that these five sendlings will not disgrace the good praise that our Steeden students have earned there so far. May the Lord in mercy protect them from all youthful seduction and keep their hearts firm and faithful to His Word and His grace.

With the month of July we are thinking of starting our new year at the institute, one month earlier than in the past years. The need for this has become apparent because our institution now has some younger students who are to be prepared for the Gymnasium, and our curriculum is aimed at making them capable of the Gymnasium text in two years, as has already been done several times. It is desirable and necessary, however, to shorten the vacations in order to achieve this goal. The number of new students to be admitted has not yet been determined; together with the old students remaining from the previous year, our number of students will probably again reach eight to ten. Among the new students, however, are

This time again, almost all of them were completely impecunious. So it is necessary again, next to God's gracious help, to make use of the love and participation of our friends, in order not to become disgraced with our annual accounts. But how should we hesitate and doubt? After all, the Lord has always brought us through happily up to this point, how should we not trust Him to do the same in the future? It would be shameful unbelief if we did not hope confidently and joyfully after so many experiences of divine help. May all our worries and concerns be committed to the Lord.

Brunn.

(Submitted.)

Theses on secret societies, with special reference to the Druids. (Continued.)

Thesis III.

The ostensible good works of the secret societies turn out to be spurious

1. in that they do not flow from faith.

Rom. 14,23: What does not come from faith is sin. Matth. 15,9.: They serve me in vain, because they teach such doctrines, which are nothing but the commandments of men. Joh. 15, 5.: I am the vine; you are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. - The works of the secret societies do not take place in connection with Christ, because then Jews, Turks and Gentiles could not participate. Also, the morality of the secret societies denies the truth that without Christ no good work is done. Therefore, their works are not good works in the biblical, Christian sense of the word. 1 Cor. 10, 31: You eat or drink or whatever you do, do it all for the glory of God! - The secret societies do not give glory to God, but to themselves. Cf. their boast in periodicals (L. v. Jan. '76, p. 28): "Let us pursue these high goals with tirelessness ... with all the power and strength of striving men, so that posterity may one day say of us, too, that we deserve to be counted among the noblest!" 2c. Also, the honor of God himself is not even considered in their "morals". Col. 3,17: "Whatever you do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father through Him. - Only in the name of JESUS good works are done according to the word of God. The so-called good works of the secret societies are not done in this name. Therefore, they are not good works.

The good works of the secret societies further prove to be spurious

2. by the fact that it is not love but business justice that underlies those supports.

Now this would not in itself be proof of guilt against them; for even in the state and in social life many things are based on justice, not on love, and are therefore nevertheless legally valid and morally justified. But the secret societies claim the merit of practicing a special love for widows, orphans, the poor and the sick. - But where I have to claim something, the merit in question is not love, but only justice. The member in question of a secret society has paid in so and so much in so and so many years and is thus entitled to

and the achievements on the part of its body. - Thus, the "humble" Order of Druids (L. V. Jan. '76, p. 28) says: "Simple and silent in secret, our Order works and creates, and the world does not see the tears it dries, not the sorrow of so many hearts it comforts." - The same (Jan. '74): "Through the united efforts of the brothers, many a pain is soothed, many a sorrowful tear is stilled, and many a distressed person is given that peace of which man so often needs." The same (June '76): "It" ("the brotherhood of the Druids") "guides in happiness and health, and bends over the suffering as a poor angel with the tenderest compassion."

The alleged good works of the secret societies further turn out to be spurious

3. by excluding (i.e. not admitting) people in certain age groups and circumstances from the possibility of such support.

Thus this apparent love is a real unkindness and this apparent, at least business, justice is a manifest injustice. - Thus it is said in Const. V. A. O. Dr., p. 13, § 59: "Upon the death of a member in good standing" (i.e., owing nothing to the secret society) "the widow, children, or legal heirs ... shall receive within 30 days the sum of \$1000.00." Accordingly, in the event of prior insolvency, which may nevertheless be one without fault, the support in question will not take place.

Furthermore, only those who are healthy at the time of entry will be accepted:

Ibid. Art. 10, p. 33, p. 16.: "All persons who are not members of the Order and who sign a petition for the erection of a new grove must submit to a medical examination." The same must "sign a certificate of health."

Ibid. "By-Laws" K 5, p. 1: "Brethren who propose candidates should be as careful as possible and not recommend them out of favor or other interest if there is reason to believe that their character, state of health, or other circumstances do not conform to our laws." - —

Const. of the Wash. Lodge No. 1. of the Order of the Sons of Hermann" Art. 5, p. 5: "In addition to the qualities specified in Art. 1. each member of this Lodge shall be physically and mentally healthy ..., have reached the list year and not exceeded the 45th year, suffer from no chronic disease." "Each Lodge shall have the right to charge different entrance fees for the different age grades."

Ibid. "By-Laws, art. 12, § 2, p. 7: "Should a brother, through illness or other events, acquire such a defect as to render him incapable of supporting himself or his family, he shall receive a sickness allowance only until he is cured of the disease.

In an article "Druidic Jurisprudence" (L. v. August '68, p. 124) the question is posed: "Can a person who has lost an arm be admitted to the Order?" The answer is: "We must declare such a thing quite contrary to the rules as well as to the usage of the Order, and therefore inadmissible." (Constitution.)

"In order to be worthy to be admitted to this Order, every candidate ... must be free from all physical infirmities." - Such a restriction is also very wise and commendable; for since the laws make it our duty to support all needy and distressed brethren, we should at all times see to it that only such persons are admitted into our Order who are capable of earning their own living, and with whom it can be assumed that they will not be a burden to the Order except through unavoidable accidents. This, however, is not to be assumed in the case of sickly people or cripples, and no matter how excellent they may be, people free of reproach, people who would really otherwise be an ornament to our Order, we must nevertheless refuse them admission. ... The case has already occurred that a candidate was rejected from a grove for no other reason than because he was one-eyed - because in his work, he was a cooper, ... could easily lose the other eye as well, and would then be **a burden to** the grove for the rest of his life." -This was "too much of a stretch" even for the "arch-druid"; but the one-armed man found no mercy even before him. - —

And this happens in the Order which says of itself (ibid. Auni '76, p. 187): "The brotherhood of the Druids is an embodiment of family love and attachment, and is the only institute of domestic influence and

the only green bond in the desert of life, uniting the brethren in the conscientious practice of all virtues. It guides in happiness and health" (M. by excluding the unhealthy) "and bends over the suffering as a merciful angel with the tenderest compassion." (New Age.) Thus it should not be surprising if in the Babylonian Druid dogmatics the "beneficence" is an article of faith (L. V. Febr. '68, p. 30): "the people would like ... differire", but they all **believed in beneficence**". (^L. and what one!)

According to the above excerpts from the constitutions of the secret societies in question, this is proven first:

1. insolvency (Const. V. A. O. Dr., p. 13, K 9), even through no fault of his own, deprives him of all benefit and enjoyment of the money already paid in, without even the deposit being refunded.

2. sick people, even those who are sick without guilt, debauchery 2c. are not admitted at all. (Ibid. Art. 10, § 33, p. 16.) Sick people, however, would need such so-called "support associations" the most, if there were no other conscientious objections. Their admission would also be in accordance with love, but of course not in the business interest.

The "age gradations" (Const. of the Sons of Hermann, Art. 5, p. 5) are misused for a taxation of the human being that is insulting to love. A certain advanced age would need such apparent support the most. But this would again be against the business. Thus, people over 45 are excluded from the possibility of such help here, elsewhere according to a different measure. - Is that love? - —

4. a person incapacitated for work (Ibid. By-laws art. 12, § 2, p. 7) shall, if he "is incapacitated by

The patient, who is "cured of the disease" (idid.), is in fact incapable of further support, is put outside the door and thus left to other mercies. - —

However, all this is not only fighting against love, but also against justice.

(To be continued.)

(Submitted.)

In honor of the faithful servant of the Lord who died in Christ on June 20. Mr. Rev. G. Jäbker, Adams Co, Ind.

It pleased God, after two weeks of painful illness because. Mr. Past. G. Jäbker at the age of 55 years and 8 months and after 31 years of faithful service to the same congregation from the contending to the triumphant church. His funeral took place yesterday with great participation not only of his congregation, but also of the neighboring congregations and their pastors. The undersigned preached the funeral sermon on 1 Cor. 4, 1. 2., in which he painted the faithfulness of their spiritual father, who had now passed away in Christ, before the soul of the congregation in all aspects of his official work, and then laid it on their hearts in what way they should keep the work of his love for them in grateful and faithful remembrance.

Since the church could hardly hold a third of the assembled audience, Pastor Stubnatzy gave a short speech at the graveside, in which he gave a strong testimony of the excellent attitude and faithful service of the deceased and did not miss the necessary consolation.

Since Christ was the life of the dear departed, his death was of course only a gain for him, since the Lord redeemed him from all evil and helped him to his heavenly kingdom, and since he has now reached the blessed vision of his Lord and Savior, for which his deep soul had constantly carried a heartfelt longing; But great is the loss, as for his congregation, so also for his family (apart from his spouse, 5 sons and 4 daughters), yes, nearer or farther for us, his fellow believers and ministers.

He was not a disciplinarian to his congregation, but a father in Christ; for even though he wielded the rod of woe, and had to preach the law even against the flesh of his believing parishioners, which he did with holy earnestness and penetrating sharpness, this handling of the rod was nevertheless done out of and in fatherly love. His heart's desire and joy was to paint Christ, crucified and risen for them, before the eyes of poor sinners with proof of the Spirit and power, in order to kindle or strengthen true faith in the Lord Jesus in their hearts and to make the faithful more and more certain and joyful of the forgiveness of sins. From the depths of his heart, the sweet, comforting gospel of God's grace in Christ flowed out of his mouth as a powerful and moving stream, and he put his whole heart into every single sermon, each of which touched the whole person, heart, mind and will.

No less was he faithful and zealous in exhorting his believing parishioners to the exercise of their faith by love in all kinds of good works and Christian virtues and godly conduct; and the many receipts in the "Lutheran" of his congregation's gifts of love are clear proof that his paternal exhortation, enticement and teasing not ver-

It would be difficult to find a congregation in our synod that has surpassed his in these good works.

As in public preaching, he was also a richly gifted and blessed servant of the Lord, the arch-shepherd and bishop of our souls, in the care of the individual sheep of Christ commanded to him. He was indeed a faithful and wise steward who, by the grace of the Holy Spirit, knew how to give his due to each of his household members. Here, too, he was not a legal disciplinarian, but a father in Christ, when he instructed the stiff-necked, corrected the erring, encouraged the indolent, soothed the wrathful, punished the reckless, strengthened the weak, humbled the puffed-up, bore with the sincere contrarian and, above all, comforted the afflicted; For he knew how to do this in particular, since he himself was often challenged, partly out of temperamental melancholy, partly out of a tender conscientiousness not to neglect anything in the spiritual care of his individual church children, and the evil-doer, moreover, was not slow to shoot his fiery arrows into his heart. With the consolation that the Holy Spirit comforted him

from his word, he then also knew how to comfort the challenged of his congregation and to strengthen their faith. In short, in this most difficult area of the ecclesiastical teaching ministry, through the grace and gift of the Holy Spirit, there was in him a rare union of wisdom, seriousness, kindness, patience, gentleness, and everything was permeated by the love of Christ, which kept the eternal salvation of each individual of his congregation in mind and carried it on his heart.

In the same way, he combined flexibility with firmness in the leadership of the congregational meeting, penetrating seriousness with bearing patience, and was as far from carnal zeal and imperious nature as he was from human fear and complacency. Here, too, he was as little a papist hierarch as a servant of the people, but the same father in Christ and a true patriarch, who ruled his people for the glory of God with his word.

In the government of his house, he also kept in mind and in his heart the word of the Lord, which St. Paul wrote to Timothy: "Let a bishop be the head of his own house, having obedient children with all honor. But if a man know not how to preside over his own house, how shall he take care of the church of God?" Accordingly, he was neither a bear and a lion in his house, nor a limp Eli, who does not even see it sourly when his children behave disgracefully and annoy the congregation. Rather, he knew how to apply earnestness and kindness, law and gospel wisely and powerfully; and just as he lived with his spouse for almost 32 years in a happy and contented marriage in God, so he raised his nine children in discipline and admonition to the Lord, so that they feared him as much as they loved him.

With regard to our synod, he was a co-founder of it with his congregation, joining our synodal body in Chicago in 1847 with 14 other brethren. He attended almost all of its meetings, although attending them in St. Louis took at least a third of his annual income in travel expenses during the first decade, since there were no railroads to the west at that time.

At these synodal assemblies he was then

In the last 15 years in particular, he has been asked several times by the Praeses to preach the pastoral sermon. And even though he always had to go through severe trials before writing and delivering them - because he considered himself quite unfit for it - they will hopefully be unforgettable to us listeners; For as a disciple of the Holy Spirit and His Word, and abundantly endowed with the anointing of the Spirit, he was able, in a thorough interpretation and application of the relevant Scriptural word and out of his rich experience in heart and ministry, to show his fellow ministers as much the glory as the responsibility of the office, i.e. ministry, entrusted to them by Christ through the congregations. This is to paint before their eyes and impress upon their hearts and consciences the glory and responsibility of the ministry entrusted to them by Christ through the congregations.

What he taught his congregation, he also lived, leaving them an example to follow in his footsteps. He never sought money, honor or prosperity, but only the honor of God and the eternal salvation of his church children; and as diligently as he encouraged and moved them to prove their faith by doing good and sharing, he always set a good example for them, even when he had experienced in his own heart: "It is more blessed to give than to receive. And also in other Christian virtues, in kindness, humility, gentleness, patience, he led the way for his congregation, and his whole godly walk was a silent and yet very eloquent sermon. He did not live for himself, but for the one who died and rose for him, and in this serving, self-denying love he left a wonderful example to his parishioners.

In his social behavior, a friendly seriousness prevailed; any exuberant merriment and melancholy seclusion were both equally far from him. His speech was always sweet and seasoned with salt, and as a good householder, learned in the kingdom of heaven, he knew how to bring out old and new things from the good treasures of his heart for the instruction, edification and amusement of his people on festive occasions, e.g. at weddings.

He has never enjoyed a solid and lasting health and especially in the last 10 years the Lord has often kept him in the school of the cross. But if he was not exactly bedridden, he always waited for his profession, preached in his two parishes every Sunday and held a shorter catechization and school 3 days a week, 2 in his main parish and 1 in his branch, 4 miles south of his parish house; for although for 21 years he had a faithful and skillful assistant in the feeding of lambs and other necessary instruction for this life, since the branching off of his branch from the main parish he re-entered the school work all the more eagerly, since it was not a burden but a pleasure to him.

About a fortnight ago he was seized with an inflammation of the kidneys and a violent fever, in which, as usual, he showed great patience. At first the remedies worked through God's blessing; both decreased, but through a cold the illness changed into a tracheitis and renewed fever, and so quickly his vital forces sank that he could speak only little and at last could not utter a word because of weakness, finally lost his senses and after several hours of gasping gave up his spirit.

How bitter and heavy his loss of his community

The dear reader can well imagine how sad his death is for him and his family, but his distant friends will also be saddened by the news of his passing. Especially for me, who was in the closest friendship with him for 32 years and who is just 21 years older than him, his loss is extremely painful; and shortly before his last serious illness I could not refrain from heartfelt tears when I thought that I should perhaps outlive him; but at my request the Lord gave me the necessary firmness so that I could preach the funeral sermon without overpowering emotion and outburst of tears.

May this image of this specially anointed servant of God, which is only presented in outline, remain in the constant memory of us, his older brothers and friends, and be a salutary mirror and at the same time a powerful spur for our younger brothers in office to follow him both in official fidelity and in holy life and godly conduct. May God grant this for the sake of Christ. Amen.

Fort Wayne, June 23, 1877.

W. Sichler.

To the ecclesiastical chronicle.

I. America.

Marian idolatry. The local Roman "herald of faith" is not satisfied with the "Lutheran" talking about "adoration of Mary" in the Roman Church. He thinks it is strange that the Protestants always want to know better what is Catholic than the Catholics themselves; they do not worship Mary, but only venerate her. But we do not find this so strange, since we have access to their old and new doctrinal and controversial writings, to their symbols and to their prayer books, just as the "Herald" does. The "Lutheran" has also from time to time called attention to examples of Roman deification of Mary. To make matters worse, we again call attention to the "Marian Psalter", in which the 150 Psalms are quite sacrilegiously transformed into Marian prayers. A person of sound senses will not judge otherwise than that he worships Mary who applies to Mary the same words of adoration that are otherwise addressed only to God. We will quote some of these words and ask the reader to compare the relevant passages with the words of the Psalms. Ps. 7: "In you, O Lady, I have hoped; deliver my soul from my enemies." Ps. 9. "I thank thee, O Lady, with all my heart, and tell the nations of thy praise and glory." Ps.13.(12.): "O Lady, how long wilt thou forget mine." Ps. 19.(18.), "The heavens tell your glory, Virgin Mary." Ps. 31.(30.), "O Lady, in thee have I hoped; let me never again be put to shame." Ps. 32. (31.): "Blessed are those whose hearts love you, Virgin Mary, their sins are mercifully washed away from you." Ps. 51. (50.): "O Lady, be merciful to me, who art called the Mother of Mercy, and according to thy great mercy cleanse me from all my iniquities." Ps. 92. (91.) "This is a delicious thing, to give thanks to the Virgin Mary." Ps. 95 (94): "Come, let us rejoice in our Lady, and let us exult in the Virgin our Savior. ... Come, let us worship and fall down before her." Ps. 110. (109.) "The Lord hath said unto my Lady, Sit thou, my Mother, at my right hand." Ps. 117. (116.), "Praise our Lady, all ye nations; praise her, all ye peoples." In the 2nd Psalm it is said, "Come to her, all you who labor and are afflicted; she will give refreshment and comfort to your souls." In the 22nd (21st) Ps. it is said of Mary, "May the families of the Gentiles worship you, and may all the orders of angels praise you."

In the 9th Psalm she is called "inventor of grace and blessedness". These examples may suffice for today. G.

At the Collegium at Allentown, now owned by the "Pennsylvanian" Synod, there was recently held "the dedication of a secret social hall for the students. "The son of one of the professors of the institution was marshal, a city pastor of the mother synod delivered a ceremonial address, and a Pittsburgh minister had supplied a festode, which was read by a student of the institution." Thus reports with sadness a correspondent of the "Pilgrim" in Reading, Pa. who agrees with the truth of the statement. He adds: "It is evident from this that this secret society is now in full bloom. The proceedings of the Synod are full of resolutions against this mischief, but they have never been carried out. Now the Collegium is a synodal institution, and to all appearances is always worse than before."

G.

The "Lutheran Magazine" of Allentown had in some articles attacked the Methodist paper, "Christian Messenger", but has now, as we see from the latter, made peace again. The "Ambassador" writes: "Mr. J. H. Diehl, editor of the "Lutheran Magazine", has called at our office. He made some explanations concerning the misunderstandings that have occurred for some time between the "Christlicher Botschafter" and the "Lutherische Zeitschrift". We mutually agreed that we both prefer peace to a feather war. Hopefully things will be better in the future. Mr. Diehl seems to be a very friendly and insightful young man. We were pleased by his visit. We wish him luck and good success in the journalistic career he has embarked upon!"

II. foreign countries.

The "Ev.-luth. Freikirche" (Lutheran Free Church) announces a pleasant bookseller's announcement. It reads: "I hereby humbly inform all honorable readers of the Free Church that, after having ceded my bookstore here under the name Justus Naumann's Buchhandlung to my brother Justus Naumann in Leipzig, I am founding a new bookstore dedicated to the distribution of genuine Lutheran writings under the name Heinrich J. Naumann. - In the future, I will seriously and with a desire for external advantage avoid the indiscriminate distribution of modern theological literature, which, unfortunately, so often violates the confession of our great Lutheran Church and thus the holy Word of God, and instead seek with all diligence and zeal to distribute the unadulterated books, including especially the excellent journals and books of the revered Missouri Synod. By requesting all lovers of pure doctrine to be helpful to me in this endeavor through counsel and action, I note that I will soon publish a directory of my camp, which will then be at your service free of charge. Calling attention to my changed address, I recommend myself with all devotion. Dresden, Pirnaische Straße 36, Heinrich J. Naumann.

Hungary. From the "Mecklenburgische Gotteskastenbericht" the "Mecklenburgische Kirchen- und Zeitblatt" reports the following: The following words of a report from Hungary bear witness to the mood of our fellow believers there: "For the moment we have peace, because the dear misery also afflicts our enemies. They are agitating for the Turks, we are praying for the Christians. The persecution has stopped. There is nothing left for us to steal. What we still collect among ourselves, we let the hungry eat right away; no one thinks of endowments anymore, everything would flow into the pockets of our oppressors. - If we Lutheran Slovaks (520,000 souls) can still be helped,

First and foremost, we need to be given the opportunity to send even more young people to Rostock. Because these more than 30 young people that you have given us work wonders among the people. I don't know what Lutheranism would look like in Hungary without them. Now that we are completely deprived of any preparatory schools, it is even more necessary than before to help the poor youth who are studying theology. On the other hand, the Lutheran Catechism, a treasure trove of all necessary knowledge for our Lutheran people, needs to be disseminated and clarified. Finally, popular writings in defense of our confession are a true bulwark against the hostile pressures of the unbelievers, as well as against the Methodist sect, which is creeping through the desolate field of Hungary through its colporteurs and, because they approach our people with a religious veneer, finds an audience more easily than the agents of pro-Turkish Magyarism.

In Berlin, as the "Pilgrim from Saxony" reports, one is so far "advanced" that one wants to force the believers to listen to the blasphemous and unwashed stuff of unbelief. A preacher Hoßbach had claimed at a guest sermon in the Jacobi church there, that the Bible is wrong and that around the life of Jesus, as it is told in the Gospels, a wreath of legends has wrapped itself: Jesus was true, real man, not true God. Thereupon some listeners had left the church without a sound. Hoßbach was elected. Now a comrade of his, Preacher Rohde, made a motion in the Berlin-Cologne District Synod that the Synod should express its regret that those congregation members had disturbed the service by leaving the church. In fact, after a long debate, in which Archid. Diefelhoff prophesied the breakup of the state church if Hoßbach ever again climbed the pulpit of the Jacobi church, but the Berlin professor, the theologian Pfeleiderer, demanded equal rights for unbelief, the motion was accepted with a large majority! At the same time, one learned from the debate that in the so-called congregational council it had even been proposed that the alleged disturbance of the service by that departure be referred to the public prosecutor for prosecution, but that one had then been content to report it to the Consistory. So the preacher of unbelief was elected and for his sake especially praised by a professor of theology, and the believing members of the congregation were publicly rebuked and reprimanded because of their testimony for Christ! - —

Friedrich Wehermüller in Niederbronn, Alsace, the editor of the "Lutheran Messenger of Peace from Alsace-Lorraine" edited by Pastor Jhme, from whose pen the "Lutheran" has already shared many a poem, especially lovely ones, passed away on May 24 of this year after long suffering at the age of 66 years and 7 months.

The Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.

In the institution mentioned in the heading, God be praised, a new school year will begin again on September 3 and the regular admission of new pupils will take place.

The school offers its students the opportunity to acquire a good general education and to prepare themselves thoroughly for any profession in life.

The subjects taught to the boys are: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing and Drawing. - When teaching English, geography, arithmetic,

Algebra, geometry, physics and accounting are taught in English, the other subjects in German. - Latin has been included among the subjects primarily for those boys who later wish to enter a Gymnasium; other pupils may therefore be exempted from this instruction if their parents so desire.

The subjects in which the girls receive instruction are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts.

The moral conduct of the pupils is carefully supervised and, above all, attention is paid to awakening, maintaining and strengthening a Christian sense in them.

The school fees are K40.00 per year for boys and K24.00 per year for girls, and are to be paid annually or quarterly in advance. - For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction.

Foreign students can get room and board in Christian families for about K14.00 per month. - Applications should be sent to

^uZust O. VurZckork, Director, 1921 8ou1.li Amtk 8tr, 8t. l^ouig, No.

Death notice.

Johann Friedrich August Winter, parish teacher from 1860 to 1866, passed away blessedly in the parish of the undersigned on May 13, 1877.

Crete, Will Co, Ills, June 18, 1877.

Gottlieb Traub.

For your consideration.

It is repeatedly reminded that all notices for the "Lutheran", announcements of ordinations, initiations, church consecrations, mission festivals, conferences, all addresses, all receipts 2c. must go through the hands of the editors. One therefore addresses:

To the Editor of "Lutheran

Ooneoräia Ooll^s, iOouis, No.

Call.

Johann Leonhard Schweizer (formerly in New York) is asked by his sister in Ursheim near Oettingen, Bavaria, for news (address). (The aforementioned is said to have formerly belonged to the Missouri Synod).

7, 1877. A. Hörger, Lutheran pastor.

Inaugurations.

At the request of President Beyer, Pastor G. Radkmacher was inducted into his new office on the "4th" Sunday after Tr. in the congregation at Town Ashford by H. Kanold.

Address: Uov. O. Rsäsmatior.

Box 84. SprinFvUIs, Lris 6o., X. 1°.

On the 5th Sunday after Trinity, Pastor G. A. Schieferdecker was installed in his congregation at Gehlenbeck, Ill, by order of President Wunder, by the undersigned with the assistance of Rev. Bergen into his office. I. M. Hahn.

Address: Usv. 61. lodieksräscksr,

l^oräs", Llaäison 6D., Ill,

Commissioned by the Reverend Presidency, on the 4th Sunday after Trin. H. W. Tiemeirr, formerly of Toledo, Iowa, in his present congregation at Elkport (formerly of the Iowa Synod). F. C., Be sel.

Address; Rsv. D. ^V. Ironisier,

LUcport, Ola^ton 6o., lov".

Commissioned by the Reverend Presidium, the undersigned, with the assistance of Pastor Lehman, installed Pastor Chr. Pastor Chr. Hochstetter into his new office in his congregation at Frohna. F. Köstering.

Address: Usv. d 8ooüst.ottvr,

Drokn", Dei-r^ d, 2lo.

By order of the Reverend Presidium, Pastor C. Schmidt, with the assistance of Pastors Kühn and Kunz was inducted into his new office at St. Paul's Parish in Indianapolis by the undersigned on the 4th Sunday in Tr.

P. Sevkl.

Address: Uev. 6. kokmiät,

274 6oor\$ig. 8t. Indianapolis, Inä.

Church dedications.

On the second Sunday after Trin. at Joung America, Carvrr County, Minn. lthe St. John's Lutheran Church, a frame building 45 feet long and 30 feet B:rite, with a tower 70 feet high, was dedicated to the service of the Triune God. In the morning Pastor W. Friedrich preached, in the afternoon Signer.

F. St'recksuü.

On St. Trinity's Day. On the Feast of Trinity, the church of the Ebenezer Lutheran congregation at Leaf Valley, Douglas County, Minn. and on the first Sunday after Trinity, the church of the Trinity Lutheran congregation at Marion Lake, Otter Tail County, Minnesota, were dedicated to the service of the Triune God.

Both churches are log buildings, the former containing 16 X 20, the latter 18 X 24 feet in the foursquare. A. Hertwig.

On the first Sunday after Trinity, my dear Zion congregation at Williamsport, Hamilton Co, Nebr. dedicated their newly built frame church, 24 X 36 feet in foursquare, to the service of the "Triune" God. Undersigned preached both morning and afternoon, as the invited ministers were unfortunately prevented from attending. G. Burger.

Amid praise and thanksgiving to God, the new St. John's Church in Eldorado Township, Bento" County, Iowa, the fourth German Lutheran church in the county, was dedicated on the 6tr" Sunday after Tr. Pastors Mennicke and Studt preached. Ph. Studt.

Mission Festivals.

On June 14, the two churches at Denison and Hanovrr Township, Crawford County, Iowa, celebrated their first mission feast. Pastor Guenther preached morning and afternoon services and the undersigned gave a report on the inner mission in the state of Iowa. The festival was well attended.

Denison, Iowa.

G. Hair.

On the 2nd Sunday after Tr., the Lutheran St. John's congregation near Wil.low Creek, Minn. celebrated its mission festival. Pastors E. Börneke and I. v. Brandt preached and Unterzeich- neter gave a mission history lecture. The collecte was O25.35, namely for inner mission L18.00, for Past. Döscher P7.35. H. I. Müller.

The Middle District

of the Evangelical Lutheran Synod of Missouri, Ohio, &c. states, assembles, s. G. w., August 1, at the congregation of the Rev. Niemann, at Cleveland (west side), Ohio.

According to the decision of last year's synod, the discussion on the doctrine of sin will be continued. In addition, there is, among other items, a "paper on the inner state of our congregations". - Concerning the pastoral conference, as well as the parochial reports and lonfermnz protocols, Cap. III. tz 8. and Cap. V. tz 18.19. of the Synodal Constitution. (Synodal Manual, p. 6.13.) G. Munkel.

All members and guests who intend to attend the Synod and desire free lodging within our congregation are requested to notify the undersigned of this no later than July 25.

Arriving passengers who are not known here will not get off at Xtlantio sn<1 Orskt, ^Western, but" at Union Depot, where they will be received. I. H. Niemann.

53 For 8t., Olevelsñä (ZVest), 0.

Dr" dear" Synodicals traveling from Fort Wayne to Cleveland for Synod, serve'for notice that the Toledo- WabaSh Western Rail Road Company will sell them the round trip ticket for L6.05, i.e., half price. - Trains leave morning at 6.30, noon at 1.40, evening un: 7.30 and make connection with trains" at Toledo; but the morning train is the best, arriving at Cleveland at 2 o'clock.

O. Hanser.

Conference - Displays.

The Baltimore Districts Conference will meet, s. G. w., on Tuesday, August 14, at the home of Rev. Frtncke in Baltimore. Timely registration is desired. H. Walker.

The 3rd District of the "Mixed" Pastoral Conference of Minnesota will meet, s. G. w., from the "7th" to the "9th" of August at the home of "Mr." Rev. Ahner in Nicollct, Nirollrt County, Minn.

The subject of the negotiations are "Thesis" on the question: "By what does one fall from the state of grace?"

One may not fail to report immediately to the kustor looi z".

B. clan!.

The Nebraska Districts Pastoral Conference will hold, s.'G. its meetings this year from August 29 to September 1 at drr congregation of the Rev. G. Bürger at WilliamSpoit, Hamilton Co, Nebr. Those Brüdr who have to use the Union Pacific railroad will "er picked up at the Lone Tree station August 28. E. I. Frese.

July 31 and August 1, s. G. w., meeting of the Toll- towoc and Sheboygan County Conference at the house of Rev. Kleinhaus. Subject: Cour. formula Art. IV. and Scripture evidence of the state of the soul after death.

I. 3 Hoffman".

The 2nd District of the Minnesota Mixed Pastoral Conference will meet, s. G. ", from the 7th to the 9th of August dei Herr Pastor Lange. F. Johl.

Incoming to the coffee of the Illinois - District: (Conclusion.)

For the building fund: From Chicago: Don Past. Wagner'S Gem. \$50.00, Pastor Wnnder'S Gem. 17.00, Pastor Englbrecht'S Gem. 16.00, Past. Bartling'S Gem. 14.79 and from the Dreieinig- keit'S Gem. 12.17. By Past. Dunsing of the Gcm. in Strasburg (subsequently) 1.00. By Rev. Bergen of sr. Gem. in Prairie Town 8.75. By Rev. Hahn in Staunton from H. Sievers 10.00. By Rev. Nuoffer's Gem. in Eagle Lake 13.00. (Summa \$142.71.)

For the inner mission: By Pastor Trauimann in Gower, Collecte sr. Gem. on Pentecost \$13.18. By Past. Frese, Collecte sr. Congregation in Effingbam on Jubilee 5.00.

For the heathen mission: By Past. H. Schmidt in Schaumdurg from a virgin \$1.00. Through teacher Tröller in Homewood from Anna Hibbing 25 cents.

For the Hermanns b. Mission: By Past. Flaxbeard in Dorsey by T. Rewert\$ 1.00.

For poor students in St. Louis: From Rev. Bartling's Gem. in Chicago for Stud. C. Ross \$3.56.

For poor students in Springfield By Past. Flachsdart in Dorsey by T. Rewert\$ 1.00 and by Past. Wünsch tu Dwight by L. Conrad 5.00.

For poor college - students in Fort Wayne Dom Women's Clubs in Pastor Succop'S Gem. (Chicago) for Le- werenz \$8.00 and from Women's Club in Pastor Englbrecht'S Gem. there for L. Brndin 5.00.

For poor students in the seminary in Addison by Pastor Brüggmann in Rodenberg from the collection bag of his congregation. Gem. \$5.00, Collecte (a part) at the Jubilee in Addison 36.08 and by Pastor Wagner in Chicago from the Women's Association 12.00. By Cassirer Simon in Monroe, Mich. for I. Wißbeck 6.36. Don Past. Vomhof and sr. Gem. in Mount Carroll for A. Stah- mer 5.(X). By Past. D. Graf in August, Mo.", Collecte on Jubilee, for E. Walper 3.00. By F. LührS tu Addison for Brown 5.00. (Summa \$72.44.)

For musical instruments inAddison: By Cassirer Simon in Monroe, Mich. \$30.40.

For Past. Brunn'S Anstalt in Steedenr By Past. Kothe in S. Litchfield, Jubelgabe v. W. Weithaus, \$10.00. By Past. Beck 2.00.

For t h e E m i g r a n t - M i s s i o n in New Yorkr From Past. Rodrr in Arlington Height\$ 25.00.

For the widow's fund: From the comm. in Rock Island \$10.00. By Past. Ottmann in Collinsville by Mrs. A. A. 2.00. By Past. Dorn in Pleasant Ridge by Ch. Gerling 5.00. By Past. Streckfuß in Grand Prairie by Wittwe Rie- menschneider 1.00. By Pastors Gotsch, Hölter, Heid, Vomhof, Pennekamp, Günther, Dorn, Riede, Dörmann, Röder, Men- nicke, WehrS, Streckfuß, Wünsch and Ernst 4.00 each; by Pastor Martin 3.00, Past. Johannes 2.00, Past. Beck 2.00, Prof. Wyneken 4.00; by teachers Bernthal, Kienzle, Ch. Brase, Lotz, Tröller, Röcker, Möller, Ch. Müller, Jung, Steinbach and A. Al- derS 4.W each, E. Selle 2.00, Klünder 1.00 u. List 3.00. (\$139.00.)

For Past. Hirschmannr By Rev. Lange in Chicago from I. N. Raithel \$30.00; by Rev. Detzer in Des Plaines, Collecte at Hintze's wedding, 4.00; by Rev. Kothe in S. Litchfield, Jubilee gift from W. Weithaus, 5.00; by Rev. Domhof's Gem. in Mount Carroll 3.35; by Pasior Nuoffer in Eagle Lake from D. Meyer 3.00; by Rev. Detzer in Des Plaines, Collecte at H. Kolberg'S wedding, 4.00. (Summa 49.35.)

For Past. Döscherr By Past. Kothe in S. Litchfield, Jubilee gift from W. WeithauS, \$5.00; from Rev. H. Sieving in Ottawa 1.00; from Rev. Nachtigall- Gem. in Waterloo 3.10; from A. AiberS in Eagle Lake 1.00; from H. Oehlerking in Addison 2.00; by Rev. Brüggmann in Rodenberg from Geistfeld se". 5.00. (Summa \$17.10.)

For the three sick brethren in Michigan: by Rev. John in Pekin from an unnamed \$2.00; by N. N. 1.00; by Rev. Ottmann in Collinsville from C. Kalbfleisch 2.00 and G. Richter 1.00; by Rev. E. A. Sieving in Manito by H. Schnelle 1.00 and by himself 1.00. (Summa \$8.00.)

For the needy in Dakota: Bon Pastor Röder'S Gem. in Arlington Height\$ 17.55; by Pastor Gotsch from sr. Gem. in York Centre 5.00; by Rev. H. Schmidt in Schaumburg from the collection bag of sr. Gem. 10.00; by Rev. Detzer in Des PlaineS, Collecte at Hintze's wedding, 4.00; by Rev. Bergen from sr. Gem. in Prairie Town 6.35; by Rev. WehrS in Zurich by members of sr. Gem. 5.00; by teacher Tretti" 2 00; by Pastor Piffel from sr. Gemeinde in Richten 11.00. (Summa \$60.90.)

For the Paducah community, Ky. r By Past. Gotsch of sr. York Centre congregation \$2.00.

For the congregation in Topeka, Cau.: Through Past. WehrS tu Lake Zurich by members of his congregation. Congregation \$4.25.

For the deaf and dumb in Norris, Mich. don Past. Wagner's Gem. in Chicago \$15.00; through Past. Gotsch by sr. Gem. in York Centre 13.00; by Past. Hartmann in Wood" worth by sr.Gem. 5.84 and by children 1.0V. (Summa \$34.84.)

For C. Rascher in the asylum at St. Louis: From Pak. Wagner's Gem. in Chicago \$10.00.
For the orphanage at St. Louis: By Past. Flaxbeard in Dorsey by T. Rewert \$1.00.
Addison, 30., 16. cinn. 1677. h. bartling, cassirer.

Entered the caste of the "western" district:

For the synod treasury: from Past. Bremer's congregation in Benton County, Mo., \$8.25. Collecte of the congregation of the Rev. Wetzel, Glasgow, Mo., 3.65. Don Past. Nützel's congregation in West Ely, Mo., 5.00. Past. Maisch, Harris County, Tex, 75 cts. Of New Gehlenbeck congregation, Ill, 9.80. Past. Sand-voß's parish in Franklin county, Mo., 5.50. Past. Gräbner's parish in St. Charles, Mo., 41.80. Past. Mueller, Osage County, Mo., 2.00. jubilee collecte of the congregation of the Rev. Polack in Cape Girardeau, Mo., 7.50. By Past. Hofius, Harris County, Tex, 3.00. From Immanuel's district in St. Louis, 18.25. From Past. Sievers' congregation in California, Mo, 9.00. Past. Brandt's congregation in Lowell, Mon., 8 p.m. By Past. Brohm in St. Louis 62.35. Collecte at Jubilee in Trinity Church in St. Louis 22.66. Collecte of the congregation of the Rev. Wille, Brownsville, Mo, 15.40, by himself 2.00. Collecte of the congregation of the Rev. Bapler, Colt Camp, Mo., 2.30. by the congregation of the Rev. Link, St. Louis, 15.00. Pentecostal col- lecte of the congregation of the Rev. Th. Micßler, St. Louis County, Mon, 1 p.m. Collecte of the congregation of the Past. Sapper, St. Louis, 13.21. From Past. Lrnks parish, St. Louis, 10.00. From Trinity District, St. Louis, \$8.05. From Past. Krämer, Nemaha County, Kansas, 2.00. By Past. Nething, Davis County, Kansas, 2.50. By Past. Germann's congregation in Fort Smith, Ark, 9.10. By Past. Biedermann's congregation in Thayer County, Nebr., \$7.46.

For inner mission: From Immanuel's District in St. Louis 1.25. From Past. Biedermann's congregation in Thayer County, Nebr. 3.62.

For Pastor Brunn's Anstalt: Pfingstcollecte of the congregation in Frohna, Mo., \$19.50.

To the building fund: Collecte am Jubelfeste in Past. Winkler's Parish, Central, Mon., \$16.00.

For the Institution for the Deaf and Dumb: Collecte of the congregation of the Past. Th. Mießler, St. Louis County, Mo, \$8.82. From Past. Krämer's congregation in Pottawatomie County, Iowa, 2.80. Collecte collected on H. Harm's infant baptism by Past. Biedermann in Thayer County, Nebr. 1.35.

For poor students: From F. Wagner, Sr, Ellis-ville, Mo, \$5.00. Collecte collected on Mr. Bohl's wedding by Past. Birkmann, Lee County, Tex, 4.50. Collecte collected on Mr. Meier's infant baptism by same 85 Cts.

For Rev. Doescher: Collecte of the congregation at St. Charles, Mo. by Rev. Sievers \$5.00. By Pak. Sapper in St. Louis collectirt 6.75. By Jungfrauen Verein der Gemeinde Pastor Gräbner's, St. Charles, Mo., 9.30. By Pastor Klsterings Gemeinde in Altenburg, Mo., 9.35.

For Pastors Rufs and Jske and Teacher Hopf: From the collection bag of the congregation of the Rev. Baumann, in New Orleans, \$10.00. From Past. Matuschka, his congregation, and teacher Retfert in Neu-Mrile, Mon, 8.00. From Past. Löschen, Iowa County, Iowa, 2.00. By N. N. in Past. Löschen- congregation near Victor, Iowa, 3.00. Thanksgiving offering by Mrs. Louise Wagner, Dodge County, Nebr. 1.00. By Past. Köstering at Altenburg, Mo., 3.00.

To the seminary household in St. Louis: From Past. Strobel's parish in Wilton, Iowa, W.65.

For the needy in Dakotah: Collecte der Gemeinde des Past. Gräbner in St. Charles, Mon, \$15.00. From the congregation of the Past. Sapper in St. Louis \$11.00. By Past. Klstering's congregation in Altenburg, Mo., 9.00. From the Trinity District in St. Louis 72.05.

On church building in Topeka, Kansas: Collecte of the congregation of the Past. Graves in St. Charles, Mo., \$10.00. From Trinity District in St. Louis 19.20.

For the congregation in Buena Vista, Iowa: from the Trinity District in St. Louis \$19.20.

St. Louis, Mo., June 20, 1877. E. Roschke.

Revenue to the Northern District coffers:

To the synodical treasury: Easter collection of the congregation in Frankenmuth \$30.30. From the congregation in Sebewaing 11.10. Congregation in Big Rapids 4.07. Congregation in Richmond 3.18. From Rev. Wuggazer 2.00. Easter rollcte d. Gem. in Frankenlust 16.00. By I. P. Weggel 1.00. Easter rollcte d. Gem. in Waldenburg 10.10. By d. Gem. in Hillsdale 1.65. Gem. in Lake Rtdae 5.00. Communion rollcte d. Gem. of Past. Arendt 13.50. From himself 1.00. From d. Grm. at Santy Creek 5.50. From teacher Walt 2.00. From d. Gem. at Wyandotte 4.80. Grm. at Mon- tague 5.40. Gem. at Monroe 11.80. From Past. Hattstädt 2.m. Easter roll- ing d. Gem. in Frankentrost 7.58. By L. Bieth 1.00. Bon d. Gem. in Lansing 2.40. Gem. in Amelith 10.31. By Past. Ernst 6.16. Past. Dubpernl 2.12. Don d. Grm. in Grand Rapids 16.35. Bon I. G. Weiß 5.00. Bom Hermanns- auer Jungfrauenverein 6.62. By d. Gem. of the Past. K. L. Moll in Detroit 15.52. Pentecost Collecte d. Gem. in Frankenmuth 26.45. Pentecost Collecte d. Gem. in Grand Rapid \$13.29. Jubilee Collecte of the same Gem. 10.04. Collecte at the Jubilee of the Grm. of the Saginaw Valley 48.22. Contribution of Past. A. Ch. Bauer for 1874 1.00 and for 1875 1.00. Pentecost collecte of the congregation in Frankenlust 18.26. Charfreitagcollecte of the same congregation 15.00.

On the seminary household in St. Louis: Of d. Gem. in Frankenlust \$3.50. Grm. in Amrlith 6.63.

To the college - budget in Fort Wayne: From d. Gem. in Frankenlust \$4.00.

Znm seminar household in Springfield: From d. Gem. in Frankenlust \$3.50. Gem. in Amelith 3.50.

To the seminary household in Addison: From the comm. in Frankenlust \$3.50. From teacher Walt 2.50.

For the Emigrant Mission in New York: From the Grm. in Benona 3.00. By Past. Ernst \$2.92. By Past. Senne 1.00. Wedding collection at Ad. Leinberger 7.25.

For the Emigrant Mtssion in Baltimore: By Pastor Ernst §3.50. WeddingScollrcte at Ad. Leinberger 3.00.

For the Deaf and Dumb Institution: From the community in Srbewaina §10.00. Community at Tandy Creek 8.00. By Past. Ernst 5.30. From Frankenlust 4.71. From the Gem. of the Past. Hattstädt 14.28. From the women's cafe d. Gem. in Adrian 10.00. On G. HebestreitS wedding collected 3.14. Pflügst" collecte d. Gem. in Frankentrost 8.65. HochzeitScollrcte bei A. Rau 5.33.

For poor students in St. Louis: From the Gem. at Amelith §4.16.

For poor students in Springfield: from d. Gem. on Tandy Creek §3.50. By Past. Ernst 50 Cts. Wedding collection at A. Rau 5.33.

For poor students in Addison: From the comm. in Coldwater §2.91. From Past. Schieferdecker 1.00. From the comm. in Amelith 2.50. Comm. in Bluebush for Spuhler 3.00 and for Wßbeck2.00.

For the purchase of musical instruments in Addison: from the Saginaw City Young Men's Association §30.50.

To the widow's fund: By Past. A. Senne §2.50. By A. Sack 1.50. Past. Hahn pro 1876 2.00, pro 1877 3.00. Past. Wuggazer 4.00. By d. Gem. in Montague 4.60. Collecte at an infant baptism by Past. Moll in Lansing 3.30. By d. Gem. in Amelith 3.50. By Past. Ernst 2.00. By d. Gem. in Grand Rapids 5.63. By Mrs. Kirster 1.00. By" d. Gem. of the Past. Moll in Detroit 10.20. By Past. A. Eh. Bauer per 1875 4.01).

To the building fund: By Past. Ernst §22.07. Don I. M. Förster 1.50. I. P. Weggel 1.00. By d. Gem. of the Past. Moll in Detroit 11.35.

For the orphanage in Addison: From the school children of teacher Walt §5.00. From Frankenlust 2.35.

For heathen mission: FromF.Radkr 10 Cts. I. Schmidt §1.00. From the missionary box of Marie Jske (for Hermannsburg) 6.45. From F. Brunk 1.00. (Conclusion follows.)

Proceeds to the Northwest District coffers:

For sick preachers and teachers: From St. Stephen's Parish, Milwaukee §10.50. From A. Hecke, Can- ton, 5.00. Wedding collecte at H. Budahn 9.46.

For the orphanage near St. Louis: From Past. Meier's Gem. in Fredonia §2.00. Wedding Collecte at M. Dicke's, Hay Creek, 8.00.

For the E migrantrn Mtssion in Baltimore: From Mr. Ziemer in Berlin 50 Cts. Past. K. F. Schulze's Gem. in Courtland 6.66.

For you emigrant mtsskon in New York: By Past. G. P. A. Schaaf- Gem. in LewiSton §4.00.

For the Heathen Mission r By Past. C. M. Zorn, surplus from travel money for his wife §10.00. Louis Bove in Courtland 75 ice.

For the Deaf and Dumb Institution in Norris: Don Past, L. Börnke'S Gem. at Minnesota Lake §1.75. Past. H. I. Mueller's branch at Crystal Lake 1.75. Past. E. M. Bürger's Gem. at Hart 5.35. Past. M. Stülpnagel's JmmanuelS Gem. 10.50. whose branch 2.00. of N. N. in Nunda 1.00. Past. K. F. Schulze's Gem. in Courtland 10.54. Past. OsterhuS' Gem. in Milwaukee 3.00.

For Past. Doescher: From Past. OsterhuS' Gem. in Mil- waukee §3.00.

For Past. Döscher's congregation: From the Krenz congregation in Milwaukee §6 85. From Past. Schumann's congregation in Freistadt 6.85 and 9.00. Jubilee collrcte d. Gem. des Past. F. Keller 7.68. From St. Strphan's congregation in Milwaukee 25.00. Past. Öfter- Hus' congregation in Milwaukee 3.00.

For poor studeutes in Springfield: By Past. A. E. Winter §1.50.

For you Pastors Rufs and Jske and Teacher Hopf: By Past. Fr. Wesemann §7.00. N. N. in Fairmount by Past. H. I. Müller 25 Cts. From Past. Schumann's Gem. in Freistadt 9.00. Mrs. A. R. in Sheboygan 3.00. Past. H. Rathjens Gem. 6.50.

For inner mission: From Mr. Ziemer in Berlin 50 Cts.

For Rev. Th. Hunter's congregation at Lawrence- b.u rg h, Ind: By Past. I. HorstS Gem. §5.00.

For student Ph. Wamsganß in Springfield: baptismal collrctr at Joh. Thesfrld §1.68.

For a poor student: From Past. Schulen- burgS Gem. by Past. H. Kretzschmars Gem. §3.80.

For the preachers' and teachers' widows' fund: From teacher A. Ehmann §6.00. Past. C. M. Zorn §5.00. Chr. Löber 4.00. Baptismal collrctr at F. Wallschlagrr by Past. Präger 1.70. By Past. C. Börnecke's Gem. at Minnesota Lake 2.85. Don C. T. DeuSncr 60 Cts.

For poor students in St. LouiSr Vo" Carl Schubert in Milwaukee §1.00.

For the orphanage at Addison: From Mrs. L. Horn §1.00. From the savings fund of Mr. Kaufmann's children 5.00. From Past. C. F. EbertS school children 2.00.

On the synodal treasury: From Past. Ph. Wamsganß' Gem. in Avrl §14.05. Past. I. Horst's Gem. at Hay Creek 11.00. Past. C. Börnecke's Gem. at Minnesota Lake 3.05. Teacher A. Ehmann 4.00. Past. Werfelmann 2.00. Whose Cross Gem. 6.54. Past. Präger 1.00. Whose St. John's congreg. in Milwaukee 2.11. Whose St. PetrsS congreg. in Granville 6.18. Past. Ph. Wamsganß's congreg. in Adell 20.35. Past. C. StrasenS Gem. in Watertown 25.67. Of St. Strphans' Gem. in Milwaukee §20.00. Of Past. A. Kärlitz's Gem. 5.00. From TrinityS Grm. in Milwaukee 27.04. From Past. Schumann's Gem. 14.52. Past. W. Rehwinkel's Gem. 2.50. Past. H. MeyerS Gem. to Cedar Creek 9.62. Past. WüdbenS Gem. at Town Herrmann 8.00. Past. E. Rofls Gem. at St. Paul 13.90. teacher F. W. E. Bergmann 4.00. Past. E. Grothe's Gem. in Lowrl 6.75. Mrs. A. K. in Sheboygan 2.00. Past. F. Keller's DreiteinigkeitS-Grm. 3.01. Whose St. John's Grm. 1.60. Past. Chr. Löber 2.00. WeddingSeollecte at Carl Schneider's in Albert Lea 5.00. From the DriririnkritS Grm. in Milwaukee 12.58. From Past. I. L. Daib 2.00. Whose congreg. in Oshkosh 16.00. Past. K. F. Schulze's Gem. in Courtland 20.29. Past. Joh. Körner 2.00.

For the building fund: Don Past. H. PröhlS Gem. in Berlin §6.40. Hru. Ziemer 1.00. Past. K. F. Schulze's Gem. m Courtland 7.85.

For Pastor BrunnS Anstalt in Steeden: From Past. Wamsganß' Gem. in Adell §10.20.

For poor students in Addison: From Miss B. §2.00. Miss R. 4.00. C. P. Dünner 4.40.

Milwaukee, June 15, 1877. c. Eissfeldt,

Kassirer Northwest. Districts.

Received for the seminary - household in Addison: From C. Biesterfeld sr. in Schaumburg, Ill, 4 sacks of oats, 1 quart of beef. From Past. StrierterS parish in Proviso, Ill, by Puscheck 27 p. Grain, 12 p. Oats, 6 p. potatoes, 1 roll of butter, 1 goose, several pieces of meat and §4.05; by H. Bergmann: from L. Meyer 1 p. oats, F. Linset 1 sack of grain, Heinemann 2 lbs. cheese, Karl Fritz 1 sausage, Fr. Graue 50 Pfv. Flour, F. G. Graue j BuSH. Potatoes, C. PrterS Z Bush. Potatoes and 2 sausages, H. PeterS 2 sausages, I. Harloh 2 pd. meat, Heinr. Frerkind Z"Peck beans, Helmke 1 Bush. Korn, L. Ahrens 2S. Korn u. 2 ". Oats, Wm. Winkelmann 1 p. grain, Bro. Degener 2 p. grain & 2 p. oats, H. Volberding 1 p. oats & 1 p. grain, Aug. Degener 3 p. grain, Heinr. Heinke, I. Wallieser, W. Ostrum, I. Rülzky, H. Rohwede, Wittwe Torts & Karl KaSler 25 cts. each, D. Werde & D. Behrens 10 cts. each, E. Pogge 6 sausages, Ga. Rotermund 1 p. grain, H. Bergmann Z Peck beans, von Herott 2 shoulders. Don Past. Roeder's parish at Arlington Heights, Ill, 20 p. Potatoes, 20 p. Grain, 20 p. Oats, 1 bush. Beans, 1 quart beef, several single pieces ditto, 1 dozen knives & forks, 1 p. cabbage heads. Don Past. Ramelow's community at Elk Grove, Ill., 24 p. Oats, 31 p. Corn, 23 p. Potatoes, 1 bush. Beans, 1 peck dried apples, several pieces of bacon and meat, 1 p. yellow turnips, 1 p. apples, 1 portion Orsmor Drtrtari and Graup n, several sausages. From Past. Schumann's community in Freistadt, WiS., 2 barrels of butter. From the community in Addison: through F. Buchholz Jr.: from H. Winkelmann 1 p. potatoes u. 2S. Grain; from Wm. Stünkel 2 p. potatoes, 1 p. oats, 50 lbs. flour; vo" Cd. Heidemann 1 p. potatoes, 1 p. red beets, 1 p. grain, 2 rolls of butter; from H. F. Stünkel 2 pp. Potatoes, 2 p. oats; H. Buchholz 2 p. potatoes, 1 p. oats; John Lehmkuhl 1 p. potatoes, 1 p. oats, 1 p. grain; W. Leeseberg 2 p. potatoes, 3 p. grain; F. Buchholz jr. 1 p. Apples, 2 p. oats, 1 p. potatoes, 1 p. grain; Joh. Skliomann 1 p. oats; H. Hach- mrister 1 p. oats, 1 p. potatoes, 1 p.

grain; F. Marquardt 1 p. wheat, 3 p. oats, 2 p. potatoes; C. Schaprr 2 p. oats, 1 p. potatoes; W. Schaprr 2 p. oats, 1 p. potatoes, 1 p. grain; H. Rosenwinkel 1 p. oats, 1 p. potatoes, 2 p. grain; Aug. Wolkenhauer 1 p. oats, 1 p. Grain, 1 p. potatoes; F. H. Firne 2 p. oats, 1 p. potatoes; D. Kruse 1 p. oats, 1 p. grain; L. Hohmeyer 1 side bacon; C. Schulle \$2.00; L. Stünkel \$1.50; F. Schmidt 25 cts; Wm. Buchholz 3 p. oats, 3 p. grain, 2 p. potatoes, 1 ounce hay, 2 ounces straw; Wittwe Rotermund 1 p. potatoes; by H. Plagge of F. Mesenbrink \$5.00, 2 p. oats, 2 p. grain; John Kuhl- mann 1 p. grain; C. Schnacke 2 p. oats, 1 p. grain; Heinr. Neuhaus 2 p. oats, 2 p. grain, 1 p. potatoes; Bro. Kuhl- mann 2 p. oats, 2 p. grain, 2 p. potatoes; Bro. Kirchner 1 p. oats, 1 p. grain; Ernst Pflug 1 p. oats; D. Hahne 1 p. rye, 1 p. grain; W. Beier 2 p. oats, 2 p. grain; H. Heitmann 2 p. oats, 2 p. grain, 1 p. a^hfel, 1 p. potatoes; F. Dammeier 2p. Korn; F. Zöllner 2">. Grain; L. Frill- man" 1 p. potatoes, 1 p. grain, 1 p. yellow beets; H. Plagge 3 p. rye, 2 p. grain, 5 p. oats; W. Boske \$2.00; Pastor Francke \$2.00; D. Dammeier \$3.00; C. H. BuHholz 25 CtS.; D. Kornhaaß 1 p. oats, 1 p. grain, 1 p. potatoes & \$1.50; by Ed. Graue from Wittwe Ahrens 4 p. oats, 3 p. grain; from F. Nohmeier 1 p. potatoes, 1 p. cabbage; L. Balgrmann 100 lbs. flour, 1 p. oats; Wm. Gödke 1 p. oats; Wittwe Mönch 2 p. oats, 1 p. grain; Wittwe Graue 1 p. potatoes, 1 p. grain, 2 p. oats; C. Meyer 1 bush. Grain; Aug. 2 p. potatoes, 2s. Oats; Wm. Asche 1 S. potatoes; by Heis- rich Hridorn of Bro. Pollworth 2 S. oats; -Wittwe Oehlerking 1 S. oats, 1 L>. Grain, 1 p. potatoes, 1 pc. bacon; I. Stroth 1 p. grain; Wittwe Frömming 1 p. grain; Joach. Thiemann 1 p. potatoes, 3 p. oats; Cb. Träthoff 1 p. oats, 1 p. k "rn; H. Kücker 2 p. oats, 1 p. grain; F. Kücker 1 p. potatoes, 2 p. grain; I. Friedrichs 2 p. grain; W. Tonne 1 p. Oats, 1 p. grain; H. Tonne 1 p. grain, 2 p. oats; F. Tonne Jr. 1 p. potatoes, 1 p. grain, 1 p. oats; F. Tonne Sr. 1 p. oats, 1 p. grain, 1 p. Potatoes; W. Grate 1 p. potatoes, 1 p. grain, 1 p. oats; L. Hahne 1 p. oats, 1 p. grain; F. Precht 2 p. oats, 2 p. grain; F. Nittmüller 3 p. Potatoes, 2 p. oats; H. Oehlerking 4 p. potatoes, 4 p. oats, 4 p. grain; H. Timm 1 p. grain; H. Heidorn 2 p. oats, 2 p. grain, 1 p. white turnips; F. Frddrke 2 p. oats, 2 p. grain; G. Rittmüller 2 p. oats, 2 p. com, 2 p. potatoes; F. Eickhoff 1 p. oats, 1 p. grain; W. Heuer 4 p. oats, 4 p. grain, .2 p. potatoes, 1 p. apples; H. Heuer 2 p. potatoes, 2 p. oats 2 p. grain; by F. Stünkel, Sr. from F. Buchholz, Sr. 8 heaps of grain; from Ph. Strauschild 1 p. oats, 1 p. grain, 1 p. potatoes; I. Brakmann 2 p. oats, 1 p. cartcflles; A. Heinberg 1 p. potatoes; W. Marquardt 2 p. oats, 1 p. potatoes; I. Hacker 1 p. oats; Lampe 1 p. potatoes; D. Segelke 1 p. potatoes, 1 p. oats; H. Marquardt 2 p. oats, 1 p. potatoes; W. SiemS 1 w. Potatoes; W. Neddermryer 2 p. potatoes, 1 p. oats; L. Thieße 1 p. grain; H. Firne 2 p. potatoes; F. Meyer 1 p. potatoes, 1 p. grain; Wm. Rabe 1 p. potatoes, 1 p. oats; D. Roscn- winkel 1 p. potatoes, 1 p. grain, 2 p. oats; Herm. Marquardt 1 p. potatoes, 2 p. oats; F. Kruse 1 p. potatoes, 1 p. oats, 1 peck onions; C. Kranz 1 p. oats; W. Firne 2 p. cart, 2 p. oats; H. Geils 1 cart; D. Plaß 2 p. oats; Fr. Stuwe 1 p. grain, B. Heinberg 1 p. potatoes, 1 p. oats; Kornstädt 1 p. grain; H. Bergmann 1 p. potatoes^a L. Blecke Sr. 1 p. cart ffrl, 2 p. grain; D. Firne 2 p. potatoes, 2 p. oats, 1 p. grain. - By Prof. I. C. W. Lindemann \$2.90,

410.00, 420.00; by Prof. C. A. T. Selle 410 00, 47.00, 453.05 u. 44.00; by Kassirer H. Bartling 45.00, 10.60, 46.00, 420.00, 435.72, 410.64 u. 432.75. - Many thanks to all dear donors.

Addison, Ill, June 4, 1877.

Johann Rohde.

Incoming to the coffee of the middle district:

To the synodical treasury: From Dr-. Sihler's congregation in Fort Wayne 460.37. From Rev. Lrhner's congregation in New Haven 10.28. From Rev. Zschoche's Gem. in Marion Township 16.00, from himself 2.00. From Rev. Reichardt in Avilla 1.00, whose congregation 4.00. From Teacher Fickweiler in La Porte 2.00. From Rev. Rosenwinkel's congregation at Mishawaka 3.10, whose congregation at Woodland 2.55. From Past. Seitz's Gem. at Columbia City 4.78. Don Past. Schumms' Gem. at Willshire 20.00. Of Past. Cämmerer at Decatur 1.00, whose congregation 8.00. From Teacher Müller at Bremen 2.00. From Pastor Queris' congregation at Toledo 18.00. From Pastor Wunderlich at Tolleston 2.00, whose congregation 4.70. From Past. Hiebers Gem. in Defiance Co. 5.00. From Past. Zucker in Defiance 10.00. From Rev. Jox's Gem. in Logansport 9.10. From Rev. Heintz's Gem. in Crown Point 10.00. From Past. Hüge's parish in Bremen 6.28. From Rev. Schöneberg's congregation in Lafayette 33.60, from the Women's Association there 5.00. From Rev. Stubnatzy's congregation in Fort Wayne 59.60. From some members of Rev. Steinbach's 3.75. From Rev. Schlesselmann's congregation in Reynolds 12.50. From Rev. Gruber's St. Lhoma parish 8.80, whose St. John's parish 6.19, whose parish in Van Wert 1.00. Of Rev. Wendt's congregation in Waymansville 4.10. Of Rev. Zagel's Gem. in Marysville 6.35. Of Past. Horst's parish in Hilliard 5.56, whose parish is near Dublin 2.32. Of Pastor Fischer's parish in Seymour 13.10. Of Pastor Knief's parish in Neu-DettelSau 23.75, of A. Fuchs there 1.00. Of Pastor Lothmann's parish in Akron 12.80. Of Pastor Wyneken's parish in Eincinnati 19.85. Of Past. Hitler's parish in Pomeroy 7.60. From Rev. SauerS Gem. in Dudleytown 20.00. From Past. Mertz's gem. 8.65. From Past. Husmann's parish in Euclid 10.00. From Past. Schmidt's gem. in Liverpool 9.00. From Past. Wichmann's Gem. in Farmers' Retrcat 12.57. From Rev. Zagel's Gem. at Fort Wayne 18.67. From Rev. EirichS Gem. in Purcell 6.25. From Rev. Sitzmann's Gem. in Terrc Haute 9.00. From Rev. Tramm's Gem. in Lincncns 14.63. From Rev. Katt's Gem. in Wanatah 6 00. From Rev. Brakhage'S Gem. 17.00. From Past. Crämers Gern, in Zancsville 20.00. From Rev. Jor' Gem. in Logansport 13.50. From Rev. Schäfer's Gem. in Holland 4.30, whose congregation is in New Boston 8.10. From Rev. Hiller's Gem. in Pomeroy 4.00. From Rev. Jäbker's Gem. in Adams Co. 30.00. From Past. Lange's congregation in Valparaiso 9.50, from himself 2.00. From Dr. Sihler's congregation in Fort Wayne 61.11. From Past. Knief's parish in Neu-DettelSau 14.60. From Past. Stubnatzy's Gem. in Fort Wayne 54.50. From Past. Siek in Taylor's Creek 2 00, whose congregation 6.20. From Past. Brackhage's Gem. 19.45. From Past. Huömann's Gem. in Euclid 10.00. From Past. Jor' Gem. at Lo- aansport 7.50. Jubelfestcollecte of the three congregations at Darm- st dt 18.50. From Past. Zagels' Gem. at Fort Wayne 15.71. Of Rev. Seitz's Gem. at Columbia City 3.36. Of Past Saupert's Gem. at EvanSville 24.60. Bon Past. Schwan's congregation in Cleveland 74.81. Annual surplus and jubilee collections of congregations in and near Cleveland 71.06. Of Past. Niethammer's congreg. m La Porte 14.82. Of Rev. Schmidt's congreg. in Ettria 5.50. Of Rev. Maak's Gem. at Sugar Grove 5.15. From Past. Bode's parish at Fort Wayne 18.90. Of Rev. Eämmerer's parish at Decatur 10.95. Of Rev. Schöneberg's Gem. in Lafayette 28.10. From Past. Jor' Gem. in Logansport 6.00. From Past. Rupprecht's Gem. in North Dover 11.30. By Rev. Zschoche's Gem. in Marion Township 14.00. By Rev. Bode 2.00. By Rev. Steinbach in Fairfield 2.00. By Rev. Nützet in Columbus 2.00, whose congregation 4.71.

To the building fund: From Past. Bb'se's congregation in Defiance County 48.30. Rev. Bethke's congregation in Arcadia 8.50. Rev. HieberS congregation in Defiance Co. 20.00. Rev. Hrintz'S congregation in Crown Point 10.00. Addition of some members from Rev. Steinbach'S congreg. in Fairfield 21.00. From E. N. in Farmers' Re- treat 5.00. By Mr. Pieper from Rev. Stubnatzy'S congreg. in Fort Wayne 6.00.

For proseminar in dying: from Rev. Zagel's congreg. at Fort Wayne 410.00. Dr. Sihler's congreg. at Fort Wayne 25.00.

For the emigrant mission in Baltimore: From Past. Hüge'S congregation in Bremen 41.68. Past. Zagels Ge- mrinde at Fort Wayne 10.00. Past. Nützel'S congregation in Columbus 2.00.

(Conclusion follows.)

For the orphanage in Addison received since April 7 of this year:

Von Gemeinden u. s. w. in Illinois: VonPast. Gotsch's congregation in York Centre, a part of the Collecte on Easter 48.00. Past. Dormann's congregation in Yorkville 9.60. By Past. Norden of sr. Hinckley congregation 3.00. From Chicago: By G. Leßmann of the Drieinigkcils congregation 13.68, by Past. Wagners Gem. 56.00, by teacher Lücke, Coll. at teacher Schöver- Ungs wedding 4.65, by women's club in Past. Lange's Gem. 16.00, by Past. BartlingS Gem. 10.32. By Past. Ramelow, from the bell bag sr. Gem. in Elk Grove 4 p.m. By Past. Rover from N. N. in Arlington HeighlS 4.00. By I. Harmening from F. Nacke in Crete 1.00. By Wittwe Mcsenbrink in Proviso 25.00. By Past. Holiday: Pentecost coll. sr. Gem. in Aurora 14.36, collected by Mr. Riemann in St. Charles 1.50. From Addison: by John Kuhlmann 13.45, a part of the Coll. on Jubilee 36.07, by L. Balgemann 18.50, Coll. at H. Backhaus' wedding 18.20, by L. Firne 29.35, from the orphans büchr in the orphanage 2.18. By Past. Detzer in Des Plaines, Coll. at Hintzc'S wedding 4.65. By Past. H. Schmidt's Gem. in Schaumburg 14.66. N. N. in Effingham 2.00. By Past. Ottmann of Mrs. A. A. in Collinsville 1.00. By Past. Dorns Gcm. in Pleasani R>dge 6.00. Ch. Kölling in Brecher 5.00. Past. PohlS Gem. in Palatine 3.22. Past. Pißels Gem. in Richten 9.38. By Past. Schußler in Union Hill, Coll. at J.ckod Züloh's family celebrations 5.08. By Past. Wunsch in Dwight from sr. Gem. 9.00 and from N. N. 5.00. - (Summa 4365.85.)

From communities, etc., outside Illinois: By Cassirer Simon, of Frankenlust, Mich. 42.30. By Teacher Grrtmbach, in Racine, Wis. by Mrs. Wurm 1.00. By Geo. Wiesinger in Adrian, Mich. 10.00. - (Summa 013.30.)

Addison, Ill, June 20, 1877.

H. Bartling, Cassirer.

For the Lutheran Orphanage and the Deaf and Dumb - Received in lieu at Norris Station, Wayne County, Michigan: From Past. F. Schalter's congregation at Red Bud, Ill, 48.60. Past. Th. Brauer's Gem. at Lone Elm, Cooper Co, Mo, 9.50. By Past. H. Horst, Wedding - Collecte at G. T. Dill- lincir in Williard, Franklin Co., O., 7.00. By Past. G.Plehn Confirmation-Collecte of the congregation at Chippewa Falls, Wis. 4.83. By the congregation of Past. I. v. Brandt in Blue Earth Citv, Minn, 2.25. By Past. F. Dreyer of Zion's congreg. in Acrident, Md., 7.00. By Past. Fischer of sr. Cong. in Benton Town, Minn, 15.30. By Rev. Schroeder of sr. Cong. in Canton, Lewis Co, Mo, (?). By Rev. F. W. John of sr. Gem. in Tccumseh, Nebr., 2.00. By Mr. L. Lange in St. Louis from the Cross congregation there 27.25. By Rev. Weseloh in Cleveland from Joh. Burdorf 2.00. By Rev. Buechsenstein in Ohio, N. I., 1.00. By Mr. Seiferlein in Roseville, Mich. collected from "church members," 1.75. By Jak. Seeger in Dubuque, Iowa, 5.00. By Mr. Renner in Roseville collected 2.50. By Rev. Bremer, Kindtauf-Collecte at Mr. Renken's in Benton County, Mo. collected 3.00. By Past. F. Leyhe in Grand Rapids, WiS., Confirmations - Collecte, 3.75. By Kassirer Bartling from Past. Ottmanns Gem. in Collins- ville, Ill, 19.05. By Kassirer Simon of the Northern District 42.00. By Past. H. Meyer in Lincoln, Ill, from whose parishioners" 27.50. By Mr. Renner of Norris, collected in Rose- ville, 6 Bu. Grain, 8 bu. Potatoes, 14 bu. Beans, 5 bu. Oats, 1 bag flour, 1 p. wheat. From Mrs. Nabing in Cleveland, 7 shirts, 2 pairs of woolen underpants, 2 pairs of pants, 1 skirt, 1 vest, 2 pr. stockings.

May 30, 1877.

C. D. Strudel, Cassirer.

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Received for the seminary household in St. Louis: By Mr. Kassirer Nojchke 45.50. From Mr. Pastor Ottmann's congregation in Collinsville, Ill, 4 sacks of m hl, 4 sacks of potatoes, 1 bushel of cornmeal, a parthy of smoked meat, fat, applesauce, 6 pb. of dry apples and 411.10. From Mr. Past. Bremer's congregation at Lake Creek, Mo. 2 boxes of smoked meat u. 10 gall. MolassesS. From Mr. Past. Gräbner's parish in St. Charles, Mo., 22

shoulders, 9 hams, 9 sides, 6 sausages, 1 bush. Potatoes. From Mr. John Merz in Columbia, Ill, 42.00. From Mr. Gust. Tronic! in San Francisco, Cal., 45.00. From Mr. Past. Lütters parish in Aroma, Kansas, a five-gallon tub and 7 pails of butter, besides, 42.10. From Mr. John Dittmers in Jefferson County, Mo. 1 pot of butter & 1 case of eggs. From Messrs. Meier, Steinkamp and Gohner, 1 box each of soap, and from Mr. Waltke, 1 sack of ditto. From the gardeners in and around St. Louis at various times vegetables of all kinds. By Mr. Cassirer C. Grahl at Fort Wayne 4160.33. St. Louis, June 21, 1877. H. lungfuntz.

With heartfelt gratitude to God and the benevolent givers, I certify the receipt of the following gifts of love:

From teacher Nies 43.62. From cashier Simon 20.00. From teacher Denninger in Adrian: From the communion fund there 9.27 and from the virgins' association 5.00. From teachers Denninger, Wagester and some others 2.05. From the singing choir of teacher Schmidt and some parishioners in Joliet 14.00. Teachers Denninger, Wagester and some others 2.05. From the "Singing Choir of Teacher Schmidt and some members of the congregation" in Joliet 14.00. From Teacher Brandenstein and some members of the congregation" in Mayville 15.00. By Mr. Past. List from some members of his congregation. By Mr. Fickweiler, teacher, and his school children in La Porte 6.00. By the congregation of Mr. Past. Arendt 5.00. From Mr. Past. Reisinger 1.00. By Mr. Teacher Bernthal 2.00. By Mr. Teacher Glaser in Indianapolis: By Messrs. W. Koch 1.00, C. Dammeyer 2.00, F. Vehling, F. Engelking each 1.00, A. Bade 50 Cts., C. Harmening, W. Meyer, H. Nesener each 25 Cts., Cd. Krüger, Ch. Schröder each 50 cts, W. Müller 25 cts, W. Röwcr, K. Schröder each 50 cts, E. Nöwer 2.00, C. Sternberg 50 cts, H. Becker 1.00, C. Claffcy 50 Cts, W. Rösener 25 Cts, H. Baumhöfer 30 Cts, W. Blaume 1.00, W. Gansberg, F. Kcskhciff, I. Hillmann, F. W. Meyer, Past. Hochstetter 50 cts. each, teacher Schulz 1.00, teacher Conzelmann 50 cts., H. Vahle, Th. Wesifahl 25 cts. each, teacher Glaser 1.00, H. Dammeyer 5 cts.; together 20.00. From Mr. teacher Hafner 1.00. From the congregation in Frankenmuth 20.00. From Mr. Cantor Himmler and some members of the congregation in Frankenlust 20.00. From the congregation of Mr. Past. Hüge in Bremen 5.50. From Mr. Past. Hild and sr. Cedarburgh 7.00. From the congregation of Rev. Karrer in Hadley Hill 2.00. From Mr. Past. Lcmbke 10.00. By Mr. Cassirer Simon 187.69.

May the faithful God be a rich retributor in time and eternity to all my benefactors who so kindly supported me in my illness and hardship!

St. Clair, Mich, June 29, 1877, W. H o pf.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the months of May and June:

1. contributions:

From the teachers: Barthel and Körner 42.00 each, H. H. Meyer 44.00. From the pastors Both, L. N. Riede! and Bock (the latter directly to Hrn. Past. Sapper) 44.00 each.

2. gifts:

Collecte of the congregation of Mr. Past. Bremer in Lake Creek, Mo., 45.00. Collecte of the Women's AssociationS in Mr. Past. Wesclöh's congregation in Gasconade County, Mo., for Mrs. Rev. Sond- house 45.00.

St. Louis, July 1, 1877.

Oskar E. Gotsch.

For the preacher and teacher widow", "nd orphan"-affe (middle district).

have been received 1. contributor
Bon Hrn. Past. I. G. Kunz 84.00.

2. gifts:

By Mr. Past. F. W. Husmann from Mrs. Clamor in Lin- nert 85.00. By Mr. Past. A. Heitmüller of sr. Gemeinde an der Clifty 87.11.
Indianapolis, June 30, 1877, M. Conzelmann.

Received for poor students: Through Teacher Sauer of the Women's Association of St. Johannis-Gem. in New Orleans 810.00 for Adam. Through Past. L. Crämer from the Frauenverein sr. Gem. 810.00 for Kanning. By Mr. Past. Bogt, collected from Mr. Willdecker's wedding, 84.00, further 815.00 for Schulze. Through Mr. Past. Zollmann from the Frauenverein sr. Gem. 85.00 for Gehrmann. By Mr. Past. Hallerberg from the missionary fund sr. Gem. 815.00 for Mertner. By Mr. Past. Michels from sr. Gem. 85.00 for S. Müller. By Mr. Past. Hügli from the missionary treasury sr. Gcm. 83.50 for Kaiser. By Mr. Laatsch from d. Gem. Bethlehem 812.50 and Pentecost collrctc drs. 812.47 for angels. By Mr. Niemann of Mr. Past. BeyerS Gem. 815.00 for A. Schwankovsky. By Mr. Past. F. Franke from sr. Gem. 85.00 for H. Müller. By Mr. Past. Rolf from sr. Cong. 87.00 for RohlsS. By Mr. Past. Hansen, collected on Barz' infant baptism, 82.20 for Schramm. By Mr. Past. Seidel by U. Behrens 82.00 and by C. A. from S. County 82.35 for a poor student (also given to Schramm). From Mr. Past. Sprengeler Jr. 81.00 for a poor student (also given to the Schramm). By Mr. Past. Sieker, collected at Mr. v. Ehwegen's wedding, 88.00 for Menke. Through Mr. Past. Ostrrhus 87.00 for Menke. Through Mr. Past. Spehr (Minnesota Synod) from sr. Congregation 812.00 for Grabarkewitz. By Mr. Past. W. Friedrich, Collecte of sr. Congregation, 810.00 for RohlfS. By Mr. Past. Leutbäuser, Jubelfest-Coll. sr. Gem., 82.55, from himself 45 Cts. By Mr. Past. Schliepsiek, collected on Mr. F. Seemann's wedding, 89.51 for Weidmann. Through Mr. Past. E. A. Sieving from his St. Pauli parish 87.50 uud by Mr. Past. C. C. E. Brandt from the district treasury 810.00 for Kowrt. By Mr. Past. M. Hahn from sr. Gem. 818.00 and from the Gem. in Dwight 83.00 for Wilder. By Mr. Past. Biltz from the Women's Association sr. Gem. 810.00 for Hink. By Mr. Meuschke of Lincoln, Mo. 85.00 given to Moravian.

For the Seminary. Budget: By N. N. at Worden, Ill, 835.00. By Rev. Stöffler, Thank Offering for Recovery, 81.00.
"Springfield, Ill, June, 1877. A. Cramer.

For poor students by Past. A. W. Fresr of the JmmanurIs-Gemeinde zu Bismarck, Nebr. collected on the jubilee of the Concordienformel, 84.76; auS "Adolphs Sparbank" 81.34, from I. Schierloh 81.00; furthermore by Past. Kothe, on H. WeitbamS wedding, 811.50 collected for Eifert; by Kassirer Simon 83.95 and 85.18 for Hoyer; by Past. Fnncke jr. from the Women's Club in Port Nichmond, N. I., 88.00 for Kanning - gratefully received.
Springfield, Ill, June 21, 1877H . Wyneken.

For 181 marks and 19 pennies, which were sent by Pastor Wagner in Chirago for the congregation in Allendorf in Hesse, I would like to express my sincere thanks on behalf of the congregation.
Steeden, June 6, 1877Fr. Brunn.

With heartfelt thanks, the undersigned certifies that he has received the following gifts of love for his son Ferdinand, who is studying in Fort Wayne: From the Women's Association of his parish 8'22.00. Collecte from Mr. Simon Krug, raised at the wedding of his daughter Rosina, 86.22. From Mr. Simon Krug. From Mr. Krug, Sr. 81.00.
Monroe County, Mich. A. Eh. Farmer.

Changed addresses:

Rev. IV H. UoiekmnQN, ^uglsisv Oo., O.
Rov. 0. Lröt^muinr, Duellsztovn, ckaclison Oo., luä.
Ü6V. 21. 8 "Idotd. dox 383- LUCbtit't, Inck.

Please **note that** the Synodal Printing Office is now also able to supply music work.

The following as a sample of the types of notes purchased:



Printing Office of the Synod of Missouri, Ohio v. a. State".

Volume 33.

Calls

to the un-minded who want to adorn themselves with the "pure doctrine" and turn their backs on the Lutheran Church.

Is it not pure doctrine, pure Word and Sacrament, which you clearly recognize in us for the glory of our God? Can you accuse us of error? Must you not rejoice in the word which our mouth preaches? Is it not the reason for confession? So I hear some speak, who shun the earnestness of battle; Who break not with the foe, Thinking to be right wise! But with favor! you dear lords, I must block your way And ask you without shyness: Are you really quite faithful? How? the doctrine shall adorn you And the church you do not want?! Turn your back coldly on your mother, even strike her in the face! ? ... What she carries in her womb, All the noble, all the great, That would be just right for you, But she herself is too bad? Alas! of her deep pangs, of her poor disgraceful form You happy ones want to see nothing, All her sorrow leaves you cold! Her enemies' threats and snorts, All their urging, their robbing, Your mother's fear and pain Do not touch your hard heart! Begging she can come before you, Stretch out her empty hand, And you remain turned away From her needs today as yesterday! To others you give great gifts, Only the mother shall have nothing. - Alas, you throw with cold mind At most a crumb to her! And those who faithfully stand by her side In the greatest battles and in all pain and suffering Do not spurn her, the poor; Who willingly give her goods and blood and life as a sacrifice:

Say, are they not with you often like the greatest fools? Do they not hear from your mouths blasphemous speeches, scorn and mockery against those who at this time faithfully share the church's need? Are you not more likely to be seen by your enemies than by such friends? Do you not help to destroy the faithful flock yourselves completely? And then you want to appeal to the pure, loud doctrine, And the Christians of all levels you want to gather around you; And you want to prevent the children to hear their mother's mouth, Call and admonish again and again "With us is the pure word!" But I would like to test you, whether you really bend completely and faithfully testify to God's truth according to its heights and depths! Whether in the Holy Sacrament I would not find error in you? Whether you stand with heart and mouth from the right foundation of faith? If it were so - you should hurry back into your mother's womb, should share everything with her. And not for a moment make yourselves partakers of other people's sins, And unite with those who are in error, coarse and fine, Under a pious pretense! Could this good be called faithfulness. How do you go on and on? No, only sacrilegious glitter is it, no faithfulness to the word!

Those who walk in such ways cannot please the Lord: He who has the pure doctrine. He testifies to it by deed!

He who fully confesses the truth also loves the church, which today is called "Lutheran"; he never runs with the thief (Ps. 50:18.), who has stolen the jewel;

He declares himself unconcealed With the worshippers far and near Joyful to Concordia!!!

Ms. Weyermüller.

Voices from the Pabstthum

about the papacy, especially before the Reformation.

The archbishops of Cologne and Trier addressed the pope Nicolaus I around 860: "You want to have the reputation of a high priest, but you behave like a tyrant. Under the figure of the shepherd we sense the wolf. The title 'father' you lie, you show yourself in reality like Jupiter. While you are the servant of all servants, you claim to be the lord of all lords."

Arnulph, Bishop of Orleans, said at the Synod of Rheims (991): "What do you think, Reverend Fathers, who it is that sits there on a high throne and shines with purple and golden robes? If he has no love and is puffed up and proud only by knowledge, then he is the Antichrist who sits in the temple of God and shows himself as if he were God."

St. Bernard, d. 1153, wrote in a letter, "Oh, could I see the Church of God as it was in ancient times, when the apostles cast their nets to catch, not silver and gold, but souls."

John of Salisbury, first in England, since 1173 bishop of Chartres, writes: "The scribes and Pharisees sit in Rome and lay unbearable burdens on the shoulders of men. The high priest is heavy, even unbearable to all, and his legates rage as if Satan had gone forth from the face of the Lord to scourge the Church. Whoever does not agree with their teaching is considered a heretic or schismatic. May Christ therefore reveal Himself and show us a way in which we must walk." So, in a letter to the Bishop of Poitiers, he laments, "Good God, what innovations occur! The Holy Spirit says in his word: Call, do not stop! And behold, I know not what spirit goeth forth from city to city, saying to preachers, Silence, call not. The apostle, when he instructs the bishop, commands: Execute your office honestly! and behold, the apostolic" (the pope) "commands: Leave off the office which is entrusted to you. Let the pope be ashamed of his conscience and take care of the good reputation, the honor and the salvation of the church. And impress this upon him

and persuade the Cardinals to remember the judgment of God, to which the poor of Christ implore themselves against all enemies of the freedom of the Church. Concerning indulgences, he complains that "in Rome they adorn the tables with gold and silver and rejoice in the most shameful things, that they eat the sins of the people, clothe themselves with them, and indulge in many luxuries" (by using the money received for indulgences).

Peter Cantor, precentor at the main church and teacher of theology in Paris, since 1194 *bishop of Tournay*, scolds in a writing: *Verbum abbreviatum* the preachers that they leave the wholesome doctrine and turn to the fables and rash and idle thoughts and preach and teach them. He reproaches them for obscuring, evading and perverting the true meaning of the holy Scriptures. He says that the word of Scripture is rightly said by them, that they falsify the word of God by adding water and profit from it; he pronounces it that the abuses in church and religion have increased infinitely and overwhelmed everything, that it can be said with truth that from the head to the sole of the foot there is nothing wholesome in it.

Honorius, a learned presbyter at Autun (in the 13th century), writes in his discussion on predestination and free will: "Turn to the clergy and you will see among them the tent of the beast. They neglect the service of God, they are intent on earthly gain, they defile the priesthood with impurity, they seduce the people by hypocrisy, they deny God by evil works, they reject all Scripture that belongs to salvation, they lay ropes for the people in every way to ruin; this blind people they go ahead, blind themselves, to perish."

Eberhard of Salzburg said at the synod of Regensburg (1240): "The Babylonian priests want to rule alone!... The hunger for money, the thirst for honor is insatiable. The servant of all servants wants to be the lord of all lords, as if he were God. He speaks great things as if he were God, he changes laws, he sanctifies his laws, he desecrates, robs, plunders, cheats, murders, this man, who is usually called the Antichrist, on whose forehead are written the blasphemous words: I am God and cannot err! he sits in the temple and rules far and wide."

Arnold, a famous physician of Villeneuve in Languedoc around 1290, writes that the devil has led the whole Christian people away from the truth of Jesus Christ and into error, that all falsify the teachings of Christ, that the theologians do evil by mixing philosophy with theology, that the law of the pope deals only with the commandments of men and the works of men.

Ruprecht of Lincoln (1250) said in a speech before Pope Innocent IV and his cardinals: "Since the noblest work of Christ, for whose sake he came into the world, is the quickening of souls, and Satan's own work is the killing and murdering of souls, since he is a murderer from the beginning, those priests who display JEsu(m) by heart, but do not proclaim the word of God, even if they add no further wickedness, are Antichrist! and devils who turn into angels of light, thieves, robbers, slayers and devourers of the sheep, who make the house of prayer a pit of murder."

Nicolaus de Clemangis, since 1393 Rector of the Paris University, wrote a paper "on the depraved state of the Church" and in it complained about the excesses of the pope, avarice, arrogance and immorality of the monks and nuns, about the neglect of the poor people by the prelates 2c.

Peter d'Ailly, d. 1425, declared at the Costnitz Council that the Roman Church had been deformed for a long time, that it needed to be reformed in faith and morals. He testified that the terrible word is now being heard from time to time: the church has come to the state that it does not deserve to be governed by anyone other than people rejected by God.

Johann Charlier von Gerson, d. 1429, teacher in Parts and university chancellor, complains: "The Word of God is falsified and perverted. "People believe the pope more than Christ and his Gospel!

Sebastian, a canon of Erfurt, preached in 1508: "Dear friends, we should lay out our stuff today on the white Sunday; but there is a foreign grocer here, who is supposed to have better goods than we do. If he comes away, we want to come with our groceries as well".

Heinrich Corn. Agrippa, a papist scholar and also died in Pabstthum in 1535, writes in his book *60 van. so.*: "Instead of the gospels, instead of the word of God, they sound mere buffoonery and human word, preaching a new gospel and falsifying God's word."

Johann Ferns (Wild), a Franciscan, d. 1554, says in his *Postil* (in a sermon preached on the 10th Sunday after Trin. 1547): "We (Papists) must confess that we have never been made more aware of our sins and bad habits, our abuses and superstitions, and what is more unrighteous. But what we have still improved in such matters, or still have in mind to improve, is well known."

Alphonsus de Castro, bishop of Bruges, d. 1558, writes in his book *adv. haer.*: "For the sake of the Lutherans, it has happened that some antics to which people have surrendered for 300 years until now have been dropped and turned to better studies."

George Cassander, d. 1566, writes: "In my opinion, those who want to be considered leaders and champions of the Roman Church are to be blamed for not recognizing any illness and, as a consequence, not allowing any remedies, even for not only rejecting and expelling from the communion of the Church those who do remembrance and exhort to healing and offer their efforts for this purpose, but also for cruelly killing them in many places; a thing that has given rise to this deplorable schism."

Polydor Virgilius, d. 1555, writes: "Especially in the time of Pope Boniface IX, when this pardon (indulgence) was not only given with a full hand, but also sold like a commodity, according to the testimony of Platina, many no longer abstained from sins so much, and the power of the keys came much into contempt."

Richard Wasseburg, archdeacon of Verdun, gest, around the middle of the 16th century, wrote: "I maintain that the Lutheran sect is very useful and necessary. For I hope that God will reform and improve the state of the church through it."

will.... With many I accept as certain that the main cause of the Lutheran sect are the terrible vices of those who want to be the first in the church and do not allow any improvement. And I say even more that this Lutheran sect, although I do not approve of it, was not introduced without divine providence, namely for the improvement of errors and for the quite necessary reformation of the church."

The Jesuit Robert Bellarmine, d. 1621, writes: "Some years ago, before the Lutheran and Calvinist heresies arose, there was, as those who lived at that time testify, almost no severity in the ecclesiastical courts, no discipline in regard to morals, no knowledge of the Holy Scriptures, no reverence for divine things, indeed almost no religion at all. That glorious adornment of the clergy and the ecclesiastical order was lost; the priests were a laughingstock, despised by the people, looked down upon, and always had a bad reputation. And where did all this come from? Did it not come from the fact that the shepherds wrongly did not seek Christ's glory and the salvation of their sheep above all, but bread and fish, that is, income and rich supplies, in their ecclesiastical offices the most?" Concerning Acts 6, he remarks: "But how many were found years ago (ah, would that their like were not found now!), who said, if not in word, yet in deed: It is not good that we spend our time on the word of God and neglect the care for our income; we want to put a vicar over the church and on the pulpit, who is satisfied with a small salary, who preaches the word of God, who takes care for the sheep, but we want to be anxious to accumulate and increase riches and honors. This was the origin, this the source of all evil."

J. B. Bossuet, Bishop of Meaux d. 1704 in Paris, writes of the time before the Reformation: "Most of them preached nothing but indulgences, pilgrimages, alms to be given to the religious, and thus put these works at the basis of godliness, which are mere secondary things. They did not speak adequately of the grace of Jesus Christ, as they should have done."

Jacob Echard, a Dominican, d. 1724, wrote an extensive work about all preaching monks. Among other things, he says: "All monastic orders have their fables, which are so fortified by the length of time that some make a conscience not to believe them."

(Submitted.)

Theses on secret societies, with special reference to the Druids. (Continued.)

Thesis IV.

The current proliferation of secret societies stems especially from the prevailing contemporary sins of selfishness, hedonism and greed born of unbelief.

Christ's prophecy is to be applied to our time Matth. 24, 12: "And because iniquity shall abound, love shall wax cold in many. V. 37-39: But as it was in the days of Noah, so shall also the future of the Son of Man be. - For just as it was in the days before sin

flood: they ate, they drank, they rode free, they let themselves go, until the day Noah entered the ark, and they respected it not, until the flood of the Sound came and took them all away; so shall also the future of the Son of Man be.

First of all, our thesis deals with the current spread of secret societies. Unfortunately, this is undeniable. But there are certain causes underlying every thing and every phenomenon of the time. Is the cause such an inner improvement of the secret societies that Christians could enter them without hesitation? No. The real cause of the present spread of the secret societies must be another. It is the prevailing contemporary sins of selfishness, pleasure-seeking, and greed, born of unbelief. Since "unbelief" is "sin", it is the fertile root and strong source of all other sins. The dominant sins of the time are those that are particularly prominent in a particular period and give it its own character. But selfishness is the opposite of charity born of faith. The latter seeks the advantage of others, the latter its own, in contrast to the words of Phil. 2:4: "And let not every man look to his own advantage, but to that which is another's" (i.e., to his advantage). The Christian, who also has selfishness by nature, fights against it. The natural man lets it rule in him. The true motive of all those who join such an association is nothing other than selfishness. For what attracts them to secret societies? The hope of creating earthly help for themselves, and if not for themselves, then at least for their relatives. Constitution of the "Sons of Hermann" life insurance Art. 2: "Likewise, a brother can take with him into the hereafter the comfort that his survivors will be provided for after his passing" (cf. Thes. II, 4.). If the secret societies were in harmony with God's word and therefore also with the church, then the entry would not be for one's own advantage, but for the promotion of a truly good cause. Selfishness is the motive - and a main cause of the "present spread of the secret societies".

This is connected with hedonism and greed.

Thesis V.

Joining secret societies is **a grave sin, especially for Lutheran Christians nowadays, and it is not compatible with church membership.**

Without a doubt, the "fire" prophesied and desired by Christ (Luc. 12, 49.) has now been kindled in many places. God has placed his word on the lampstand again, so that it may shine brightly in the lands. And since the Lutheran church is the one that possesses the pure, clean word by God's grace, it is clear why joining secret societies is such a grave sin, especially for Lutheran Christians. - Since the Lutheran church is the orthodox one, because it confesses the Word of God in all articles, a Lutheran Christian, precisely as a member of this church, has the special duty of faithful confession, and denial on the part of a Lutheran Christian is especially serious. - The Lord of the Church has obviously revived and richly blessed the Lutheran Church, especially in this free West, in this last afflicted time. This blessing should and can be shared by all

Christians. But they spill the same by self-extraction from the church, of which they are members, and self-identification with the world, of which they also become defenders by joining secret societies. The world's friendship is always and everywhere God's enmity. Therefore, for Lutherans this sin is a particularly great one, and one that separates them from the church and its fellowship. - The secret societies have a different spirit than the church; therefore, there cannot be spiritual unity between the church and the secret societies. In addition, the world, Satan and false doctrine are now storming against the church, especially under the signboard of the secret societies. Or is it not storming when the enemy lures out one man after another from the enemy's garrison? If even a small number of church members are lured out of the church in this way and become unfaithful to it, then a breach has been made in it. Those who are thus won out of and by the church for the secret societies usually become the most dangerous and successful recruiters for new defectors. With the assurance that they themselves have discovered nothing wrong or dangerous in the secret societies, they at least make it easier for unfortified minds to follow them. Thus seducers become deceivers (2 Tim. 3,13.) despite the warnings of Matth. 24, 4: "See to it that no one deceives you! 2 Thess. 2, 3: Do not let anyone lead you astray in any way! Ephesians 5:6: Do not be deceived with vain words. Rom. 16, 18: By sweet words and splendid speech they seduce innocent hearts. But as far as the secret societies have published details of their principles in public writings, they all agree: whether Christian, Jew or Gentile, do only what is right, and you will be saved by works, virtue 2c. This flies in the face of the Word of God. It knows and teaches only about becoming blessed - by grace - for Christ's sake - through faith alone. - When church members, especially Lutherans, join the secret societies, they deny the basic truth of the Christian faith, even if they are ignorant and mistaken. And Satan would have no part in this if he brought thousands of former Christians to the confession: it depends only on what we do, not on what we believe? If he brings and directs people from faith to works, from grace to merit, he has them in the nets and snares of destruction. For so says God's Word - and "the Scripture cannot be broken" -:

Finally, the Church should and can practice all kinds of works of mercy from its own resources and strength, according to the pure love that springs from the true faith.

That the church has the duty does not need proof. All passages exhorting to good works in general deal with this, e.g. Rom. 12,13: Take care of the saints' need 2c. (Cf. Walther, Rechte Gestalt, p. 162 f. § 34.). Cf. the examples of the apostolic churches, Collecte of the Gentiles for the Jews 2c. Therefore, the so-called "humanity" was not discovered by the secret societies, but was already practiced and proven by the first church.

That a local congregation can also do this is proven by the congregations that have established an orderly care for alms. - And certainly we must confess here that the church often does not do enough in this regard. Some church members really act in such a way with regard to money that they are put to shame by respectable worldly people and members of secret societies. - In view of the spiritual blessing, we should be more willing to make all sacrifices. - Sick people, widows, orphans and others in need of help, if they are members of the congregation or only guests, should not need any outside help. - But what do the defectors do through their alliance with the secret societies? - They also sin by weakening the church instead of helping to initiate an improvement. - Those who look for more than help in real need in the church, which is itself poor, forget that it is not an institution of physical sustenance. But the church, where God's word is on the plan, also proves by other and greater works of mercy - than those of the secret societies are - that it knows its calling and wants to fulfill it to the best of its ability. Are the institutions established from gifts mostly from poor communities themselves: Parochial schools, grammar schools, seminaries for teachers and preachers, hospitals, homes for the deaf and dumb and orphans 2c. are they not works of mercy? Do they not help above all spiritually? Does not the church of the present take care of those of the future by training capable teachers and preachers? The defectors from the church to the secret societies abandon participation in these truly good works, and by doing so they sin

against the church, which they judge so harshly precisely because they place the works of the secret societies so much higher. In truth, the exact opposite is the case. What happens in the church in the aforementioned works happens entirely voluntarily. Not the slightest tax 2c. is imposed on it, and if a congregation or individual members refuse to take part in it, they are not required to pay it.

If they refuse to participate in such a work, they are neither forced nor even excluded. No wonder that all members who are still "under the law" and, as it were, underage, withdraw from such services! In the secret societies, however, everything of this kind is regulated by law, and whoever does not fulfill certain obligations loses his rights and membership. It follows from this that the works of the church, which are entirely voluntary - without compulsion by law - are greater, even if they appear to be smaller when measured in terms of monetary value. Furthermore, Christians do not derive any immediate earthly benefit from church works as do the members of secret societies, who, as it were, enjoy their benefits themselves. But it is certainly and undeniably only true morality to do good without benefiting oneself. Of these only true

Ephes. 2, 8-10: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast: for we are His workmanship, created in Christ Jesus unto good works, whereunto God hath prepared us beforehand to walk. Ma2c. 16, 16: He who does not believe is condemned. If we are "God's workmanship" and "prepared beforehand" by God for good works, then all the glory of works falls away, for they are then works of God.

In the secret societies, this doctrine is downright denied in terms of its morals and tendencies. The spreading of this false teaching is an attack on the truth and its defender, the church (1 Tim. 3,15.), thus a "storming" of it. - —

The people who choose the secret societies as their home instead are separated from the great tasks and works of the church.

(To be continued.)

(Submitted.)

The synod in Monroe, Mich.

It will be dear to Lutheran readers to hear something in advance of the proceedings of the Northern District. We are "gloriously kept" according to the word of the apostle, and therefore we can cheerfully exclaim "rejoice with".

Our synod was very numerous attended, even from remote Canada, and in spite of the harvest time, even from the congregation deputies few were missing. And how lively was the participation of the latter, so that a substantial part of God's blessing flowed to us through their discussions.

The main subject was the rule for interpreting the Scriptures and testing Christian doctrine: "If anyone has prophecy (i.e. the gift of interpreting the Scriptures), let it be similar to faith. Rom. 12, 7. We learned there, and became firm in the conviction that the holy Scriptures have so many clear, sunny passages that even the common Christian can examine every teaching and interpretation of a saying to such an extent that he is able to say whether it is false, namely if it contradicts these sayings, especially the passages where the Holy Spirit wants to teach us a doctrine of faith expressly and not merely in passing. Yes, Luther's dear little catechism is almost everywhere sufficient as reinig. *fidei normata* (as a rule of faith drawn from Scripture). Admittedly, it was also warned not to consider a teacher a heretic already when he has not hit the meaning of a certain passage, but his interpretation is "nevertheless similar to the faith". We were also moved to give thanks to God that His Word is "a lamp unto our feet and a light unto our paths" because this rule alone can always and perfectly be applied; for the Holy Spirit cannot contradict Himself.

When a congregation asked if it was against the gospel for all to agree to tax themselves according to wealth, so that elected officials said, "This is how many dollars you must pay this year to carry the congregation's burdens," if care was taken not to offend love in doing so - the answer was given: Yes, it is against the gospel (See 2 Cor. 8, 8. 9. Cap. 9, 6. 7. 10. Ap. Gesch. 4, 32. - 5,1-12.); for this resolution was just a paper string, because no congregation could make conscience-binding church laws. The duty to give is certainly there, but the "how much" must be left to the conscience of the individual.

The decisions of the 5th Synodal Conference (of 1876) were confirmed.

The proposal of the St. Louis Board of Supervisors to hire a new professor of theology, because otherwise the workload would overwhelm our General Praeses, was accepted with pleasure, but our District does not want to know about his resignation from the Presidency.

God grant us many more synodal assemblies so richly blessed!

John G. Walther.

To the ecclesiastical chronicle.

I. America.

In the past fiscal year, the American Bible Society collected \$543,579.55, translated (and partly revised) the Holy Scriptures into the Turkish, Azerbaijani, Japanese, Siamese and Dakota languages, printed 872,676 copies of the Holy Scriptures or parts of the Bible, and distributed 881,056, including 347 so-called blind Bibles with raised lettering. The Bible was printed and 881,056 distributed, including 347 so-called blind Bibles with raised lettering. Zeitschr.

The General Synod has a clean president. According to the *Lutheran*, Dr. Stelling has had his child baptized by a Nestorian priest, has had church fellowship with the Mormons, and has already talked about going over to the Congregationalists.

Rev. C. Chiniquy, who preaches against the Papacy among the French Canadians, writes from Montreal that since his new church was opened, 3000 Romans have come to hear the word, that already 700 have publicly renounced the Papacy, and that after three weeks of preparatory instruction he has admitted 115 to the Lord's Supper.

At the General Assembly of the Presbyterians, one member proposed that only un-gosoled wine be used at Holy Communion, since for many there was a great temptation to intemperance in the use of gosoled wine. With impunity, the chalice containing wine could be called a "devil's chalice". It was only agreed to leave the matter to each congregation. - Still the

Presbyterians cannot come to a clarity on the question whether Papist baptism should be recognized or not. The committee, which had to report on this, was not yet ready and asked for further time. - The Southern Assembly is not yet satisfied with the declaration on the decisions made at the time of the Civil War concerning the Southern "Brethren" and therefore no agreement has been reached. - A supreme court has been established so that the various appeals from presbyteries and synods against decisions of these church bodies to the Assembly, as the highest authority, do not take up too much time. The Assembly shall consist of nine preachers and as many elders, six of whom shall be elected each year. These shall meet during the General Assembly to decide on all appeals. They shall not, however, judge appeals concerning changes in doctrine and worship, but only those involving violations of the regiment and order of the church or different interpretations of the laws. Concerning the mission among the Germans, it was decided that the Presbyterian Church should work among the Germans with more zeal than before, and that in this work the peculiarities of the Germans should be taken into account (!) and that they should not be required to arrange their services in all respects in the same way as the English. The German preacher seminaries were recommended, also the foundation of a German newspaper.

Those Methodists who boast of having attained perfect holiness are beginning to form their own party. A preacher in Wilmington, Del., held two meetings, one for the common members, another for those who claim to be or desire to become perfect saints. Great displeasure arose over this, and he has now formed an independent congregation with 100 members, in which the fame of his own perfect holiness can resound undisturbed. G.

II. foreign countries.

The Evangelical Lutheran Free Church in Saxony, as we see from the "Freikirche", held its first synodal assembly in the days from June 20 to 26 in the St. Johanniskirche at Niederplanitz. "The pastors Brunn, Hein, and Eikmeier were present,

Stallmann, Schneider, Willkomm, Kern, Lic. Stöckhardt and Ruhland, the teacher Zeile, the delegates of the congregations of Dresden, Wiesbaden-Frankfurt, Chemnitz, Frankenberg, Crimmitschau and Planitz and the members of the administrative council. Pastor Storm, cand. theol. Hamann from Leipzig and various members of the Saxon congregations were present as guests. The opening sermon was preached by our revered senior, Pastor Brunn, on Ps. 46:5, 6. Ten meetings were held, each of which was introduced with a liturgical service. The subjects of discussion were 1) theses on the doctrine of justification in its relation to the contemporary errors now prevailing in the field of so-called evangelical theology and church, by Rev. Brunn, and 2) Theses on the right and task of our Evangelical Lutheran Free Church, by Rev. Ruhland. In addition, a visitation order, the establishment of our Latin school, the unification of the two papers: "Evang.-luth. Kirche und Misston" and "Ev.-lutherische Freikirche", as well as the distribution of writings were discussed."

Duke George of Mecklenburg. In the last annual report of the support fund for the Protestant community in Russia, His Highness Duke Georg of Mecklenburg is commemorated in the following words: "For the first time, our annual report appears without the name of his esteemed patron, His Grand Ducal Highness Duke Georg of Mecklenburg-Strelitz, at its head. On June 20, 1876, the Lord above life and death called him away. Holding on to the dear Protestant faith as a precious and holy inheritance of his fathers, he was always ready to put his strength into the service of the Savior during his twenty-five year stay in Russia. In February of the above-mentioned year he had celebrated his silver wedding anniversary in the happy family circle. Then, at first seemingly insignificant, but soon threatening, he was attacked by an ailment that began a hard struggle with his undiminished strength and health and finally ended in a beautiful death. As always in his high house, daily morning devotions, in which the Protestant chorale could not be missing, were the introduction to his daily work until the end. When he felt his strength waning, he asked for Holy Communion, which he received with firm confidence in his faith. He blessed his family, commending them to the grace of his Lord and Savior. The last word he spoke was: "Lord, to you I live, to you I die", and when the pastor, kneeling with the mourners at his deathbed, prayed: "The Lord keep your exit and entrance", he breathed his last sigh under these words. The support fund loses in him its patron, which office he administered from the foundation of the same in 1859, the Protestant Church a faithful son, whose memory will always remain in honor with us. "Hold what you have, that no one may steal your crown," was the text of the funeral sermon preached to him."

(Meckl. Kirchen- und Zeitblatt.)

Osnabrück. The appointment of a reformed secular councilor in the Lutheran state consistory of Osnabrück has caused much unrest, because it was seen as the beginning of making the Lutheran church authorities into mixed ones and leading them over to the old Prussian union. However, in response to the counter-proposal of the regional consistory, the Minister of Culture replied that he was withdrawing the appointment. N. Ztb.

Hebrew New Testament. Prof. Delitzsch translated the New Testament from Greek into Hebrew. Publication was delayed because no bookseller dared to pay the production costs. Now the British and Foreign Bible Society has taken over the publishing. Since Prof. Delitzsch has done the work free of charge, and the Bible Society never exceeds the production costs, a tastefully bound copy can be had for 50 pfennigs (c. 25 Cts.).

The pope has elevated 24 existing bishoprics to archdioceses and established 130 new bishoprics, including 30 in the United States. This is what Roman papers call "paternal care."

One of the good, meritorious works of the popes. Several political papers bring the following news: "From Echternach, Luxembourg, is reported on May 29 (1877): 'The fabulous Spring Procession has been exceptionally well attended this year. For the first time the usual chant has been performed to a new and more effective tune. With three steps forward, two steps back are jumped, and so far a song was sung according to the well-known folk melody: "Abrah'm had seven sons, sieben Söhne hatt' Abrah'm u. s. w.". This time the music intoned the melody: "One, two, three, past the bank, etc.", which was changed as follows and sung with great vehemence: "One, two, three, Kyrie Elei, for the holy father and for Marci, back one, two." The new melody, which fits excellently to the dance, made especially the young pilgrims much fun and should be adopted for the future and exert new attraction to the rare spectacle.'" - Aren't these quite good, deserving works, dear reader? A. Ch. B.

Papist blasphemy. In Rome, a picture is now being sold that depicts Pius IX with a cane in his hand as "*Ecce Homo*" (Behold, what a man! John 19:5.), along with a poem that declares that the Vatican has become Golgotha, where the Vicar of Christ suffers just as much, even more than Christ himself.

In Bremen, there were previously two orphanages, one for Lutheran and one for Reformed children. This confessional difference has now been abolished by a recent decision, and all boys are assigned to the Lutheran preacher, but the girls to the Reformed one. For the boys, however, this is no advantage, since the preacher who calls himself Lutheran is, like the reformed one, a rationalist.

In Bremen, the Protestant preacher Manchot married the Japanese envoy, a pagan, to a Christian woman. The wedding took place in the church dedicated to Rembertus, a zealous pagan convert. And Pastor Manchot expressed his special joy that the doors of the Remberti Church had opened for this rare celebration, for which the Prussian national church had no room.

School System in Germany. According to the new school law in the Grand Duchy of Hesse, the political community must also provide and pay for Jewish religious instruction. "And if Turks settle there, the political community must also provide Turkish religious instruction." - The "Hessische Schulbote" (Hessian School Messenger) publishes in No. 5 an article describing the current emergency, in which the following sentences can be read: "A cry of distress is going out through the world of teachers. From all parts of our narrow and wider fatherland, the complaints about the increasing lack of discipline of our school youth are increasing. Disobedience, rebelliousness, and rebelliousness against teachers are increasing in a very alarming way. At the same time, a sensitivity on the part of the children as well as the parents against any punishment, even against the most just reprimand, is noticeable, which was not known in the past." - In Baden, the introduction of the mixed school costs a lot of money. There is also no lack of difficulties and annoyance. The employment of Jewish teachers in such schools is not as easy as one might have imagined, even in those communities that have hitherto been quite liberal. The liberal "Oberrheinische Lehrerzeitung" (Upper Rhine Teachers' Newspaper), which is published in Baden, already makes the following confession: "We teachers have long longed to get away from the supervision of the church or rather its servants;

But now we have come out of the frying pan into the fire. ... One may say what one wanted, so much is certain that the clergyman is the most natural ally of the school and as such for the teacher, as the latter was for him, a support against narrow-minded and self-serving narrowness." In Bavaria, the mixed school has been introduced in a few larger cities for the time being. However, the number of teachers who are in favor of the general introduction of this school is increasing. As is well known, only a few years ago a large meeting of teachers, which took place in Fürth, unanimously expressed its conviction that the local school supervision of the pastors was not only superfluous, but also obstructive and therefore harmful. - The situation with the Protestant schools in Austria is bad. Of the 52 that belong to the Vienna superintendency, 38 have already become non-denominational. Among the 8 rural schools that have remained denominational are the three in the poor mountain community of Mitterbach in Lower Austria. Of the Protestant teachers in Upper Austria, 6 are educated in the institution at Beuggen and 1 in Lichtenstein (Württemberg). - In Carinthia, almost all Protestant schools have been converted into public, i.e. non-denominational, schools. [Freim.]

How and what can we talk to the Jews?

With the "Evangelisch-luther. Friedensboten aus Elsaß-Lothringen" (Messenger of Peace from Alsace-Lorraine), a supplement is published with the following title: "Awakening Voices for the Revival and Promotion of Love for the Mission among the Jews. In the first number of this supplement of this year there is a good answer to the above question. From it we share some things that may come to the attention of those who come into contact with Jews here, which is not so rare, especially in the larger cities. - An experienced missionary to the Jews writes:

"There is a widespread opinion that only such people can talk with the Jews about the way of salvation who have a thorough knowledge of the Hebrew language and the extensive Jewish religious books and are thus able to argue with them quite effectively. But this is a completely wrong view. It is true that such knowledge is not to be despised or underestimated; indeed, it can be a powerful aid to those who possess it in carrying out their missionary work in Israel, for the Jews, even if they no longer understand the Hebrew language, as is now the case with most of them, take a special pleasure in it, and when they hear words of the Old Testament or their other Hebrew writings from the mouths of Christians, this often fills them with great joy; Indeed, they usually have confidence in such people and are happy to let them talk to them. Therefore, the missionaries to the Jews, who often have to talk to rabbis and other learned Jews, and then sometimes cannot avoid disputing, must acquire as much Hebrew and Talmudic knowledge as possible. But the view that such knowledge, that disputing is the main thing, and that without this one cannot carry out the missionary calling to Israel, is quite wrong. The main thing that matters most in our talks with the Jews is that we can testify to them from the deepest experience of our hearts that we have become blessed out of remote sins through faith in the Lord Jesus, who as the Lamb of God has borne the sins of the world, and that now His mercy, through which we have been granted indescribable peace, drives us to save ourselves also in our own sins.

Love and mercy to His poor brothers according to the flesh. The main thing is that the Jews realize that the one who talks to them about such important things is an *oheb thols* (lover of the crucified) and an *oheb jisrael* (lover of Israel). Yes, the main thing is and remains the preaching of the gospel. That alone melts hearts and brings about success. A missionary to the Jews can be equipped with all kinds of Hebrew and Talmudic knowledge and yet, in spite of all this, if he lacks this one great main thing, work in vain; and conversely, it has often been the case that a simple burgher or peasant who does not understand a word of Hebrew, but who possesses this one great main thing, has been given the grace to help a Jewish soul to conversion.

In this view we are also very much strengthened by the example of the holy apostles. Just read carefully all their sermons to Israel, as they are preserved for us in the book of Acts. Nowhere do we find learned disputations with the Jews, but everywhere only the simple preaching of the gospel of Christ, crucified for our sins and risen for our righteousness, everywhere the shocking and at the same time wonderfully comforting testimony of sin and God's wrath against sin on the one hand and of God's grace in Christ on the other. This has happened as an example for us. Therefore, beloved friends of the mission, all of you who love the Lord Jesus and are filled with heartfelt compassion by His love also towards Israel, dare, even if you do not possess any scholarly knowledge, only to confidently proclaim the

dear Gospel to the Jews living among you "with friendly lips" (Zeph. 3, 9.) on suitable occasions. Do in obedience to the mission command of the Lord (Marci 16, 15.) what God has already called out to us through the mouth of the prophet Isaiah: 'Comfort, comfort my people, speak kindly to Jerusalem*'; paint the Lord Jesus before the eyes of the Jews by your testimony as the faithful Savior, who even today says to Israel: 'Come unto me, all ye that labor and are heavy laden; I will refresh you.'"

Historical.

I. From the history of the Reformation in Brunswick. In the 10th issue of the previous year, the first testimony was reported, which the monk Gottschalk Kruse once gave in Braunschweig about the pure teaching of the Gospel. From his time, according to a chronicle, the following is told in the "Braunschweiger Volksblatt":

The second preacher at the Magni Church, Joh. Grove, who stood there in the winter from 1526 to 1527, was a great admirer of the pagan scholars Aristotle and Plato; he also praised them to the people on Sundays as the true saviors. But the congregation had heard enough of this, they wanted better food and told him so. This seemed to bear fruit. Next Sunday, it was the first Easter day in 1527, he began his sermon with the words: "This is the day the Lord has made, let us rejoice and be glad in it! That started well! But all of a sudden, the gentlemen Aristotle and Plato appeared on the stage again. A cobbler, Hans Becker was his name, who was sitting under the tower, whispered in the ear of his neighbor Pflaumbaum: "Come, help me pull the guardian bell, we want to drive Aristotle away! Both pulled at the top of their lungs. The sound of the bell made the congregation suspicious and restless, the preacher so confused that

Aristotle stuck on his tongue and he hurriedly sought the church door and did not let himself be seen in church again. "Certainly a bad Easter devotion!" remarks the chronicle.

II. Evil Time. In Bohemia, in 1624, an instruction was issued against the Protestants "for the glory of God and for the salvation of our subjects," which states: § 1. Whoever does not agree with the imperial majesty in religion is forbidden all trade and crafts. - Whoever eats meat on fast days without archiepiscopal permission must pay ten guilders (NB. also the Protestants). - 11. No non-Catholic may make a will, but if he does so, it is invalid. - No young man, whether he has parents or is an orphan, shall be admitted to any art or craft unless he has first been instructed in the Catholic religion. - The poor in the hospitals who have not become Catholics by All Saints' Day of this year must be dismissed, and then only Catholics may be admitted. - Wasn't that an evil time? Have you, dear reader, ever thanked God that you live here in a land of religious freedom, where the Antichrist cannot persecute you?

W. [Walther]

Warning.

Mr. R. Koehler, formerly a pastor, had some years ago in Union Hill, Kankakee Co., Ill, embittered his congregation to the utmost by breaking his word. As a result, about two years ago, at a Synodal District Pastoral Conference held in Chicago, he was advised to resign from his congregation and wait patiently for another calling. When he returned home at that time, he explained that he had been at a Costniher Concilium and had not been heard. On behalf of the conference, Pastor E. Riedel traveled after him in order to be present at the resignation and possibly to advise the congregation. However, Mr. Köhler finally confessed his wrongdoing to the congregation, asked them for forgiveness and resigned from office. Mr. Wunder now made every effort to get him an office again, but all doors were closed to him. He then accused his successor, Pastor A. Schüßler, of being a liar, which accusation turned out to be a falsehood in an investigation conducted by Presidents Wunder and Francke, and Mr. Köhler gave Pastor Schüßler a declaration of honor with tears in his eyes. Mr. Köhler later retracted this declaration of honor. He also later retracted the confession of sin made before his congregation. Even before these incidents, many investigations were made into Mr. Köhler's matter, and although he repented and made amends five times, he repeatedly declared that he had been forced to do so and had not been heard, and retracted his confession of repentance. Last year, when the Illinois District Synod was assembled at Quincy, Ill, three evenings were spent in dealing with him on the part of the pastors of the district in all patience and Christian love, and he was exhorted to repentance in the most moving and emphatic words by many brethren. At the end of the proceedings, the following questions were put to him: 1. do you admit that the brethren, especially Pastors Francke, Wunder and Wagner, have acted upon you as Christians should? 2) Do you admit that all your terrible judgments about these brothers were totally unjust? 3. do you admit, if you examine yourself according to God's word, that you could not possibly have been a true Christian and stand in grace under the time in which you lived in such bitterness? He answered all these questions in the affirmative. He confessed that he realized that he, not the brothers, had been ungodly.

! But even this was later revoked by him. After each recantation, the poor blinded man began to slander, lie, revile and blaspheme the brothers and fathers who were rebuking him in Christian love and exhorting him to repentance, and he did this orally and by letter until recently. Especially against the officials of the synod, who have been proven to have no fault in him, his blasphemous spirit foams out loud infernal poison and bile. Many of his recent letters to synod members are full of unjust judgments, unkind judgments, spiteful condemnations and diabolical curses. In addition, he stirs up and agitates in our congregations, tries to cause divisions in them and to force his way into the preaching ministry and interferes with the pastors. Since it is irrefutable from all this that Mr. Koehler is a deeply fallen man, deluded and bewitched by the devil, and he does not want to repent; since it is also to be feared that he will cause even more damage in our congregations than has already been done by him, and since this is the only work of love that the synod still knows how to show him in its great sorrow over his grave case, we hereby issue a public warning against him.

Although Mr. Köhler had announced his resignation from the synod some time ago in a declaration sent to Praeses Wunder, he nevertheless came to the synod this year with a petition in which he demanded to see his matter investigated again by the synod. The synod naturally rejected the request, because he was no longer a member of the synod, but appointed a committee, which had to present to the synod what had already been negotiated with him and how, since according to God's word everything should be done honestly and properly not only before God, but also before men. The appointed committee reviewed a large number of letters and other documents concerning the matter, especially the minutes, which were taken in June of last year in Quincy, Ill, and certified by Mr. Koehler himself as a correct account of the negotiations held with him, and submitted a report to the Synod, from which the essentials are given above.

God grant that by grace the poor man may enter into himself and repent sincerely!

In the name and on behalf of the Illinois District Synod Troy, Ill, July 17, 1877. C. S. Kleppisch,

d. Z. Secretary.

Inaugurations.

On behalf of the Presidium, the undersigned introduced Pastor M. Halboth into his new office on the 3rd Sunday a. Tr. Tr. into his new office.

G. Rosenwinkel.

By order of the Reverend Presidency, Rev. H. Michels was installed in his new office by the undersigned with the assistance of Rev. M. Mary's.

Address r ,1isv. 8. Ilicks,

Bocuk dreck, PrankU" 6o., L4o.

On July 14, Rev. H. Fischer was installed in his congregation at Maple Works, Clark Co., Wisconsin, by the undersigned, assisted by the Rev.

I. Friedrich.

Address: Rcv. 8.1'iockcr,

Hlnpls Works, 61ark 6o., Wis.

The Rev. W. Steinrauf was installed in his new office in the congregation at Stringtown on the 9th Sunday after Trinity. C. Cousin.

Address: licv. W. Ltcinrauk,

Ltrill^tovn, Oolo 6o., Hlo.

Ordination and introduction.

By order of the Reverend Presidency, Candidate M. Bürger was ordained and installed in office on the 5th Sunday after Trin. in the parish at Sterling, Nebraska.

F. W. John.

Address r Rsv. Ll. Lucifer,
LterlivZ, 3oknson 6o., Aebr.

Church dedications.

On the 7th Sunday in Tr., the small St. Paul's Lutheran congregation at Owl Creek in Woodson County, Kansas, dedicated their newly built little church, a neat frame building 36 feet long and 24 feet wide, to the service of the Triune God. Undersigned preached the dedicatory sermon.
F. Karth.

On the 7th Sunday after Trinity, the Lutheran congregation at Plasant Valley, Mower County, Minn. consecrated their newly built church to the service of the Triune God, with praise and thanksgiving to God, who, after we had been driven from place to place for a long time, finally helped us to this church quickly, contrary to expectations. - At the same time the dedication of the graveyard took place. - Pastors Stölpnagel and Johl preached. L. v. Schenck.

Mission Festivals.

On the occasion of the Iowa Pastoral Conference held in the congregation of Pastor Herrmann at State Centre, Iowa, a mission feast was celebrated on Sunday, July 15, in the afternoon. The festival sermon was preached by Rev. Brammer, Past. Bensen gave a missionary lecture. The Collecte was \$22.00, of which \$5.00 was designated for a college student, the remainder for the Fort Dodge Mission. C. Franke.

On the 7th Sunday after Tr. the congregations of Pastors A. E. Winter, L. Claus and the undersigned celebrated their twitrS mission festival. Prof. F. A. Schmidt preached on heathen mission, Pastor Winter on inner mission, Pastor Zahn gave a lecture on mission history in Low German. The cost was \$48.00.

RerdSbmgh, Wis.

A. Rohrlack.

On June 24, a mission festival was celebrated in MartinSvillr, New York. The feast was organized by St. Paul's Parish in Martinsville at the suggestion of the Pastoral Conference. On the morning of the feast day, guests from all the surrounding communities, St. John'sburg, Bergholz, Cambria, Lockport, Wolcottsville, and Wolcottsburg, hurried in large crowds, and those from Buffalo in an extra train of 10 almost overcrowded cars. In the main service, Pastor Gross provided the altar service and Pastor Grossberger preached the festival sermon. In the afternoon, Pastor Gross preached. Pastor Zucker gave a long talk about the heathens in Tamulenkland, among whom he had worked for six years. He was followed by Pastors Weinbach and Krafft in shorter speeches. The collection totaled \$147.23, of which \$50.00 was earmarked for the Indian Mission, \$50.00 for the Inner Mission, and the remainder for the Hermannsburg Mission. G.

Conference - Displays.

Central-Illinois Conference, August 23-28, at Peoria, Ill. Timely registration is kindly requested. F. Lindemann.

The Baltimore Districts Conference will meet, s. G. w., on Tuesday, August 14, at the home of Rev. Frincke in Baltimore. Timely registration is desired. H. Wal,ler.

The Nebraska DistrictS Pastoral Conference will hold, s. G. w., its meetings this year from August 29 to September 1 at the congregation of the Rev. G. Bürger at Williamspol t, Hamilton Co., Nebr. Those brethren who have to use the Union Pacific railroad will be met at the Lone Tree station on August 28. E. I. Frese.

The general pastoral conference of Minnesota will meet, s. G. w., from the 21st to the 25th of September, at the congregation of the Rev. Bender, in Red Wing. Subject of the proceedings: Continuation of theses on the certainty of the state of grace.

Anyone wishing to attend the proceedings is requested to report to the Vaswr loci in good time. Ahner.

Proceeds to the Middle District Fund: (Closing.)

For the Emigrant Mission in New York By Past. RrichardtS congregation in Avilla \$1.73. Past. HiebeiS congregation in Defiance County 3.33. Past. Jor' congregation in LoganSport 7.00. Past. Hüge'S congregation in Bremen 1.68. Past. Schlesselmann's congregation in Monticello 2.00. N. N. by Past. Weyel 1.00. Wittwe Reiß in Past. Brakhage'S congregation 5.00. WeddingS-Lollecte by Teacher Hafner at H. Meyer 7.77. By Past. Zagel's congregation at Fort Wayne 10.00. Past. NützelS congregation at Columbus 2.85.

For poor students in Fort Wayne From Past. Fritze'S congregation in Adams County for Bruno Potzger \$10.00. From same for Brunnian sophomores 15.00. From Past. Sieger's congregation in Huntington 7.75. Past. Cämmerr's school children 3.25. From the Women's Association in Lafayette for Zagel 15.00. Past. Weyrls Dreieingkeits-Grmeinde for H. Rohlfing 5.50. By Past. Rosenwinkel in Mishawaka, for Brunnische Zöglinge 8.00. By Past. Zucker's congregation at Defiance 6.35. Past. Bode'S congregation at Fort Wayne 6.15. Past. Jäbker's congregation in Adams County 50.00. Misfionsfestcollecte in Krndallville 20.50. From Past. Flirschmann's congregation there 8.83. Past. Seitz's

Parish in Avilla 1.36. From the women's association there 8.00. Wedding collection at A. Fischer by teacher Hafner 8.15. From Past. Weyels Dreieinigkeits - Gemeinde in Darmstadt 10.10. Dessen Petri-Gemeinde 2.40. Past Cämmerer's Gemeinde near Decatur 7.00. Hrn. Schlemmers daselbst 5.35. Past. Kunz's congregation at Julietta for Horst 7.50. Past. Steinbach's congregation at Fairfield 10.37. By Past. Schoeneberg in Lafayette 10.00. By Past. Merz's congregation at Brownstown 7.40.

To the seminary household in Addison: From Past. Schwan's congregation in Cleveland P52.41. F. Scheiderer in Neu-Dettelsau 1.00.

-To the college household in Fort Wayne: From Past. Dulitz's Pauli congregation in Hanover P3.60. Past. Nie-mann's congregation in Cleveland 63.45. To the seminary - household in St. Louis: from Past. Niemann's congregation in Cleveland O71.70.

To the seminary household in Springfield: Don Past. Schwan's congregation in Cleveland O52.41. Past. Maak's Gemcinde in Sugar Grove 8.70.

For the hospital in St. Louis: From Past. Kunz' parish in Julietta P7.50.

For the Heathen Mission: From Past. Diemer's congregation in Elkhart HI.00. Past. Schöneberg's congreg. in Lafayrtte 11.00. Miss Anna Neide! in Cincinnati I.M. Miss Elisabeth Nridel there 1.00. Past. Rupprcht's congregation in North Dover 1.00. Past. Denningcr's parish in Mount Hope 3.50. F. Hetnberg in La Porte 1.00.

For the Hermannsburg Mission: From Past. Crämer's congregation at Zanrsville O22.25.. Past Zage!S congregation at Fort Wayne 10.00.

For inner mission: From F. Scheiderer in Neu-Drttelsau P1.00. Past. Zschoches congregation in Marion Township 6.00.

To the treasury for sick pastors and teachers: by Rev. Dulitz by Wittwe B. and son H2.00, by D. 1.00. by Mrs. C. Wyneken in Cincinnati H2.00. B. L. in Valparaiso 1.50. I. Hafendörff in Evansville 5.00. Marie Lilienkamp there 2.00. Mrs. Brennecke there 50 Cts. Past. Seuel's congregation in Indianapolis 21.31. Annual surplus and jubilee collect of congregation in and near Cleveland 71.06.

For poor students in St. Louis: From Katharina Bottenbroke in Seymour H5.00. Past. Fischer's congregation there for S. Jüngel 11.00.

For poor seminarians in Addison: from Past. Steindach's congregation in Fairfield P7.50. Past. Weyels Dreieinig-keits-Gemeindr 11.25. Dessen Prtri-Gemeinde 3.05. Hochzeits- collecte bei I. Brück durch Lehrer Hafner 15.11. For Baumgart: from H. Benter in Dudleytown 5.00, Wittwe Sündermann daselbst 2.00, I. Eggemann daselbst 2.00.

For poor students tn Springfield, Don Past. Wendt's congregation in Waymansville 4.A). Don to an unnamed person in Dudleytown 1.00. Past. Mohr's parish in Jnalrfield 7.00.

For the deaf and dumb institution Don Pastor Jor' Gem. in Logansport -P10.00. From Past. Dulitz' Gem. in Napoleon 6..50; whose Gem. in Luneburg 6.50; whose Gem. in Fiat Rock 2.00. Wedding Collecte at I. Reuter's in Pomeroy, 4.37. From Pastor Denntngers Gem. in Mt. Hype 3.75. G. Rupprecht's in Neu-DetteiSau 50 Cts. Pastor Hieber's Gem. in Defiance Co. 2.50.

For the orphanage in DeS PereS: Don A. S. tn'Lafayette H2.00. Marie Rosenfelder in Cincinnati 1.00; N. N. das. 1.00. I. Dönges tu Evansville 2.00. G. Bente sen. in Euclid 5.00. Emilie Schlenskrr in Darmstadt 1.00. Women's Club in Evansville 6.00.

For the orphanage in Boston: From'Pastor Nützel's Gem. in Columbus H14.00. Past. Schleffr!mann's Gem. in Reynolds 8.00. G. Bente Sr. in Euclid 5.00. Hochzettscoll. at I. Wittmann's in New Boston, 5.35; from some parishioners that. 6.35.

For orphanage in Addison: Thank offering by Mrs. E. K. in Marion Township H2.00. M. Grimm tn Bremen 1.00. By Past. Rosenwinkel 4.00.

To the Widows' and Orphans' Cafe: From Rev. Reichart's Gem. in Avilla H1.75; from himself 2.00. Teacher Messcrli in Lafayette 2.00. Teacher Nies in Kendallville 2.00. Past. Querl tn Toledo 4600. past. Wunderlich tn Tolleston 3.00. Thank offering from Past. Nosenwinkel's wife 2.00. Rev. Stubnatzy's congreg. in Fort Wayne 37.61; Dr. Sihler's congreg. there 35.84. Wedding coll. at E. Muntzinger's, by Rev. Grüber, 3.75. Rev. Gruber's St. Thomasgemeinbe 2.84; whose Gem. in Van Wert 1.35; whose Johannismgemeinde 2.53. Rev. Kniefs Gem. in Neu-Dettelsau 8.95; A. Vcllrath sen. das. 50 Cts. Past. Bip- puS in Evansville 1.00; Mrs. Alms das. 2.00. Wittwe K. in Trre Haute 3.00. Rev. Schwan's Gem. in Cleveland 40.00. F. Scheiderer in Nm-Dettelsau 1.00. Rev. Zucker's congregation in Defiance 12.00.

For the community tn Lawrencebnrg: From Past. Böse's Gem. a. d. South Ridge P5.00. Past. Sallmann's Gem. in Newburgh 7.12. Members of Rev. Stubnaßy's Gem. tn Fort Wayne 10.00. Rev. Fischer's Gem. tn Seymour 7.00. Georg Scheiderer in Neu-DettelSau 50 Cts.; I. P. Brunhold das. 50 Cts.

For Past. Meyer's Gemeinde tu Cedarburgh?: By members of the congregation of Past. Stubnatzy's at Ft. Wavne H21.65. Past. Zage!S GeM. at Fort Wayne 9.47. Rev. Iäbker's Gem. in Adams Co...10.00. Past. Steinbach's Gem. in Fairfield 9.60.

For the needyLuthrrans inDacotah: By Pastor Rosenwinkel 8.00. By Pastor Jor' congregation at Logansport 20.00. Past. Schmidt's congregation in Liverpool 5.50. Pastor Zage!S congregation near Fort Wayne 22.00. Pastor Bodr's congregation 8.44.

For Pastor Doescher: From Past. Jor'Gem. tn LoganS- poit G25.00. Pastor Niethammer in La Porte 2.00. Wittwe Groß 1.00.

For the community in Olive Township, Yes: Don Mr. Wegner in Lafayette P1.00.

For the community in Topeka, Ks: From Mr. Wegner tn Lafayette P1.00.

For new organ at college at Ft. Wayner From Past. Jor' Parish in LoganSport \$7.50.

For Pastors Rufs and Jske and Teacher Hopf, equal parts: From the congregation in Reynolds \$5.00. Past. Horst 3.00. By teacher Zitzlaff 11.40. By N. N. in Cincinnati 1.00. I. Schuh there 75 cents. Past. Wyneken there 3.00. I. Welcher, Euclid 3.00. Gem. in Newburgh 12.00. Past. Weyel 3.00. From Terrehaute 7.00. From the parish in Pomeroy 6.25. A. Schwegler, La Porte 3.00. V. Bätz there 50 Cts. Mrs. Jormöhlen 2.00.

For the above three and Pastor MultanowSky, in equal parts: By Pastor Rupprecht in North Dover \$3.10. and \$3.70.

For the pastors Rufs and Jske, in equal parts: By Rev. Saupert in Evansville \$7.00. By Past. Schmidt in Liverpool 5.00. By Wittwe Wenkheimer in Massillon 2.00. Teacher Conzelmann 2.00. By Past. Schmidt in Liverpool 1.25. By Past Seitz at Columbia City 2.00.

For Rev. Jske: By Rev. Maak's congregation in Sugar Grove \$5.50. Women's Club in Toledo 10.00. N. N. that. 5.00. N. N. there 1.00. By Past. Knies 8.55. By the same 50 Cts. By an unnamed person 50 Cts. Past. Stetnbach 4.00. Parish in Farmrr'S Netreat 10.00. Parish in Julietta 5.00. Past. Reichmann's Gem. 3.00. Two members from Lafayette 2.50.

For Teacher Hopf: From an Unnamed 50 Cents. Congregation at Julietta \$5.00. Congregation at Farmrr'S Retreat 7.00. Past. Diemer 1.00. Past. Steinbach 2.00. Past. Reichmann's congregation 3.00. Two members in Lafayette 2.00. Teacher Loßner 1.00.

For Rev. Harmening: From Rev. Steinbach \$2.00.

For Pastor Fischer in Minnesota: From Pastor Steinbach 2.00.

For Pastor MultanowSky: By Teacher Nolting \$1.00.

For Pastor Rufs: From Pastor Reichmann's Gem. \$2.50. Wittwe Rauch in LoganSport 2.00. Teacher Nolting 1.00. N. N. in Akron 1.00. By Pastor Merz 25 Cts. By Mrs. B. in LoganSport 1.00. By Rev. Schöneberg 7.00. To an unnamed person 50 Cts.

Correction.

In my last receipt read under the heading "Synodalkasse" instead of: von Past. Jüngel's congregation \$11. 25, \$12.25.

Fort Wayne, June 30, 1877, C. Grahl, Cassirer.

ceeds to the Northern District treasury: (Closing.) -.

For the HoSpital in St. Louis: Don I. M. Forester 50 Cts.

For inner mission: From the congregation in Amelith \$3.34. From Wittwe Burk 18 Cts. Collecte am HimmelfahrtS- seste in der Gem. zu Frankenlust 11.48.

For Pastors Rufs and Jske and Teacher Hopf: By Past. Bernh. Sievers of M. and S. 2.25. From the Gem. Pastor WetzelS near Glasgow 5.00. From the congregation in Srbewaina 3.15. From Past. Hahn 2.50. Past. A. G.'Döhler 50 EtS. By Past. Wuggazer on A. FrcibergS wedding collected 8.15. By Past. Halboth and teacher Kanke 9.00. Past. I. Fackler in Lyons 3.00. Past. A. Bapler in Cole Camp 5.00. From the comm. in HillSdale 3.70. From Past. Schieferdecker 1.00. Past. Speckhard 1.50. From G. Lämmermann in Baltimore 1.50. From L. Schmidt in Toledo 1.00. From Kassirer Bartling 69.60. From Teacher Schmalzriedt 2.00. From the congregation in Saginaw 22.00. Collecte on WinklcrS golden wedding 4.50. From Conr. Seidel Sr. 4.00. C. Bieth 1.00. parish Past. H. F. Grupe's 6.00. By Kassirer Roschke 86.00. By Past. Ernst 5.30. By an unnamed person from Indianapolis 75 Cts. From Past. Fick in Boston 1.00. By Past. Kugele from I. Niehl 1.00. From I. Nolte 50 Cts. Teacher Göhringer 1.00. By G. Tilp75Cts. G. Damm 1.00. K. Eberlein 1.00. community Past. Hörncke'S 4.20. Past. Hörncke 1.00. by Past. TönjeS by Kreislcr 3.00. by Eckhoff 2.00. unnamed 5.00. unnamed 1.00. by Kassirer Bartling 10.50 and 1.00.

For Pastor Rufs: By Kassirer Bartling 15.00. By the Gem. in Waldenburg 10.00. By Kassirer Bartling I. l.t.O. By Kassirer Roschke 2.50. Kassirer Birkner 46.75. Kassirer Bartling 10.50. Kassirer Eißfeldt 30.26. Don the congregation in Amelith 5.00.

For Pastor JSker By Kassirer Bartling 15.00. By Mrs. R. Emmert 1.00. Teacher Walt 1.00. By Kassirer Bartling 18.00. By the Gem. in Richville 5.81. By Pastor Bernthal 1.00. G. Anweiler sen. 5.00. Parish Past. Hlgl'i's 6.00. By Kassirer Roschke 19.00 (for Jske and Ruff) and 13.50 for Past. Jske. By Mrs. Bicking in Monroe 1.00. By Kassirer Bartling 10.50 and 2.67. By Gem. in Lake Ridge 2.55. By H. Schmidt in Tecumseh 2.00. By Kassirer C. Eißfeldt 24.16.

For teacher Hopf: By Kassirer Bartling 8.00. By teacher Wal" 2.00. By Kassirer Bartling 16.00. By Gem. in Ludington 3.40. By Past. Brnthal 1.00. By Kassirer Roschke 5.50. By 'der Gem. in Amelith 3.60. By Kassirer Birkner 41.25. By Kassirer Bartling 17.30 and 2.68. By Past. Hügli's Gem. 6.00. By Kassirer Eißfeldt 23.41.

For the congregation in Hudson: By Past. Ernst 1.06.

For the congregation at Lawrenceburgh, Ind: From the congregation at Saginaw 5.00. By Past. Ernst 1.56. From Past. Hügli'S Gem. 2.00.

For the community at Wellesley: From the community at Amelith 3.75.

For the orphanage in Boston: By Past. Senne 2.50. By F. Witt 1.00. By Past. Ernst 3.51.

For the community in Paducah, Ky.: From the community in Amelith 4.33.

For you community in O live Townshp, CltntonCo., Iowa: from the Gem. on Tandy Creek 2.00.

Monroe, June 16, '77. I. S. Simon, Cassirer.

Received with heartfelt thanks for the church building of the congregation at Martinsburg, Nebr.r By Mr. Pastor Lange in Chicago from his congregation \$18.00. Likewise by Mr. Pastor Epling in Kirchhain, Wisconsin, \$9.30. Fr. Ei sen beiß, Pastor.

Revenue to the Illinois District's coffers:

For the synodal treasury: By Teacher Fathauer \$2.00. By Past. Reinke in Chicago from A. Stocke 3.50. By Past. Döring from sr. Gem. in Glencoe 2.25. By Rev. F. Lehman" 2.00. Collecte at H. Wolf's and Caroline BartlingS wedding in Addison 13.10. By Past. Dear Pentecostal trollrrtr sr. Parish in Winc Hill 8.50. By Teacher GarbisL 2.00. By Past. Deyer in Des PlaineS, Collecte at C. Wille'S and M. SeegrS wedding 15.16. By Past. Dörmann: by sr. Gem. at Yorkville \$4.34. and by sr. Gem. in Morris 2.24. By W. Märten from Past. Wangerin- Gem. at Altamont 3.80. By Rev. Wunsch 2.00. By Rev. Hiebr, communionScoll. sr. Gem. at Mattson 4.94. (Summa \$65.83.)

For the synod building fund: From Past. SuccopS Gem. in Chicago \$24.50. Pastor LehmannS Gem. there 3.00. (Summa \$27.50.)

For the inner mission: By G. Brauns in Trete half of the toll, at the mission feast that. \$44.21.

On the Synodal Hcidenmission: By G. Brauns in Trete half of the Collecte at the Missionsfest daselbst \$44.22. By H. LührS in Addison 1.00.

For poor students in Springfield: from the Addison congregation for student F. Duerer \$15.00. By Past. Duborg by sr. Gem. in Whiting for Stud. SondhauS 4.00.

For poor c o l l e g c s c h ü l e r in Fort Wayne: Through Past. Bartling in Chicago from F. Albrecht \$10.00 and from the Frtuenvereine 5.00 for M. Albrecht. By Rev. Bartling das. from Fraurn Vcrelnr 5.00 and from Jungfraun-Veretne 10.00 for Th. Kohn. By Past. Döring in Glencoe for Brunnsche Zöglinge 1.00. By Pastor Engelbrcht in Chicago for L. Bendin from the Frauenverein 5.00 and from the Jungfrauen-Verein das. 5.00. By Past. Succop the. for Otte from the JünglingS-Vrreine 5.00. By Past. Hiebr from sr. Gem. at Mattson for poor pupils 4.73. (Summa \$51.73.)

For poor seminarists inAddison: By Cassirer Simon for W. Spuhler \$3.00 and I. Wißbrck 2.00. By F. Fathauer in Eagle Lake for F. Gose 1.00. By Past. Succop in Lbicago from the Virgins' Association for A. Beeskow 10.00. By Past. Langr das. from his. Gemeinde for W. Werke 30.00. From an "acquaintance" for A. Ka'ppel 10.00. From the Gem. in Addison for C. Appel 15.00. (Summa \$71.00.)

For the organ in the Addison seminary: By Cassirer Eißfeldt in Milwaukee, WiSc. \$6.00.

For Pastor Brunn's institution inSteeden: By Rev. Hirber from his parish at Matteson \$5.52, and from his branch 2.85.

For the Emigranten Mission in New York: From Mr. Lübrs in Addison \$1.00.

For the Widtwe-Kasse: From teachers Fathauer \$4.00, Garbisch 3.00, Mack 5.00. Half of the Eoll. at the Or- grlweihe in Rodnberg 11.80. From Ch. Heidrmann in Addison for Wittwe Nickel in Iron Mountain, Mo., 1.00. (Summa \$24.80.)

For Pastor L. Hirschmann: By Past. H. Sieving in Ottawa 1.00. By Past. Engelbrcht in Chicago: from Wittwe Pabst 1.00, from sr. Gem. 5.00. By Past. Lange das. from his parish 11.97. By Past. Bartling there from sr. Gem. 20.28. By Past. Succop this: Coll. of his congregation 30.10. Gemeinde 30.10, from some members of his Gem. 7.56. By Past. Wagner there from his congregation 36.00. Gem. 36.00. By the congregation in Addison 10.00. H. Gehrke in Arlington Heights 1.00. By Past. Norden in Hinckley 4.16. By Pastor Achenbach in Venedy from some members in his congregation 11.00. By Past. Wunsch by sr. Gemeinde in Dwight 5.00. By Rev. L. Frrs in Effingham: from the Gem. 6.54, from the Concordia-Vereine 4.17. By Rev. Pohl from sr. Gem. in Palatine 2.50. (Summa \$157.28.)

For Rev. I. F. Doescher: From Chicago: by Rev. Lange from his congregation \$2.40, by Rev. Bartling from his congregation 4.07, by Past. Succop of his congregation 6.02, by some members of the same 1.52, by Rev. Engelbrecht from his congregation Gemeinde 5.00, by Past. Wagner from sr. Gem. 8.A). By the congregation in Addison 2.00. by H. Gehrke in Arlington Heights 1.00. by Past. Norden in Htnkley 84 Cts. By Past. Wunsch from his congreg. in Dwight 1.00. By Rev. L. Freie in Effingham from sr. Gem. 1.31 and by the Concordia Verein 83 Cts. By Rev. Pohl from sr. Gemeinde in Palatine 50 Cts. (Summa \$34.40.)

For Pastors Ruff and Jske and Teacher H. o p f: By H. Gehrke in Arlington Heights 1.00.

For needy people in Dakotar By Past. Schüllcrs Gem. in Union Hill \$6.40. Gem. in Addison 5.00. By W. Märten from Rev. Wangrins Gem. in Altamont 7.00. By Rev. Lindemaun of sr. Congregation in Champaign 6.39. By Rev. Bruegmann from his congregation in Rodenberg 5.76. By Past. Wagner in Chicago from his congregation in Chicago 26.00. Gem. 26.00. By Rev. Hieher from sr. Gem. at Matteson 5.00. (Summa \$61.55.)

For the congregation in Freeport, Ill: From the Gem. in Addison \$40.00. H. Gehrke in Arlington Heights 1.00. Past. Wagner's congregation in Chicago 20.00. (Summa \$61.00.)

For the congregation in Buena Vista, Ja: From the congreg. in Addison \$5.00. By Past. Engelbrecht in Chicago by sr. Gem. 5.00.

For the Iowa City community, Ja: Through Past. Engelbrecht in Chicago by sr. Gem. \$15.00. Through Rev. Wagner the. by sr. Gem. 8.00.

For the congregation in Topeka, Kan.: By Past. Hieher of his. Congregation at Matteson \$4.00.

Addison, Ill, July 6, 1877. H. Bartling, Cassirer.

Revenue ltv the Western District's coffers:

For the synod treasury: from Past. Zschochr in Atchison, KS., \$2.00. Past. Heinemann's Gem. in Neu-Blefeld, Mo., 15.30. Coll. d. Gem. Past. Fackler- in Columbia Bottom, Mo., 6.01. Colt, v. Past. Brammers Gem. in Lowden, Ja., 6.75. Coll. of the Gem. Past. MartenS in Franklin Co, Mo, 4.00. Coll. of the Gem. Past. Crämers in Fort Dodge, Iowa, 10.00. Of Past. Anson's Gem. in Paducah, Ky, 10.00. Past. Klrist's Gem. in Washington, Mo., 6.30. From Past. Häßler in Marysville, Nebr. 10.00. Collecte of the Rev. Michels congregation in Gasconade County, Mon. 4.00. By Past. Michels, same, 1.00. From the women's club dcc congregation Past. Lenks, St. Louis, Mon, 5.00. Collecte of the Gem.

120

Past. LrßmannS, Sherrills Mt., Ja., 10.75. from DricingkeitsDistr. in St. Louis, Mo., 17.55. teacher Härte! in St. Charles, Mo., 2.00. Past. Lrnks Gem, St. Louis, Mo., 30.00. Collecte of the parish Past. LcbmannS, N. Wells, Mo., 2.60. by himself 1.00. coll. of Gemeindr Past. Wille's, Brownsville, Mo., 6.10. Coll. of the parish Past. Scholz's, Holt Co, Mo, 4.05.

To college maintenance fund: coll. of parish Past. Scholtz', Hclt Co, Mo, 43.20.
For the Synod Mission Fund: From the confirmands in Past. Winkler's congregation, St. Louis Co, Mo, 4'1.70.
For inner mission: from N. N. by Rev. Brammer, Lowdcn, Ja, 41.00. F. Hummel, Paducah, Ky. 25 Cts.
For Pastor Brunn's Institution: Thank Offering by Pastor WicgnerS Wife at St. Ansgar, Ja., 44.00.
For the Hermannsburg Mission: from N. N. by Past. Sievers in St. Charles, Mo., 45.00. Rev. Prost's Gcm. in Lee Co, Tcr, 4.50.
To the building fund, Collecte of Pastor Zschoche's congregation, Atchison, Kan., 43.50.
For the Emigrant Mission in New York: From Past. Kikist's congregation, Washington, Mo., 47.30.
For Pastor Brunn's sophomores in Fort Wayne: A portion of the jubilee collection of Pastor Crämer's congregation in Fort. Dodge, Ja., 45.W.
For Rev. Dö scher: By K. Lange in St. Louis, Mo., 45.00. By Rev. Bremer, Benton Co. by Rev. Sapper in St. Louis, Mo., 1.50.
For Pastor Hunter's congregation at Lawrnceburgh, Ind: By Rev. Mary's of the congregation at Sterling, Neb., 4135.
ForSeminarlinSt. Louis: From the Women's Association of the Parish Past. Lrnks, St. Louis, Mon., 45.00.
For Pastors Ruffund Jskc and Teacher Hop f: By Past. Klindworth and some members of his. Gem. in Washington Co, Tcr, 48.00. By Rev. Mariens of the Sterling Gem. of Nebr, 3.50. Don Mrs. Friday, Washington, Mo, 3.00. By Rev. Link of H. Schäpcköitcr, St. Louis, 15.00.
For the Orphanage near Boston: By H. W. Krcnning 4.15. Wedding ecollectc bet Baltz 1.00. Likewise by Döbier 2.20. Likewise by Vterot 1.00.
For the orphanage near Detroit: from the comm. at College Point 6.00.
For Pa st. Iske: From Past. Bremer, Benton Co, Mo, 42.00.
For the seminar in Springfield: By the Women's Association of the parish Past. Lenks, St. LouiS, 45.00. By Past. Pro. from the Gcm. in Lee Co, Ter. for I. Urban 9.75.
For the community in Buena Bist," Ja.; Coll. of the community Past. Links, St. Louis, 415.40.
St. Louis, Mo, July 20, 1877. e d. Roschke.

Revenue in vie eastern district cashier's office:

To the synod treasury: From Past. Graves 42.00. From Jmmanuel's congreg. in Baltimore.25.10. congreg. in Wolrothsville, Psingstcollecte 3.15, Trinitatisfestcollecte 7.04. Past. Kolbe 2.00. Gcm. in Paterson 7.23.
For the college maintenance fund: from the New York congregation 9.75. Martinsville congregation 13.05. Jubilee collections from St. Paul's, St. Martin's, and St. Prtri'Grmeindk of Baltimore 90.14. Jubilee collections by Past. Engclder 5.00.
For the Heathen Mission: From Martini Parish in Baltimore for Hermannsburg 25.00. I. S. from Baltimore 5.00.
For inner mission: Jubelfestcollecte dcr both Gem. Past. Müllers 8.00.
For the proseminar in dying: Martini-Gemrindr in Baltimore 25.00.
For the orphanage near Boston: By H. W. Krcnning 4.15. Wedding ecollectc bet Baltz 1.00. Likewise by Döbier 2.20. Likewise by Vterot 1.00.
For the orphanage near Detroit: from the comm. at College Point 6.00.
For Past. Orstermayer: Through Past. Frincke sr. collected in the parish in Port Richmond 7.75. Desgl. in the parish in Bayonne City 20.50. By Past. Dreyer 3.00. By N. N. 2.00.
For Pastor Doescher: From Past. Graves 2.75. N. N. 1.00. Gem. in Martinsville 3.67.
For you emigrant mission in Baltimore: By Kassirer Simon 3.00.
For Buena Vista congregation: From Rev. Graves 2.75. Ncw York congregation 7.25.
For the community in Topeka: From the community ru Ncw York 7.25.
For the purchase of a piano at the orphanage near St. Louis: From C. Kästner in Harlcm 1.00.
For fellow believers in Minnesota struck by the locusts: Concordiafestcollecte of Trinity Parish in Boston 6.95.
For Pastors Rufs, Jske and Teacher Hops: From Past. Kolbe 3.00.
New York, July 1, 1877. I. Birkner, Kassirer.

(Delayed.)

For the Inth. Orphanage and the deaf and dumb - asylum at Norris Station, Wayne County, Michigan, received from the congregations dcr Messrs. Pastors: Löber, Milwaukee, Wis., 4112.90 subsequently, Kühle das. 50 Cts., Strafen, Watertown, Wis., 55.30, Engelbert, Racine, Wis., 45.90, Hild, Ccdarburgh, Wis, 21.16, Keller, Mequon, Wis., 34.50, Roesch, East Granville, Wis., 19 87, Präger at Milwaukee, Wis., 31.35, Schumann, Milwaukee, Wis., 45.10, P. I. Buhl, Massillon, O., 3 00, Zucker, Dcfiance, O., 11.00, E. Hiebe!, Illinois, 30.00, T. Piffcl the. 52.15, E. Riede! 115.50, I. Martin. Illinois, 60.75, H. Ernst das. 64.00, Rauschert das. 54.50, G. Traud das. 71.30, I. F. Nuoffer das. 65 50, Loßncr das. 47.45. From the community in Crafton, WiS., 14.50. By Mr. Zohrlant, Milwaukee, Wis. 10.00. By N. N. 1.00. Mr. Pape, High Hill, Ter. 2.00. By Mr. Cassirer Birkner in Ncw York, 33.00. By Past. H. Kretschmar in Albert Lea, Minn, (?). I. in Oak Harbor, 5.00. By Mr. Stülpnagcl in Wabasch County, Minn., 4.25. By Mr. Caisircr of the Northern District 85.39. By Mr. Cassirer of the Illinois District 4.00. By Mr. Pastor Hnnziker 1.00. Pastor Hügli, Detroit, 1.00. Pastor H. Dagcförde 1.00. From Past. Biedermann's children 1.50. Mr. H. A. Christiansrn in Detroit 5.00. Past. Dankworth's congregation in Detroit 30.75. by Mr. F. Reif in Detroit 3.00. by Mr. President Fürbringer's Virgins' Association in Frankenmuth, Mich. 15.00. by Rev. Linsemann 1.00. by Mr. I. Reisig in Monroe, Mich. 1.00. past. C. F. Keller, Mequon River, Wis. 8.00. By Teacher Grahl, Fort Wayne 13.50. From the Müsion treasury of the parish Past. Schmidts 13.00. By Mr. H. Fleischhut, Frazer, Mich. 5.00. Past. Adam, Woodland, O., 1.00. By Past. Cronenwctt by H. Grcivrr 1.00. By Past. Hügli'S congregation at Detroit, Mich., 23.25. By Prof. Wyneken of Clevelandcr West congregation, 1.25. Thank offering by N. N>, Monroe, Mich., 1.00. By Mr. Cassirer Eißfeldt 43.69. By Past. Ernst's congregation, Black Jack, Ill, 4.50. Collecte at mission feast at Norris, Mich, 60.00. By Mr. Cassirer Simon of the Northern District 82.28. By Mr. Cassirer Bartling of the Illinois District 15.00. Mission collecte dcr Peace congregation Past. Bremers, Oshkosh, (?). From Past. K. L. Moll's congregation, Detroit, Mich. 22.05. pastor Kcttel, O., 7.90. past. Böbling's congregation, Waldenburg, Mich, 14.50. By Mr. C. H. Beyer of Rev. Dörfler's parish, Bridgewater, Mich , 16.00. By Mr. H. Schroeder, Frazer, Mich. 50 cts. Past. W. Linsemann, Fisherville, Out., 15.09. Past. Hügli'S Gemeinde, Detroit, Mich. to cover interest 35.00. By Mr. Bro. Leddin in New York from G. St. N. by Mr. Bro. L. 10.00. By Mr. Cassirer Bartling 5.00. Past. Schieferdeckers Gem. in Eoldwater 4.00. Congregation in Hillsdale 3.00. By Mr. Lrbrcr Schröder from his school children 4.00. By Mr. H. Vogel in Shrrrlis, Iowa, 1.00. By Mr. Meier in Luzerne, Iowa, 5.00. N. N. in St. Louis 10.00. From the Children's Gazette in Pittsburgh 32.00. By Mr. Cassirer Simon of the Northern District 42.69. By Mr. Friedr. Gerber in St. Paul 5.00. By Rev. Kolbe from Franz Wilkc'S wedding 2.00. By Mr. Cassirer Bartling 2.50. By Rev. I. Meyer in Elkborn 7.55. By Rev. Traub, St. Clair, Mich. 1.92. Past. Boehling, Waldmburg, Mich. 1.00. Miss Maria Walz in Detroit, 2.50. Rev. W. Frank, Canada, 4.00. Past. Zucker, subsequently, 2.00. Rev. Markwoth, Wyandotte, Mich. 2.00. Mr. Hummel 1.00.

The above list of receipts was sent at the time by the then Cassirer for receipt in the Lutheran, but, as it turned out later, did not arrive at the editorial office of the paper. Therefore, the dear donors apologize for the late receipt of the Taubstummen Unterstützungsverein, on behalf of the same C. D. Strudel.

Received for the orphanage in Addison:

From Mattison, Ill: From Ph. Bonnoront 3 pairs of pants for boys. F. Wrgnrr 1 boron of Limburger cheese. FromAddison, Ill: From N. N. 2 sacks of potatoes, 1 sack of apples, 2 rolls of butter, 3 pairs of stockings, 1 piece of woolen yarn. From F. Krage 5 sacks of potatoes. Mrs. Rohde 3 shirts and 1 pair of shoes. Mrs. H. Hritmann 1 dress, 1 shirt, 1 roll of butter. B. Wicken 12 sacks of potatoes. F. Leeseberg 8 sack of potatoes, Z sack of apples. N.

N. 7 sack of potatoes. Ch. Heidemann 6 s. potatoes. D. Dammeyer 4 pieces of calico, 2 pieces of hosenzeug, 3 pieces Hemdrnzeug, 7 handkerchiefs. From L. Stünkel 4 lbs. of cheese. From Elk Grove, Ill: By Ch. Busse from Rev. Ramlow's Gem. 4 p. potatoes, 1 Bush. Beans, 1 ham, 3 Schweine shoulders, 1 piece of bacon, 1 roll of butter. From women in Past. Mennicke's parish, Rock Island, Ill: 21 suits for small boys, 12 skirts for larger boys, 4 jackets, 17 pairs of pants, 10 vests, 1 hat, 1 cap, 1 pair of shoes, 9 pairs of suspenders, 4 handkerchiefs, 6 pairs of stockings, 26 snaps, 2 undershirts, 2 sheets, 2 ktssens covers, 4 bodkins, and 4 dresses for girls. AuS Trete, Ill: From Mrs. Nacke 2 pr. stockings. C. Steeg 1 skirt, 1 pair of pants, 1 vest. From the Missouri Synod, school books, valued at 440.30. From Rodenberg, Ill: From W. Pfortmüller, 4 gal. Butter. From the Women's Association of Trinity Congregational Church in Cleveland, O.: 3 quilts, 5 underpants, 30 towels, 30 yards of trouser zcug. Mrs. H. there several articles of worn clothing. From Chicago, Ill: From Mrs. M. Baumann in Pastor Lange's Gem. 1 piece of mus.in, 1 ham. Mrs. Bcdell in Pastor Wunders Gem. 2 pairs of shoes and children's aprons. From Elyria, O.: From the Women's Association in Pastor Schmidt's Gem.: 1 sheet, 2 Kiffeuübrzüge, 10 pairs of stockings, 2 dresses, 4 handkerchiefs, 7 pairs of pants, 3 jackets, 6 shirts. From Proviso, Ill: From Aug. Heidorn 1 sack of flour. From Lake Zurich: From Mrs. Fischer 12 Jards. Calico. From Schaumburg, Ill: From C. Biesterfeld 1 sack of potatoes, 2 gall. Butter, 1 ham, apple butter. - Many thanks to all kind donors.

NIT The things sent by G. Brauns in Trete (See my last receipt in the "Lutheraner") are not from Past. Traub's, but from Past. Nuoffer's congregation. Addison, Ill, June 30, 1877, I. Harmening.

Received with heartfelt thanks from the undersigned: By Rev. Sauer in Fort Wayne, wedding collccte from A. Kuckuck 44.30 and H. Schak 47.28. From Past. I. G. Nützel's Women's Association for Th. Bünger 46.50. Past. Bensens Refor- mationscollecte 44.10; by Past. Strodels Jungfrauenverein 47.00, by H. B. 42.00, by F. B. 41.00 for I. Harsch. By Past. Heintz at Crown Point, Ind, 48.27 for Brunn's sophomores. By Past. F. Lochner's maiden club 412.06 ; from Miss Nagel 50 cts. From Past. H. Crämers Frauenverein 413.00, from individual friends 411-00 for H. Rauh. From Past. Niemann's women's club in Cleveland 49.00 for W. Lucas. From Past. F. Büngers Jungfrauenverein 424.00, from himself 43.00 for H. Kuntz. From Past. I. H. Bethke for Brunnsche Zöglinge 45.40. From 'Past. P. Eirichs Frauenverein for A. Frger 415.00. By Past. Buszin, thank offering v n F. M. for Baumgart 45.00. By Past. Niethammers Frauenverein for Brust 45.00. By Past. H. Loßncrs Gemeinde for I. Deckmann 46.75; on Mr. Grie- bels Hochzeit for Brunnsche Zöglinge 414.00. On Hrñ Ph. Vollpert's Kindtaufe for Th. Horst 42.55. Past. Stock's Concordia jubilee collection 49.59. From Mr. German 4'2-00. Concordia jubilee collection 4165.75. From Past. Mennecke's Frauenverein for T. Engel 412.00. From Past. Weinbach's congregation for Rehwaldt 4'5.00.

Otto Hanser.

With heartfelt thanks I certify distant gifts received by me from May 6 to July 15 find r
From Past. Chr. Hochstetter's Gem. from the missionary treasury 44.00. Past. F. Ottmann's congregation 5.80. Past. O. Schröders Gem. 3.00. Past. F. H. Jahn's Gem. and own contribution 3.00. Past. L. Schütz's Gem. 2.00. Past. H. Evers own contribution 1.00. Past. P. Klindworth 1.00. Mrs. Bär, Aurora, Ind. 1.00. By Cassirer I. Birkner 5.00. Cassirer H. Bartling 25.95. By Hrn. Past. I. Löschen 1.00. By Cassirer Simon 8.41. By Cassirer I. Grah 47.35.

Correction. In my last receipt ("Lutheraner" No. 10. p. 80.) it should read: From Past. H. Jüngel's congregation 49.00, instead of 44.00, and r Past. K. Mees' own contribution 45.00, instead of 45.70. T h. H. Jäger.

Books - Display. Tract No. 5.

The worthy communicant, or who receives such sacrament worthily?

A tract of this content has long been desired from many sides, especially by pastors, in order to be able to give it to people at the first confession. So it is to be hoped that this tract will be widely distributed.

The members of the association, who are still in arrears, want to send their contribution as soon as possible, so that the cause of the association does not get bogged down.

Non-members can get the tract postage free for 5 cents, the dozen for 45 Cts. One should contact Mr.

F. Dette,
710 Drrrvkllir L.vo., 8t. Doms, Mo.

True Temperance in (Ks KZKt ok 6o6's ^or6.

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A tract against the temperance system. Price r single

10 cents, by the dozen 4100. (Can be obtained from the author.)

Exposition of the Grange. Illustrateä nkk LnAravivAS"^\o.

Whoever wants to get to know the order of the branşors, whoever wants to know how the order came into being, how its meetings are held, what ceremonies are observed, what signs are used, what prayers are said, what songs are sung, how the dead are buried, etc., will find the necessary information in this 96-page pamphlet. And whoever examines everything according to God's word will easily see that, as is testified on page 92, a Christian cannot belong to this order. Several illustrations are added to the book. It is available from E. A. Cook L Co, 13sWabaSh Ave, Chicago, Ill.

Price r 25 Cts., at the dozen 42.00. , G. ,

The truth in the matter of the apostasy of Messrs. J. Grosse, Mower and Dalmer from the Evangelical Lutheran Free Church in Saxony. At the same time as a response to the Mayer novel: "Ruhland, der Pabst der sächsischen Separation 2c." By F. C. Th. Ruhland, pastor of the Separated Lutheran Church of St. John at Planitz. 1877.

The dear readers already know that the Lutheran Free Church has experienced a sifting. Their enemies, such as Pastor Munkel, Pastor Diedrich and others, pick up on this and are not afraid to spread the most atrocious lies about it. Therefore, a truthful account of the sad trades has become necessary. Pastor Ruhland gives the same in the above scripture, with reference to a lot of credible witnesses. The scripture is also important for us here in America, not only as an ecclesiastical document, not only because it depicts the sufferings of our brethren ("and if one member suffers, all members suffer with it"), but also because our opponents here in America are eager to spread the lies about our German brethren here as well.

G.

To the message.

The need here has been remedied for the time being. Many thanks for the abundant gifts! The Lord will be the retributor. Unfortunately, the locusts have again appeared in large numbers from the south. I. F. Döscher, Pastor.

Faulty addresses:

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D. biMors, teacher, 914 O'Dallon 8t., 8t. Douis, Mo.

Printing Office of the Synod of Missouri, Ohio ". a. State".

Volume 33.

How the Lutheran Palatinate was reformed.

I. How the Palatinate became Lutheran.

The Palatinate was the land to which Luther himself was to bring the pure teaching of the Gospel in his own person, soon after the beginning of the blessed Reformation. In April 1518, the Augustinian Order, to which Luther belonged, had announced a convention in Heidelberg. Luther was advised against going there from all sides, since especially the preachers of indulgences spewed poison and bile against him. But Luther went, and on foot. In Heidelberg he stayed in the Augustinian monastery. Count Palatine Wolfgang gave him a splendid welcome; he invited him to taffetas and gave him the entire princely palace with all its treasures. After the conclusion of the business, a disputation was held, according to custom, at which Luther presided. He had written theses for it. Among others, the following theses were defended: "He is not righteous who works much, but he who stubbornly believes in Christ without works. The law says: Do this, and it never happens; grace says: Believe in Christ, and so everything is already done. The attendance at the disputation was great, not only from students, but also from citizens, courtiers and professors.

Among the audience were Joh. Brenz and Erhard Schnepf, who later became famous Lutheran theologians. They admired Luther's astuteness, agility and gentleness and sought him out after the disputation to be further instructed about some things they had not fully understood.

Thus, the pure doctrine itself broke through. Prince Ludwig V of the Palatinate was a Papist. But he was a peace-loving, calm prince and therefore did not intervene in an obstructive manner; he even took Luther seriously at the Diet of Worms by opposing him when Luther's enemies did not want to keep the safe conduct promised to him. King Henry VIII. To England sought to persuade him in 1521 by a letter (dated May 20) to eradicate Luther and Lutheran doctrine. "Accordingly request and

We remind E. L., in the Lord," wrote the king, "...to lay bold and swift hands to eradicate and bring along this poisonous, hereditary and spreading pestilence, and to avert and drive away the approaching and shortly future destruction; also to exterminate and burn in the ground the disobedient and rebellious one of the Lord Christ, Luther, who then gives himself up to grace and repentance, together with his heretical little books." But the Elector did not turn back. The young Magister Johann Brenz was able to continue undisturbed with the work he had begun, admittedly to the great annoyance of the papist theologians, since more and more of the students were falling for the pure teachings of Luther. Thus the gospel spread further and further, especially in the countryside. The Elector did not allow anyone to be attacked for professing the Lutheran doctrine. When in 1524 a strong resistance to Lutheranism arose, he instructed his theologians and lawyers to examine Luther's writings impartially and to report on them. In the following year, he issued a public edict ordering his theologians to behave modestly and not to attack anyone too harshly, as he did at the Imperial Diet of Speier and Augsburg. As had been the case in the Lower Palatinate since 1521, Lutheranism spread further and further in the Upper Palatinate from 1538. The request of many towns to "allow them preachers who would preach the Word of God purely and loudly" was granted, and thus the Reformation was introduced "with a bright bunch". The first preachers came from Wittenberg, and the church ceremonies followed the Nuremberg church order.

When Louis V died in 1544, he was succeeded by his brother, Frederick II, who was already quite elderly. Although he professed the Reformation, he was not zealous in promoting it. However, the Reformation continued to make inroads among the people, even in Heidelberg, despite the fact that it was precisely here that the Pabstknecht made every effort to keep Lutheranism away from the university. When the mass was usually held in the main church in Heidelberg, in the church of the Holy Spirit, the people began to sing with a loud voice: "Es salvation has come to us" 2c. Thus the mass was abolished, the Lord's Supper was distributed in both forms, and the priests were allowed to marry. At Christmas 1545, the Holy Communion was received in the castle by the Electress and her ladies in both forms, and on January 3 of the following year, a Lutheran service with the celebration of Holy Communion was also held in the main church. Even the reformed Palatine historian D. Pareus writes concerning the Elector: "In order to satisfy the desire of his people, Frederick II rejected the papal doctrine and authority in his country, accepted Luther's doctrine and introduced pure worship.

He died in 1556, and his nephew, the pious and affable Count Palatine Otto Heinrich, who had already promoted the pure Lutheran doctrine in his inheritance of Neuburg and Sulzbach since 1542 and had suffered much for it, succeeded him in the government of the Churpfalz. Under him (in 1556) a church order was published according to the Augsburg Confession, in the drafting of which the faithful Lutheran theologian Joh. Marbach was also involved. In it, the church ministers are instructed to read the Scriptures of the holy prophets and apostles diligently, to understand them correctly, and to base and confirm all their sermons in teachings, exhortations, and punishments on them and from them; furthermore, they are to perform and carry out their doctrinal and church actions in the ambiguous and other points according to the content, instruction, and explanation of the Augsburg Confession? Concerning the Holy Supper it says: "As far as the doctrine of the Sacrament of the Supper is concerned, we want that the same is judged immediately, according to the word of Christ in the Supper, as it is explained in the Augsburg Confession, namely, that in the Supper of Christ the body and blood of Christ are truly and presently distributed, received and enjoyed with bread and wine.

From all this it is clear that the Palatinate was a Lutheran land at the time of the Reformation. Unfortunately, the enemy of pure doctrine managed to destroy this beautiful plant again. Let us now see

II. How the Lutheran Palatinate was reformed.

Otto Heinrich died childless. *) He was succeeded by Frederick III, Count Palatine of Simmern. He was also Lutheran and had promoted the Reformation in his lands according to the Augsburg Confession, but now that he had become Elector, he allowed himself to be taken over by the cryptocalvinists, who had also crept into Heidelberg, for the reformed doctrine. These became more and more prominent after his accession to power. The faithful Lutherans could not remain silent. A hot battle ensued. At first, he only imposed silence on both parts. But that was not enough for him, he soon went further. In silence he had prepared his measures to lead the whole Palatinate to Calvinism. Heßhus, the brave defender of the doctrine of the true presence of the body and blood of Christ in Holy Communion, was deposed. "From the Electoral Palatinate," writes Heßhus, "I am on leave for no other reason than that I did not know how to accept the Calvin" and Zwinglian error with a good conscience, or to keep quiet about it, so that it should collapse." In order to have authority for his action, the Elector requested an expert opinion from Melanchthon. Melanchthon declared himself against Hesshus and proposed a formula for the Holy Communion that was favorable to the reformed doctrine. Encouraged by this opinion, the Elector was from now on intent on suppressing Lutheranism. He issued harsh mandates against the Lutherans and confiscated their goods in order to use them to build up Calvinism. This was the most blatant injustice, for these properties belonged to the Lutheran Church. With what good right the Lutherans came into the possession of the church goods is described by E. S. Cyprian in his *Lessons of Ecclesiastical Unification of the Protestants*. He says there, among other things: "Accordingly, the Protestants, who are called Lutherans, can by no means be said to have taken the spiritual goods from the Roman Catholics in the Palatinate by force, d "a rather to have joined our religion voluntarily as regents and subjects, and not to have been obliged to send the proceeds of the said goods to Rome, since they themselves, as old established Palatines, were in need of them for the preservation of the university, also of the churches and schools, but the Roman bishop (Pabst) had nothing to say about them by law." (.Beilage, p. 304.) By force, regardless of all pleading and entreaty, their church goods were stolen from them by the Elector. Calvinism was to rule in his country, the true presence of the body and blood of Christ in Holy Communion was no longer to be taught. In spite of so many ideas by Lutheran theologians and princes^ also by his sons-in-law, the dukes of Saxe-Gotha and Weimar, he stuck to his plan. The pictures were removed from the churches, the altars were torn down and replaced by tables, the baptismal fonts were removed and only pewter basins were used for baptisms, the organs were closed, the days of St. Mary and St. Apostle were abolished, and the churches were rebuilt.

With him, the line that had ruled in Churpfalz until then died out. He had deliberately not married, despite many requests from his brothers. He considered the extinction of his house as a divine judgment, which it had to feel up to the fourth member for the participation, which his ancestor, Elector Louis the Bearded, as executor of the Kostnitz Council, had taken in the martyr's death of Husen.

Emergency baptism was no longer allowed to take place, hosts were no longer allowed to be used at the Lord's Supper, but only ordinary bread, and the same had to be broken.

Those preachers who did not want to accept the reformed doctrine but remained Lutheran were deposed. In their place, reformed preachers - in the Lower Palatinate alone about a thousand - were put in place, who had arrived in the Palatinate "in heaps" from various German countries, including the Netherlands. A church council consisting of three secular and three ecclesiastical councils carried out the work of eliminating Lutheranism with zeal. The theological faculty in Heidelberg was filled with reformed theologians, so that the reformed religion could be propagated and preserved in the country. And so that the reformed doctrine would also be impressed on the youth, he had a catechism, the Heidelberg Catechism, written by two theologians, Ursinus and Olevianus, in 1562. An assembly of the most distinguished Palatine preachers approved it. In 1563 it was publicized and generally introduced. Instead of the Lutheran church order of Otto Heinrich, which was eliminated, a reformed one was imposed.

Lutheran princes still made attempts to reverse the innovation, to stop the work of destruction. Three

imperial princes, Wolfgang, Count Palatine of the Rhine, Christoph, Duke of Württemberg, and Carl, Margrave of Baden, gave him ideas in an urgent letter of May 4, 1563. Among other things, they wrote: "Now that the matter of Zwinglianismo and Calvinismo has taken shape, has been reported to such an extent, and is much worse than we could now tell in words, we ask E. L. in a very friendly and fraternal way to refrain from this. L. in a very friendly, sisterly and brotherly way, that she will not separate herself from the divine word, from the right, true, apostolic church and the Christian states of the Augsburg Confession, but that she will take to heart the temporal and eternal danger into which E. L. would bring herself, her friendly, dear wife and heirs, her churches, her country and her people". But the more efforts were made to bring him back, the more hardened he became. Of course, this hardening was considered by the Reformed as steadfastness in a holy cause, in the fight against Satan's kingdom. The Reformed theologian Beza wrote to Bucer in a letter of May 3, 1565: "You have probably been told what the man under Brenz's spell (Duke of Württemberg) is planning against the most excellent prince (Frederick III of the Palatinate), who is a true Phoenician, for whose welfare we should truly be very concerned. May the Lord keep him and grant that, when the time comes, we may be duly commanded in his cause. For either I am very much mistaken, or if God has not decided once and for all to destroy Germany, which was given to him in a wrong way, Satan will be overthrown from it as from his fortress, if we do not let it fail us." The Reformed thus regarded the overthrow of Lutheranism as the overthrow of Satan.

The Elector knew that his work of destruction would be interrupted under his successor, his son Ludwig, who was a Lutheran. He said, "Lutz (Ludwig) will not do it, Fritz (the grandson) will."

In fact, under Louis VI, who ruled from 1576 to 1583, Lutheranism was restored to its rights.

who was appointed. However, after the death of this excellent prince (October 12, 1583), the Lutheran church was again attacked in a terrible way. Prince Ludwig left only one son, who was only nine years old at his death and could not take over the government. Out of prudence, in order to ensure the preservation of Lutheran doctrine in the Palatinate, Ludwig had appointed his cousin, Count Palatine Richard of Simmern, his father-in-law, Landgrave Wilhelm of Hesse, and Duke Ludwig of Württemberg as guardians in addition to his reformed brother, Johann Casimir. However, Johann Casimir, after learning of his brother's death, immediately went to Heidelberg and took over the guardianship of the young prince along with the administration of the land all by himself, without asking anything about the ideas of the co-guardians. He immediately put the young prince - contrary to the will of his brother - reformed teachers. The prince was forced by force to go to the reformed sermon and had to listen to false doctrine and blasphemies - at first with weeping eyes of Calvinists - and was not allowed to hear any more Lutheran sermons. Johann Casimir declared at the beginning that he did not want to make any changes in churches and schools. But those who believed this assurance soon learned that they had been bitterly deceived. As early as November 28, he called upon the Lutheran preachers in Heidelberg to surrender the Church of the Holy Spirit to the Reformed. The Lutheran preachers, among them Dr. T. Kirchner, gave him ideas why they could not in good conscience comply. So he took the church from them without further ado. When he demanded that they refrain from reviling and blaspheming against the Reformed in the three other churches, they decisively rejected the accusation that they were reviling and blaspheming the Reformed in the pulpits, although they admitted that, by virtue of their office, they had condemned Calvinism from God's Word, as well as all other public errors, and had warned their listeners against it. The two Lutheran court preachers were told to vacate everything within a month. Two preachers were dismissed only because they had converted from the Reformed Church to the Lutheran Church under Ludwig and had signed the Concordia Formula. The new church council, which consisted only of reformers, cleaned up the Lutheran preachers tremendously. One dismissal followed the other. During a disputation between Lutheran and Reformed theologians, it turned out that the studying youth still mostly kept to the Lutheran teachers, so the teaching positions at the Sapienzanstalt were now also filled with Reformed teachers. The Lutheran theologians declared that they could not accept the reformed doctrine, nor could they promise not to testify against the reformed doctrine any more, but they never wanted to and would never lack the respect owed to the Elector. The Academy also interceded for them, but in vain. The Lutheran theologians had to give way, the theological faculty was filled with reformers. Within two years, many hundreds of preachers were deprived of their offices and driven into misery; the Lutheran citizens might beg and plead so much and so often to let them keep their preachers, or at least to let some of them, or to let others.

to give them. All pleading and begging did not help.

In 1587, the reformed Heidelberg professor Pareus published an edition of Luther's German Bible with prefaces, Summarien 2c. Of this edition, Dr. I. Andreä wrote that Dr. Luther's German Bible had been the object of a most grave error and a rather diabolical piece of archbishopry, for not only had Dr. Luther's prefaces been partly omitted, but also some of Dr. Luther's wholesome teachings had been replaced by other, quite repugnant memories. Luther's salutary teachings, but also inserted the erroneous Calvinist errors now and then, and because Dr. Luther's name is on it, that it is called Dr. Luther's Bible, and is sold under his name, this can mean nothing else than forging other people's books, making false letters 2c.

On January 6, 1592, John Casimir died. If things had been sad enough for the Lutherans so far, all hope that things would ever get better under his successor was to fade. John Casimir's ward, Frederick IV, followed entirely in the footsteps of his grandfather and uncle. He considered it his task to strengthen the work of his grandfather even more. In the report of the Reformed, which was printed in Dutch and German by Jan Boomen in Amsterdam, it was stated: "Fridericus IV not only kept the Reformed in possession of all churches and ecclesiastical goods, but also forbade the Evangelical Lutherans themselves to leave for other places, so that, because the difference was not so great, they, as the fewest, could well keep to the Reformed Church. (S. 2.)

For almost a hundred years, the Lutherans of the Palatinate groaned under the harsh pressure of the Reformed. The Thirty Years' War also hit them hard. The wars of Louis XIV of France (since 1673) brought new misery to the Palatinate, which was increased for the Lutherans by the pressure exerted on them by their own Elector Charles (1680 to '85). In 1685, the government passed to the Catholic Palatinate-Neuburg line, and the oppressions now turned primarily against the Reformed. G.

(Submitted.)

Theses on secret societies,

with special reference to the Druids.

(Continued.)

Thesis VI.

If all instruction and admonition (Match. 18, 15-18) are fruitless, members of the church who now enter secret societies are to be put under ban according to the order of Christ, or, if they evade discipline, they are to be declared as those who have excluded themselves.

If, according to Thesis V, joining secret societies is such a grave sin, it follows irrefutably from this that the church must deal with members who join secret societies.

This happens 1. through instruction and admonition. Instruction has the purpose of working the right conviction and way of acting through God's word. The purpose of exhortation is to lead to the acceptance of that teaching, to the return from error to truth, from

the secret societies to the church. - This presupposes that the congregation recognizes remaining in the lodge as a sin and that it is able to prove this from God's Word. Whoever wants to "make me sin", to "make me conscience" about something that is not sin according to God's word, acts ungodly, unbiblical, un-Lutheran, papist-tyrannical.

If the congregation excludes such secret society members without being divinely certain and convinced that remaining in the lodge is a sin, the congregation would be acting ungodly and conscienceless. It must therefore be able to prove from God's Word that such fellowship is sin and that it must act with such members according to God's Word and their conscience, which is sharpened by it and bound in it. For the ignorant, there is still a need for special proof of the necessity of church discipline in general. (Cf. Walther, *Die rechte Gestalt* 2c. p. 107-111.)

In the above theses, according to truth, a manifold distinction has been made between different secret societies. Therefore, when instructing and admonishing a) the members of such secret societies, which pretend to be more religious, this is to be held up, how they, by participating in the idolatrous nature of the lodge religion (S.-B. des Oestl. Distr. 1873, 1., p. 18-22), have made themselves strangers to the lodge religion.

(cf. *ibid.* p. 24-26, Pelagianism) b. (Cf. *ibid.* p. 24-26, Pelagianism) c. (Cf. *ibid.* p. 24-26, Pelagianism) d. (Cf. *ibid.* pp. 24-26, Pelagianism.) b. The members of such secret societies, however, who at least do not want to have anything to do with religion, must be shown, as in the preceding (first five) theses, what characterizes even the most innocent-seeming secret societies as unchristian and unchurchlike. (*ibid.* p. 36 and 37.)

Such instruction must take place within the congregation not only on the part of the pastor publicly and specifically, but on the part of all the brethren in fraternal intercourse and in "doctrinal" meetings and negotiations, and through the dissemination and communication of pertinent writings. The whole congregation must make this matter their own and carry out this duty "with patience and doctrine."

But if all instruction and admonition is fruitless (cf. Walther, *Rechte Gest.*, H 30, p. 123 ff.), what should be done? The opponents of church discipline answer the question as follows: let those members of secret societies remain unmolested in the church. They can come to their senses later and leave the secret societies, while their present exclusion deprives them of any further opportunity for reform and their families are expelled along with them.

Before refuting these objections and pretexts, let us hear the answer of the orthodox church to the question of what must be done with the members of secret societies after fruitless instruction and admonition. The Church as Christ's bride follows His voice like the flock follows its shepherd. Christ's voice is His word: Match. 18:15-18: "If he does not hear the congregation, consider him a Gentile and a tax collector," i.e. declare him outwardly what he is inwardly: an unchristian who has no part in the kingdom of God. Why is this non-hearing of the church such a sin? Because the Lord has given it the highest and final judgment in all church matters, no synod, no consistory, church council, or church council of any kind.

even pastor 2c., but of the congregation. Whoever does not act according to Christ's word: "Whoever despises you despises me! (Luc. 10,16.) To the "office of the keys" also belongs the use of the "binding key", i.e. the power to "keep sins", i.e. not to forgive. In the exclusion lies the declaration that a person is a "public" and "unrepentant" sinner. A "public" sinner is the one whose sin has been done publicly and is therefore known and annoying to all or many. An "unrepentant" sinner is one who does not recognize his sin, does not repent, does not confess, and therefore does not take refuge in Christ in faith and does not want to leave his sin. But of whom it has now become evident that he is without repentance, faith and penance and does not have the resolution to give up sin, he cannot be a member of the church. In congregations that have had and heard God's Word pure and unadulterated for years, so much knowledge may be demanded and expected, also for the handling of the secret society question, that as

Lutheran congregations they also practice and handle Lutheran practice. - Now the sin of the secret societies primarily concerns doctrine. Church discipline extends to both life **and** doctrine. All false teaching is "lying and deceiving by the name of God." The false doctrine of faith, and where this is concealed, the false moral doctrine of the secret societies (which is contrary to Christian doctrine) is such a sin that the Christian cannot remain undamaged in his soul and in his faith, if he still wants to remain in that community despite all instruction from God's Word. Now Titus 3:10 says: "Avoid a heretical man when he has been admonished once and again. A heretical man or heretic is one who not only errs in one or the other part of the teaching, but also after all refutation of his teaching by God's word, willfully and publicly persists in his false teaching and claims it to be right. Now, in the holy scripture there is not only the commandment: "avoid a heretical man", but we also know from the New Testament history how the apostolic church acted. - After St. Paul "commanded" (1 Tim. 1, 18.) his spiritual son, disciple and later co-worker Timothy the "commandment" (1 Tim. 1, 18.) of pure doctrine, he says: "and have faith and a good conscience, which some have cast off and shipwrecked in the faith, - among whom are Hymenaeus and Alexander, whom I have delivered to Satan, that they may be chastened to blaspheme no more." (1 Tim. 1, 19. 20.) Of the spreading of their false doctrine it is said in 2 Tim. 2, 17: "and their word eats away like cancer, among whom are Hymenaeus and Philetus, - who have sinned against the truth and say that the resurrection has already taken place, and have perverted the faith of some. In the foregoing, the following are mentioned as the fruit of false doctrine and persistence in it (in spite of instruction): 1. "Casting away faith and a good conscience" or "shipwreck in the faith"; 2. "Eating away like a canker," i.e., spreading false doctrine where it is not controlled; 3. Not only having "missed the truth," but also "perverting the faith" of others. 4. this is such a sin, for which, if all instruction is fruitless, a "surrender to Satan" is commanded, i.e. the ban. See Dietr. catechism. Fr. 527 on the ban. That the ban may also be imposed on the basis of persistent adherence to wrong

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The following words of Scripture prove that teaching should take place:

1 Cor. 5:11, 13: If any man be called a brother, and be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber; neither eat ye with him. Put out from yourselves whoever is evil.

2 Thess. 3, 14: But if anyone is not obedient to our word (NB. as God's word), mark him with a letter, and have nothing to do with him, that he may be ashamed.

2 Joh. 9-11. (cf. 1 Joh. 4, 1-6. 5, 10.): Whoever transgresses and does not remain in the teaching of Christ has no God..... If any man come to you, and bring not this doctrine, receive him not at home, neither salute him: for he that saluteth him maketh himself partaker of his evil works. - —

According to the above, only "public and unrepentant sinners" belong to the ban. Therefore, as long as members of secret societies accept instruction and admonition, they are not to be excluded, but are to be borne further. If, however, it becomes evident that they do not want to give up their connection with the secret societies, contrary to the recognized truth and their own conscience, or if they contradict the clear Word of God and seek to embellish their cause by misinterpreting and misapplying it, the congregation must at the same time use the ban as the utmost and last means of saving such poor souls. Right, evangelical church discipline does not act stormily, does not take pleasure in it. It does not want to expel someone, but would like to see the will of God achieved in everyone, "that he may turn from his ungodly nature and live. The ban on the incestuous man in Corinth had the great blessing that the banished man went into himself and with tears of repentance desired to be readmitted, which was granted to him under St. Paul's own recommendation and determination, 2 Cor. 2, 6-11, cf. 1 Cor. 5. And if even today a "public and unrepentant sinner" becomes repentant after the ban, the congregation receives him again with joy.

But now think seriously about what it means: a whole congregation teaches and admonishes and finally excludes someone after all vain attempts. Should not the few members of the Secret Society seriously ask themselves: the whole congregation is against us in this matter? Dear Christians, who have done us no harm, reproach us with God's Word and implore us, for the sake of our salvation, to leave the secret societies: how can we justify it if we prefer the secret societies to the church and cause trouble to the whole congregation? Rich and manifold sayings from God's Word come against us!

Whoever asks himself in this way: let him ask further and think about the following words of the Holy Spirit:

2 Peter 2:1-3: But there were also false prophets among the people, as there shall be false teachers among you, which shall bring in corrupt sects, and shall deny the Lord that bought them, and shall bring upon themselves swift condemnation. - And many will follow their destruction, by whom the way of truth will be blasphemed - (and by covetousness with fictitious words they will deal with you), of whom the judgment of long

The church is not in default, and its condemnation is not asleep. - In the sense that the secret societies by their morals deny the Christian doctrine of salvation, they are "pernicious sects" that "deny the Lord. - Whoever remains in this covenant with deniers of the Lord, in spite of better knowledge or even just the testimony of his conscience, condemns himself. This is the judgment of God's word: Proverbs 12:2: A reprobate condemns himself. On the other hand, we, who want to be Christians, should say the following.

Hebr. 10, 39: But we are not of them that depart and are condemned, but of them that believe and save the soul. - The Savior himself puts unbelief and condemnation together Ma2c. 16, 16.: But he that believeth not shall be damned! Therefore let the world, false sects, secret societies and all unbelieving and half-believing people cry out about our Lutheran intolerance, etc.: He Himself the Lord condemns the unbelievers, for whose salvation He also came, for whose redemption He also shed His blood.

(3) But if the persons concerned either immediately evade instruction and admonition or later evade further discipline, they shall be declared to be those who have excluded themselves.

Also such a one, who excludes himself, is to be treated like one in the ban by the church members. Compare Walther, Rechte Gestalt § 30, p. 141. Here 1 John 2:19 applies: They went out from us, but they were not of us. For if they had been of us, they would have remained with us; but that they might be made manifest that they were not all of us." 2 Tim. 4, 10: Demas has left me and loved this world. According to the former saying, in self-exclusion lies such a self-revelation, in consequence of which the church must recognize and confess: "they were not of us." Such sinners, evading discipline, as it were, by flight, were already under spell before God. This is revealed by their self-extraction.

(Conclusion follows.)

(Submitted.)

The Lutheran (?) pastors in Bavaria and the papists.

Not only the dean and city pastor in Bamberg (Bavaria), who wants to be Lutheran, is so "tolerant" that he participates in the solemn installation of a Catholic archbishop (see Lehre und Wehre, Jahrg. 1875, p. 349), and thus recognizes on his part the apostles of the Antichrist as colleagues, i.e., as fellow ministers. But also the Lutheran pastors in Augsburg, who want to be Lutheran, flirt in the same way with their Catholic colleagues, and thus indicate how far they have departed from the faith and confession of their dear fathers, who in their very city bore the mighty testimony of the Augsburg Confession against the Roman church abomination. For to which of those noble confessors would it have occurred to participate in such a celebration as has just been mentioned? Never and never would their conscience, caught up in God's Word, have allowed them even to appear to approve and endorse the fundamental heresies of the popes, such as those of the priesthood. But what our fathers could not do for the sake of conscience, the entire present day

Lutheran clergy in Augsburg and Bamberg. Here they participate in the installation of the archbishop, there in a priest's jubilee. A political Bavarian newspaper wrote the following about the latter:

"Augsburg, July 3. A man and priest who is highly respected and revered for his tolerance and kindness, which testify to a genuine Christian spirit, the royal ecclesiastical councilor and city priest at St. Max here, Mr. Andreas Büschl, celebrated yesterday the uplifting celebration of his fiftieth anniversary as a priest. After the celebrated had already been delighted on Saturday by a serenade offered by local teachers, the church celebration took place yesterday in the parish church of St. Mar, which was attended by the entire Catholic and Protestant clergy, representatives of the royal and municipal authorities, the church council of St. Mar and so on. The ecclesiastical celebration was followed by an uplifting secular act. The rechtsk. Mayor, Mr. Frisch, presented the jubilarian in the presence of the k. Mr. Müller, many members of both municipal councils, the Poor Relief Council, the local school commission, the Catholic and Protestant clergy, and the church administration of St. Mar, with a solemn address, presented him with an address dedicated to him by the municipality, and pinned the Cross of Honor of the Order of St. Ludwig, awarded by His Majesty the King, to his chest. After the honored person had thanked him with moving words, Mayor Frisch closed the act with three cheers for His Majesty the King, in which all present joined enthusiastically.

Which Lutheran Christian does not see with sadness from such occurrences the complete apostasy from Lutheran confession and practice? As for the Lutheran confession's judgment on participation in the installation of a Catholic archbishop, a passage in the appendix to the Schmalkaldic Articles (Müller, p. 336 f.) says, among other things: "Because this is so, all Christians" (how much more so the pastors!) "should most diligently guard themselves against such things as this.) "Beware most diligently that they do not partake of such ungodly teaching, blasphemy and unrighteous raging, but should depart from the pope **and his members** or followers as from the kingdom of Antichrist and curse it, as Christ commanded: Beware of false prophets. And Paul commanded that false preachers should be shunned, and cursed as an abomination. "2c. P. 339: "After this, that it may be considered what an abominable, great sin it is to encourage such unjust ravings of the pope, since so many pious Christians are so miserably murdered, whose blood God will no doubt not leave unscented."

And what Luther, and with him the whole Lutheran Church, judges of the Roman priesthood, whose fiftieth anniversary the Augsburg priests help to glorify, can be seen in passages like the following: "From this it follows that the pope's law is vain deceit and lies, the papal priesthood nothing but a shell and an outward appearance. (On the Abuse of the Mass, Erl. A. 28, 38.) "In all this no one may doubt; for it is proven that this priesthood is nowhere found in Scripture; therefore it is the devil's addition ... nothing else, but to blaspheme and deny Christ, to abolish and take away his priesthood and all his laws." "It is ever an irrefutable decision that in the New Testament there can be no outward priests, who are with plates and apart from the laity.

But they that are now are all without the scripture and calling of God, that is, nothing else, but of the devil". (S. 40.)

These and countless other passages clearly state what Luther and the Lutheran church would have judged a "fifty-year priestly jubilee". If, however, the gentlemen in Augsburg themselves celebrate the fiftieth anniversary of such "priests of the devil," as Luther calls them, it is clear by day that such preachers may well be Unirte coat bearers, but can never be healthy Lutheran pastors, even if they constantly boast with their mouths that they are genuine Lutherans. F.

(Submitted.)

The Synodal Conference.

The same had assembled this year within the Jmmannels congregation of the Rev. Stubnatzy at Fort Wayne, Ind. The individual synods were represented in the following manner:

From the **Illinois - Synod** 2 delegates: Rev. J. T. Bötticher and Mr. H. Monke.

From the **Minnesota Synod** 2 delegates: Rev. A. Kühn and Mr. C. W. Thomas.

From the **Missouri Synod** 30 delegates: Professors C. F. W. Walther, M. Günther, O. Hanser, W. Stelhorn, T. I. Große, Pastors I. F. Bünger, E. A. Brauer, H. Wunder, F. A. Ahner, K. L. Atoll, Ch. H. Löber, I. Herzer, H. A. Allwardt, W. Sihler, C. H. Schwan, W. S. Stubnatzy, I. P. Beyer, C. Groß, the teachers G. Steuber and I. G. Walther, and the gentlemen I. Umbach, F. W. Krumme!, A. C. Zuttermeister, K. Koch, H. Thies, H. Bremer, F. Wille, G. Thieme, I. Birkner, C. Muhly. (Absent were 2 lay delegates).

From the **Norwegian Synod** 7 delegates: Professors I. D. Jacobsen, T. Mohn, F. A. Schmidt, the pastors V. Koren, H. G. Stub, I. A. Ottesen and Mr. L. Thoen. (Absent was 1 lay delegate).

From the **Ohio Synod** 13 delegates: Professors W. F. Lehmann, M. Loy, C. H. L. Schütte, Pastors G. F. H. Meiser, I. A. Schulze, L. A. Detzer, H. Wetze! and Messrs. C. Nagel, M. Becker, E. Dittes, P. Stephan, G. Schmalz, P. Simon. (Absent were 2 pastors and 3 laymen).

From the **Wisconsin Synod** 5 delegates: Professors A. Ernst, A. Gräbner, Dr. W. Notz and Pastors I. Bading and Ph. Brenner. (Absent was 1 lay delegate).

In addition, the conference was attended by a large number of guests. From the Missouri Synod there were present 7 professors, 23 pastors, 9 teachers, and 2 candidates; from the Ohio Synod 6 pastors, and from the Norwegian Synod 1 pastor.

Thus, 107 people attended the meetings: 59 delegates and 48 guests.

There were 10 meetings in total, of which only 4 could be used for doctrinal discussions. However, in these 4 meetings two important topics were discussed in detail, namely the care for orthodox parochial schools and orthodox church and school books. These discussions were based on the "**Theses on Church Fellowship**", this time Thesis 12 and 13. In the unanimously accepted form, they read as follows:

Thesis 12.

"It is a crying contradiction against the Confession when a Lutheran calling itself Lutheran and Luthe

n'sch wanting to be ecclesiastical body shows no earnestness and eagerness to get orthodox parochial schools going, which is up to it, where they do not exist."

Thesis 13.

"It is further a contradiction against the confession if a Lutheran body does not take care that only orthodox agendas, hymnals, catechisms, doctrinal and edification books are used in its congregations, or does not take due care that existing false-believing books of this kind are abolished and orthodox ones are introduced."

The 9th Thesis on the "*Jus parochiale*", which was begun two years ago, was also discussed in detail and met with general approval. It reads: "The reason for changing the parochial relations cannot be, first of all, an offense of adiaphoris; the recognition of such would be a denial of Christian freedom (Gal. 2:4, 5); secondly, not a difference in non-fundamental convictions (Rom. 14,1-9.); in this, as in the first case, the change would be a schism, a separation and the separating schismatics, separatists will erect altar against altar (1 Cor. 1,10. 11,18. 19.). (Such schismatics are to be distinguished from sects, which involve a separation for the sake of the foundation of faith); 3. not preference for a special gift of a preacher (1 Cor. 1, 11-13. 3, 3-23), because this is something carnal with all appearances of spirituality; finally 4. not the proliferation of weeds in a church, in which the means of grace are still going on unadulterated (Matth. 13, 24 ff.), therefore the apostle does not call upon the righteous Christians in the corrupt church at Corinth to leave the same, but to hold all the more firmly to one another and not to let there be division among them (1 Cor. 1, 10., comp. 5, 1. 2. 6., 6, 1-8., 11, 17-22. 30., 15, 12. 34., 2 Cor. 12, 20. 21.)."

The most important thing that was discussed in the other six meetings scheduled for "business" concerns the plan of last year's meeting of the Synodal Conference concerning the establishment of **state synods** and the establishment of a **general seminary**. The following passage of the minutes clearly indicates what was discussed: "The action of the Honorable Wisconsin Synod in regard to state synods and especially a collective seminary had raised the concern that this synod no longer agreed with the plan of the Synodal Conference and therefore did not want to go hand in hand with it in this matter. As a result of this, a cordial and fraternal discussion has taken place, and the result is that all members of the committee (specially appointed for this matter) have come to the conclusion that we are in heartfelt agreement in the main matter, and that in the future we want to take the greatest care not to do anything that could cause one or the other part of the synodal conference to worry as if we were not in one spirit and mind. Therefore, if later this or that synod intends to do something publicly that could cause concern of this kind to the other part, we want to communicate this openly to each other beforehand, without concern that the part in question gets the opinion that the other wants to encroach on the rights of its synod, prescribe laws in middle matters, and what more such thoughts could be. On the contrary, all fraternal remonstrances should be made in the spirit of the synod. All fraternal remonstrances should be made in the spirit,

that the salvation of one synod is also that of the others, and with concern for the freedom of the other synod as for his own. Let no one think of restricting this freedom in any way. Only the laws of brotherly love should be enforced. No advice, concerns and demands can be binding on any synod if it has not yet been clearly convinced of the legitimacy, usefulness and advantage of the same for the great whole of the Kingdom of God."

Two synods, namely the general synod of Missouri 2c. and the Norwegian synod, since they did not meet until later, had not yet been able to submit resolutions on the plan of the synodal conference, so that no further steps could be taken.

Among the other business matters, the following stand out:

1. the resumption of the heathen mission. First of all, the mission among the Negroes will be started by a mission commission from St. Louis.

2. the translation of the Concordia Book into English. This work will be published gradually, as individual confessions are promoted for printing, but in such a way that later, after a further revision, the entire work (probably also provided with the Latin text) can appear in one volume.

3 A letter to the German Emperor entitled: "Die Culturjunker", which had been sent to the Conference for signature, was decisively rejected.

4. regarding the English reading books, the conference had to submit new work to the committee designated for this purpose for the next year, since the manuscripts submitted to it had not found the approval of the Watertown faculty.

Prof. Walther was also urgently requested by the Synodal Conference to publish a dogmatics with consideration of the newer theology; however, it shall be up to him whether he wants to publish it in pieces in the "Lehre und Wehre" or not.

Thus the conference was able to hold its meetings quietly and unhindered in the midst of the most turbulent time of the workers' movements; indeed, everyone was able to hurry home without hindrance on the evening of the last day of the meeting. God be praised and glorified for this!

Next year, dear God, the Conference will meet again in Fort Wayne, in the midst of Dr. Sihler's St. Paul's congregation.

T. John Great.

To the ecclesiastical chronicle.

I. America.

Methodism. The Happy Messenger reports r "On June 22, an Association for the Promotion of Biblical Sanctification was organized in Clinton County, Michigan. Those who join it must adopt the following rules and confession: We believe that by Biblical Sanctification is meant a complete restoration of the Lost Image of God in the soul. We understand that this is achieved through faith in Christ, and that the Bible requires this faith to be practiced now. ... Let every member earnestly seek sanctification and quicken the same." - The reader sees here again quite clearly how shamefully the Methodists pervert God's Word. That the image

God's complete restoration here, of which the holy scripture knows nothing, indeed, this is contrary to the holy scripture.

The **Tunkers** - an Anabaptist sect - discussed at length at their last meeting whether the standing or the turned-down collar on the skirt was in accordance with the old order. They decided in favor of the standing collar. They declared that no musical instruments should be tolerated in the houses. A delegate remarked that these instruments would soon find their way into the churches if not controlled in times. It was further decided that the "sisters" should not wear hats at Communion or at any other time. The elders, who are lenient towards the "sisters" in this regard, are to be disciplined. It was also decided that the "brothers" should abstain from voting on election days, and that the hymnals should be bound simply, without gold.

A **Congregationalist congregation** in Massachusetts has decided that such of its members as are not satisfied with their baptism received in infancy may be baptized again.

Presbyterians in Union City, Pa. use sweetened vinegar instead of wine at communion.

The **Presbyterians** at their last general conference decided to meet next time in Pittsburgh. The delegates, however, are to seek and pay for their own quarters. But a general fund is to be raised, it seems, for these expenses. The congregations are requested to collect contributions for this purpose in the proportion of two cents for each member. Luth. Kz.

They are no longer invited. It is a fact that the larger synods have great difficulty in finding places where they can meet. The Synod of New York recently had to adjourn without knowing where it could meet next time. The same thing happened to the Synod of Pennsylvania. The "General Synod of Ohio" is in the same position. It also adjourned in Richmond, Ind. last year, without being able to determine a place for its next meeting. Luth. cz.

Two Seventh Day Baptists were recently sued in Cussawago, Pa. for working on Sunday. They unsuccessfully claimed that they belonged to a religious society that celebrated the seventh day (Saturday) as the Sabbath. They were sentenced to pay four dollars and since they did not want to pay, they were taken to jail.

A **Mormon prophet** in Holt County, Mo., presumed to be able to do all the signs and wonders that Christ did. "He was ordered," relates the "Christian Messenger," "to go across the water (of the Radaway River) to the other bank, whereupon he said he would wait until the next morning, when many people were there, that all might see that he was a prophet. Through the night he drove stakes across the river and fastened planks to them, about two inches below the murky water. Bad boys, observing this, knocked away a plank early in the morning where the water was deepest. The appointed time arrived. A large crowd had gathered. Our Mormon begins the journey across the river. When he comes to the place where the plank is gone, o woe, o woe! there he falls into the water up to his neck."

II. abroad.

The **Lutheran Synod in Australia** held its meeting this year from May 6 to 9. The whole assembly gave its unanimous consent by standing up to the declaration solemnly read out by the President of the Church Council: "The Holy Scriptures of the Old and New Testaments as the revealed Word of God, the one rule and guideline according to which all doctrines and teachings of the Church are to be interpreted.

and teachers, as well as the symbolic books of the Lutheran Church as our common confession, form the basis of the present Synod. - Of the 34 congregations, 26 were represented by 56 deputies. The synod, including the 9 pastors and members of the church council and the 8 teachers present, comprised 76 synod members with voting rights. The items of discussion before the synod were: The rejection of a closer connection with the un-Lutheran Immanuel Synod in South Australia on the part of the ministry, the establishment of a school teachers' seminary, changes in the constitution, state schools 2c. Concerning their ecclesiastical periodical, the "Lutherischer Kirchenbote", as reported by this newspaper, "two synod members pointed out as a certain obstacle to the circulation of the paper the fact that (in their opinion) it brought too little edifying and on the other hand too many controversial articles; On the other hand, it was rightly replied from various sides that our synodal journal (like all ecclesiastical journals of other countries) must have as its main purpose the discussion of ecclesiastical events near and far, in the home country as well as abroad, and that it also follows this main purpose correctly. The editorial staff, for its part, declared before the Synod that it would act unconscionably as the editorial staff of a Lutheran newspaper if it wanted to fill it with sentimental (sometimes even - as one Synod member correctly noted - fictitious) conversion stories of reformed sects, which as a rule are based on deeply hidden semipelagianism (cursing the doctrine of original sin). It wants to provide the readers, also with regard to this (the edifying) part, only healthy food, as e.g. the history of the church song, the life story of the blessed Wyneken 2c. proves; it is also willing to do so to a greater extent, if the sheet could be enlarged, which, however, is not possible at present due to various reasons. After other speakers pointed out that many Lutherans of our time have a "spoiled stomach" (referring to the "sweet" or "unhealthy" food in many Reformed papers), the following motion was unanimously adopted by the Synod: The Synod expects that the present Synod members will use all their influence to procure a further expansion of our Synodalblatt for the future".

In **Saxony**, the Meissen Conference met again after Whitsun. It is also going downhill at a gallop. Of course, there was no lack of pious clangor. Theses about the confession and the binding nature of the symbols were discussed. It was characteristic that Prof. Lechler from Leipzig, one of the few who voted against the elimination of the old religious oath in 1871, now came out as an interpreter and defender of the new confession formula. Incidentally, only the old familiar, meaningless speeches about the binding nature of the confession on the one hand, which on the other hand does not exclude free research and the interpretation of Scripture by oneself (one already knows what that means now), were served up anew. The second speaker, a jurist, gave quite clear testimony to the spirituality of this conference. He called attention to the socialistic tasks of the church in view of the spread of social democracy. His sentences bore the most stale, shallow morals of general human love, human rights, moral orders, of which the old pagans already knew how to speak just as well, even better. He did mention the Christian church, but as "an association of people struggling for reconciliation": well, the Hindus also struggle for reconciliation with their penitential exercises and the Jews with their Messiah expectations. It was a strong piece that Christian, "Bible-believing" pasto

The Meissen people want to be a church-friendly layman who tolerates such insipid, unchristian washing on the agenda. A leaden sleep weighs on the eyes and hearts of the regional church Christians; sleepily they are swept away by the current and carried unawares into the desolate, wild sea of the most naked paganism. (Free Church.)

From Württemberg something pleasant can be reported. There the Lord has also opened the eyes of a straight-hearted Christian and servant of the Word about the abomination in the holy place and strengthened his conscience and faith, so that he has renounced unrighteousness and left bread and office for the sake of the gospel. This is Mr. Past. Staudenmeyer, formerly city vicar in Esslingen. In an excellent little book, which we urgently recommend to all readers, he has uncovered the "apostasy of the Württemberg Evangelical Regional Church from the Scriptures and the Confession". He proves the same in three sections, for three reasons: "I. The ecclesiastical marriage in Württemberg, a testimony how the Lutheran High Church Authority and Synod of Württemberg deal with the holy word of God. II. another look into the state church's 'abomination of desolation' (Matth. 24, 15. 16.), or: What about the discipline of the Lord's Supper? III. Another look into the national church 'abomination of desolation' or: What about doctrinal discipline?" Finally, the author discusses in clear, forceful terms the right and duty of separation from such apostate national church. (Free Church.)

A sacred cap. Among the many relics and objects coveted and almost worshipped by the countless pilgrims in Rome, the headdress of the pope plays a special role. A particularly fiery pilgrim from Lyon bought a white pope's cap and asked the pope's palace for permission to offer it to the pope. He was told that this was strictly forbidden. But he is not deterred. He stands in the procession, and when the pope passes by, he holds out his cap to him. The pope takes it, throws his cap to him and puts on the cap of Lyon. "Think of the joy of the good Lyon," says a Catholic paper. "When he came out, everybody wanted to kiss the papal cap, and to hold his own medals to it, that they might receive a higher consecration." - A German clergyman now also wanted to have a papal cap. He also bought a white cap, put all the gold pieces on it that he brought from his parish as St. Peter's penny, and implore, the pope, who is known to be so poor and has to live on rotten bread (as one always persuades the Catholic people) stretched out his hand, accepted the cap and gave the German clergyman his own.

(Read. Pilgrim.)

"The tiresome borrowing."

Under this heading, we read the following remark in a local political newspaper, taken from a German newspaper: "In ever wider circles, the conviction is breaking through that the cancerous damage to German industry, the long payment periods, must be eliminated. In the following, it is reported that the Reichstag has been called upon to create a remedy through legislation, to set the bill of exchange target at no more than three months in large-scale traffic and to introduce immediate cash payment or monthly settlement in small-scale traffic. - What Luther wrote in his book "Von Kaufhandlung und Wucher" ("On Sales and Usury") is again confirmed here: "If it were not for the fact that there are guarantors in the world, and if free evangelical lending were common practice, and if only cash money and ready-made goods were used in sales transactions, then the greatest and most pernicious risks and defects and infirmities in sales transactions would already have been eliminated, and it would have been easy for the people in the world to have to pay the bills of exchange immediately."

The more we are able to deal with all kinds of merchants, the more we will be able to prevent the other sinful infirmities. For if it were not for such sureties and sure loans, many a man would have to remain in this world and be content with moderate food, who otherwise relies on borrowing and sureties and strives day and night to become rich; therefore everyone wants to become a merchant and rich. From this must follow such innumerable, swiftly wicked tricks and tricks, which now go to rack among the merchants, that I have already despaired that it should be completely corrected, but it has so overloaded itself with all wickedness and deceitfulness that even the length cannot carry itself, and must fall through itself in itself.

Herewith I will have recently rebuked and instructed everyone in this great, desolate, extensive trade of merchants. For if one were to allow everyone to sell his goods as cheaply as he would like, and borrowing and lending freely and becoming a guarantor were right, and yet give advice and teaching on how one should act Christianly in this and keep a good, safe conscience, that would be just as much as if one were to advise and teach how wrong should be right, how evil should be good, and how at the same time one should live and act according to divine Scripture and against divine Scripture. For these three defects, that each one gives his own as much as he wants; item, borrowing and becoming a guarantor, are the three springs from which all abominations, injustice, cunning and treachery flow so far and wide; that one now wants to strive to prevent the flow, and does not want to stop the springs, then effort and work is lost. Many Christians, of course, think that theologians should not concern themselves with matters of trade and the like; they do not understand anything about it. They should, they say, "stick to the gospel." But this is a great error. The gospel, or the Word of God, does not teach merchandising, of course, but it does show how conscience can be either preserved or violated even in commerce. Right at the beginning of his writing "Vom Kaufhandel und Wucher" ("On Trade and Usury"), Luther writes: "The holy gospel, after it has come to light, punishes and shows all kinds of works of darkness, as St. Paul calls them, Rom. 13:12: For it is a bright light that shines on all the world, and teaches how evil the works of the world are, and shows the right works that one should practice toward God and one's neighbor. Therefore some of the merchants have awakened and have become aware that in their trade many evil practices and harmful finances are in use, and it is to be feared that it is happening here, as the Ecclesiasticus says, that merchants can hardly be without sin. Yes, I am afraid that the saying of St. Paul 1 Timoth. 6, 10: Avarice is the root of all evil. And again (v. 9): Those who want to become rich fall into the devil's snare, and into many useless, harmful desires, which sink the people into hiding and damnation.

Although I think that my letter will be almost in vain, because the accident has broken out so far, and has become rampant in all countries, and those who understand the gospel could well judge from their own conscience in such outwardly light matters what is fair and what is not fair; I am reminded and asked to stir up such finances and to bring some to light, whether the crowd does not want rightly that some, however few they may be, are delivered from the maw and jaws of avarice. For it must be that there are still some, among merchants as well as among other people, who belong to Christ and would rather be poor with God than rich with the devil, as the 37th Psalm v. 16 says: "It is better for the righteous to have a little than for the wicked to have great goods. Well, for the sake of these we must speak." - —

*) Jesus Sirach.

A wonderful rescue.

(From the little ship of Christ in Paris.)

At the beginning of November 1875, a painter named Lucien Delaire was working on a high building on the Rue du Bac in Paris. He was hanging by his knotted rope above the windows of the fourth floor when his brush flew out of his hand, broke a window pane, and fell into a room on the fourth floor. The painter lowered himself by his rope to the window and called out to the broken pane: "Please excuse me; my brush has chosen a bad spot. But calm down: he who breaks the glasses pays for them." Receiving no answer, he looked into the room through the broken glass and saw a woman lying motionless in the room, her face turned towards the floor. Quickly, suspecting an act of murder, he stretched his arm through the opening, pulled the window latch and jumped into the room. A dense coal vapor comes towards him, which leads him to conclude that it is a suicide. He approaches and realizes that the person is still alive. Under the influence of the fresh air, she opens her eyes, starts breathing again and gradually regains consciousness. Soon the rescued person, Marie Esbin, was able to tell what had happened. She had placed a pan with glowing coals in the room and was busy ironing white petticoats to wear to a friend's wedding, when suddenly, seized by dizziness, she fell unconscious to the floor. Just in the same

At that moment, the painter, clumsy but fortunate, dropped his brush. The girl still vaguely heard the clinking of the window, but she was already unable to make the slightest movement. With the fresh air, life flowed to her again through the open window; and a few days later she was among the happy wedding guests of her friend. Whether she thanked God as heartily as she thanked the painter for her salvation, we do not know. But we believe what Jesus Christ testified: "Do not two sparrows buy a penny? Not one of them falls to the earth without your father. But now the very hairs of your head are all numbered." (Matth. 10.)

(Elsasser Messenger of Peace.)

The Lutheran Secondary Citizen School and the associated Secondary Daughter School at St. Louis, Mo.

In the institution mentioned in the heading, God be praised, a new school year will begin on September 3 and new pupils will be regularly admitted.

The school offers its students the opportunity to acquire a good general education and to prepare themselves thoroughly for any profession in life.

The subjects taught to the boys are: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing and Drawing. - In teaching English, geography, arithmetic, algebra, geometry, physics, and accounting, the language of instruction is English; in the other subjects, it is German. - Latin is included among the subjects primarily for those boys who later wish to enter a Gymnasium; other pupils may therefore be exempted from this instruction if their parents so desire.

The subjects in which the girls receive instruction are as follows: Religion, English, German, Geography, World History, Arithmetic, Writing, Drawing and Female Handicrafts".

The moral conduct of the pupils is carefully supervised and, above all, attention is paid to awakening, maintaining and strengthening a Christian sense in them.

The school fees for boys are \$40.00 per year and for girls \$24.00, and are to be paid annually or quarterly in advance. - For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction.

Foreign students can get board and lodging in Christian families for about \$14.00 per month. - Applications should be sent to O. Lrinvonr, Director, 1921 8outk Xintk 8tr." 8t. l/ouis, No.

Ordinations and Introductions.

Commissioned by the high". Presidium, I have on the New Sunday after Tri". I ordained Candidate L. I. Gehrmann as a preacher, assisted by Pastors Holtermann and Bechtel, and installed him in his office. W. Oettng.

Address r Nsv. D. D dclirmarrn,

Divio drovo, 6la^ do., IN.

On the 10th Sunday after Tr. I met the Candidate of the Holy Office Mr. Friedrich Wambsganß. Mr. Friedrich Wambsganß, who was called by St. Matthew's Parish in Allegheny City, Pennsylvania, to replace Pastor A. Brauer, was ordained.

I. P. Beyer.

Address: Dov. IV ^aindsZsnss,
138 Dlrirä 8t., ^lloAven^ Oit^, Da.

The Candidate of Theology Mr. H. Schröder, from the Concordia Seminary in St. Louis, was ordained on the 9th Sunday a. Tr. Tr. By order of the high". Presidium in the midst of his congregation, the Lutheran congregation of St. Paul in Wallace, Ontario, was ordained by the undersigned and inducted into his office.

A. Ernst.

Address: Rov. H. 8clrroeäsr,

8kiplo^, Dortlr Oo., Ootario.

By order of the Reverend Presidency, Candidate E. I. Sand er was ordained and inducted into "his" two" congregations at Lonaconing and Barton, Alleghany Co, Md, on the 10th Sunday after Trinity. E. Lauterbach.

Address: Dev. D. "1. 8anäor,
Lox 174. donLooninA, ^lloAvsn^ 6o., ma.

By order of the reverend Presidency, Rev. I. Kaspar was installed in his new office at Ebenezer Parish near GiddKgS, Texas, on the 9th Sunday after Trin. tn, assisted by Rev. Stiemke, L. Geyer.

Address: Rov. "1. Laszar.

Lox 75. diäain^s, Dos 6o., Doxas.

Conference - Displays.

The Community Lutheran Pastoral Conference of Northern Ohio meets, s. G. w., Sept. 17, at the church of the Rev. Lothmann at Akron, Ohio. The church dedication, to which all brethren of the Conference are cordially invited, will take place the day before on September 16.

The following were presented for discussion: 1. a paper presented by Past. Hübner at the last conference on the subject of gay marriage. 2. the paper on Calixtine syncretism by Past. C. Schmidt on Calixtine syncretism. 3. 3. a catechetical paper on the 3rd commandment, to be sent by everyone to Praeses Schwan 4 weeks in advance. 4. a paper written by a member of the Missouri Synod and a member of the Missouri Synod. of the Ohio Synod issued a report on the merger of synods into state synods.

All brothers are asked by the Dastor loci to register their coming with him in time. W. F. H elle.

The New York DistrictS-Conserrnz will meet, s. G. w., on Tuesday, August 28, at Mr. Pastor Rmz in Hudson, New York.- To preach will be Mr. Pastor Steup. Brömer.

The Wisconsin DistrictS Conference will meet, s. G. tv., on September 14 at the congregation of Mr. Pastor Zorn at Sheboygan. - They do not want to forget to report to the Dastor loci in time. C. Seuel.

The general pastoral conference of Minnesota will meet, s. G. w., from the 21st to the 25th of September, at the church of the Rev. Bender tn Red Wing. Subject of the proceedings: Continuation of theses on the certainty of the state of grace.

Anyone wishing to take part in the proceedings is requested to report to the Dastor loci in good time. Ahner.

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The Nebraska Districts Pastoral Conference will hold, s. G. w., its meetings this year from August 29 to September 1 at drr congregation of the Rev. G. Bürger at Williamsport, Hamilton Co, Nebr. Those brethren who have to use the Union Pacific railroad will be met at the Lone Tree station on August 28. E. I. Ares e.

Central - Illinois Conference from August 23 to 28 in Peoria, Ill. Timely registration is kindly requested.

F. Lindemann.

Incorporated into the Illinois District Caste:
For the synod treasury: Bon Past. FrederkingS congregation in Lost Prairie \$4.75. By Past. Döderlein, Pentecostal Collecte sr. Gem. in Homewood 11.50. By himself 2.00. By Teacher Tabel 2.00. By Past. Seidel in Keokuk Junction by Mrs. W. Ficsner for the orthodox teaching institution 1.00. By teacher W. Hoppe 2.00. Past. E. Martens 2.00. By Past. Strikter 2.00. Past. Reisingers Gem. in Danville 12.00. By I. H. Kuhlénbrck of d. Gem. in Collinsville 9.00. By Past. C. F. Hartmann \$2.00. By Past. Kleppisch from sr. Gem. 8.60. By Rev. Wagner in Chicago "for the Kingdom of God" by Joh. Schwarz 1.00. By Chr. Pagels 75 Cts. From Pastor Brüggmann's congregation in Rodenberg 10.00. (Summa \$72.60.)
To Synodal- Building Fund: Jubilee - Collecte of Past. Döderleins Gem. in Homewood 12.50.
For inner Mission (resp. Past. Döschner): From Past. Ruhlands Gem. in Planitz (Saxony) 16.08.
For the Negro Mission: By Prof. A. Cramer from Past. C. Stöffler in Golden Lake, W.S. 9.00.
To the college maintenance fund in St. Louis: Communion - Collecte of Past. Döderleins Gem. in Homewood 10.50.
For poor students in St. Louis: By Pastor Wagner of the Women's Association sr. Gem. in Chicago 21.00. By Past. Döderlein's congregation in Homewood for Siebrandt 28.45.
For poor students in Springfield r By Rev. Wagner in Chicago from the Young Men's Association sr. Gem. 20.00. From the Young Women's Association in Past. Wunders Gem. there for Hoyer 5.00. for Sondhaus 5.00. (Summa 30.00.)
For poor college students in Fort Wayne: By Past. Gotsch from s. Gem. in York Centre 5.00 and by Pastor Pennekamp from s. Gem. in Bremen 1.00. By Past. Liebe from s. Gem. in Steelville for Brunn's pupils 2.50. Through Past. Wunder in Chicago from the Jungfrauen-Verein for M. Große 5.00. (Summa 13.50.)
For college maintenance in Fort Wayne: From Past. Reisingers Gem. in Danville 10.00.
For poor seminarians in Addison: By Past. F. Lindemann in Champaign from young people in his congregation 3.50. From Past. Ruhland's congregation in Planitz near Zwickau in Saxony for Gelswein 10.50. By Rev. Engelbrecht in Chicago from the Jungfrauen-Verein of his congregation for Jul. Trapp 10.00. (Summa 24.00.)
For the Emigrant Mission in New York: Through I. H. Kuhlénbrck of Past. Ottmanns Gem. in Collinsville 2.90.
For the widows fund: From Past. Strikter and teacher Kammann each 3.00.
For Past. Hirschmann: By Past. Steege of his Gm. in Dundre 11.25. Lon Past. R'öders Gem. in Arlington Heights 5.50. Past. HallerbergS Gem. in Quincy 5.00. Rev. Wunders Gem. in Chicago 7.50. Past. Frdrkings Gem. in Lost Prairie 4.00. By Past. Gotsch from his congreg. in York Centre 5.00.
By Past. Dunsing from his congreg. in Stras- durg 6.46. By Past. LoveS Gm. in Winn Hill 7.50. By Rev. Prnnekamp's congreg. in Bremen 5.50. By Rev. Hansen from the bell-bag of his Gem. in Geneseo 5.44. By Rev. Strikter from his Gem. in Proviso 19.17. By I. H. Kuhlén- beck from Past. Ottmanns Gem. in Collinsville 12.85. By Past. Löber- Geminde in Niles 4.53. By Past. Surcop in Chicago from his congregation 1.05. From Past. Hahn's congregation in Staunton 5.00. (Summa 105.75.)
For Past. Hirschmann and Past. Döschner: By Past. Bartling in Chicago from his congregation (subsequently) 1.25. By Pastor Seidel in Keokuk Junction: from the family W. Ficsner 1.00. from Joh. Fiesner 85 Cts. B. Jansen, Pastor, Ulfréd Behrens, Joh. Bull and Heinr. Bull each 50 Cts., Carl Heinicke u. Lammé Dorn each 1.00. Heinr. Fiesner 1.50. (Summa 9.60.)
For Pastor Döschner: By Past. Steege in Dundee from his congregation 2.25. By Past. Röder in Arlington HeightsS. Collecte in Gen einde- Dersammlung 7.21. By Past. Hallir- berg's Gem. in Quincy 1.00. By Past. Wunders Gem. in Chi- cago 1.50. From Past. Frederking's Gem. in Lost Prairie 1.00. By Past. Gotsch from his Gem. in York Centre 1.00. By Past. Dunsing from his congreg. in Strasburg 1.30. By Past. Love from his congregation in Wine Hill 1.50. By Past. Penne- kamp from his Gm. in Bremen 1.10. By Past. Hansen in Geneseo from members of his congreg. 95 Cts. and from the collection bag 1.08. By Past. Strieters Gem. in Proviso 3.83. By I. H. Kuhlénbrck from the Gem. in Collinsville 6.40. By Past. Succop in Chicago from his Gm. 20 Cts. By Past. Hahn's Gm. in Staunton 1.00. (Summa 31.32.)
For sick pastors: By Rev. A. Schmidt in Schaumburg, collected on W. Spohrleder's 50th birthday 8.30.
For Past. Rufs, Past. J-ke and teacher Hopfr from Past. Hahns Gem. in Staunton 3.00.
For the congregation in Opeka, Kans. by Rev. Rover's congregation in Arlington HrightS 5.00. By Rev. Wehrs in Lake Zurich by members of his Gm. 1.60. By Rev. Gotsch from his congreg. in York Centre 2.00. (Summa 8.60.)
For the congregation in Buena Vista, Iowa: From Past. Nöders Gem. in Arlington Heights 5.00.
For the congregation in Iowa City, Iowa: From Past. Nöders Gem. in Arlington Heights 5.00. By Past. Wunders Gem. in Chicago 3.80. By Past. Gotsch from his Gem. in York Centre 2.00. From Past. Liede- Gem. in Wine Hill 1.00.
From Past. Pennekamp's congregation in Bremen 1.00. By Pastor Engelbrecht in Chicago from N. N. 5.00. (Summa 17.80.)
For the Freeport congregation, Ill: By Rev. Roeders Gem. in Arlington Heights 10.00. By Past. Wunders Gem. in Chicago 10.00. Collecte from the Gem. in Addison 20.93. By Past. Gotsch from his Gem. in York Centre 2.00. By Past. Love's Gem. in Wine Hill 4.00. (Summa 46.93.)
For needy people in Dakota: Through Past. Wehr- in Lake Zurich by members of his congregation 1.60. By Past. Hansen in Geneseo from members of his congregation 1.90. By Past. Succvps Gem. in Chicago 3.00. (Summa 6.50.)
For orphanage near Boston: By teacher Luecke in Chicago, collected at Reinhold Gahls wedding 4.00.
Addison, Ill, August 2, 77. H. Bartling, Cassirer.

Revenue to the coffers of the Middle District:
For the synod treasury: From Past. Bethke's congregation in Arcadia \$3.30. From Past. Zucker's congreg. in Defiance \$11.30. Past. Wendt in Waymansville \$2.00.
For the building fund: Don Past. Bethke'S Gem. in Arcadia \$2.
For Pastor Döschner: From some parishioners in Liverpool \$2.00. From the Women's Association in La Porte \$5.00.
To the seminary household in Addison: Don Past. Niethammers Gem. in La Porte \$12.00.
For poor students in Fort Wayne: From Past. Bethke's Gem. in Arcadia \$4.65. Wedding Collecte at H. Mar- gileth in Aurora \$3.50. From the Virgins' Association there \$5.00.
For the Hermannsburg Mission: By Konrad Westenfeld at Fort Wayne \$5.00.
Into the treasury for sick pastors: Collecte at a golden wedding by Rev. Schmidt in Liverpool \$7.03.
For the Deaf and Dumb Institution: thank offering from Mrs. Pastor Wendt in Waymansville \$2.50.
Fort Wayne, July 31, 1877. C. Grahl, Kassirer.

For the needy Lutherans in Dakota, the following donations have been received by me and Rev. Döschner the following donations have been received and used for the intended purpose. At this time I will give an account in the "Lutheraner" about the use of the sums that I received.
On behalf of the supported, I express my heartfelt thanks to all donors. God bless the giver and the receiver.
By Past. I. Horn, Dertel, Ja., \$5.00. Pastor Heintz, Crown Point 2.00. Past. G. Griebel, Naborne Mo. 4.00. Past. A. Sauerp, of L. Köster 5.00. F. Korn 2.00. Rev. C. L. Wuld- gazer, Big Rapids, Mich., 5.00. Rev. I. Trautmann, Adrian, Mich. two shipments 13.00. Past. J. G. Nützel, Columbus, Ind. 4.00. Past. C. Schroeder, Sidel, Ill. 2.00. Past. A. Ch. Grosberger, Trinity and St. Andrew's parishes, 13.00. of which for Rev. Doescher 1.50. Past. C. A. Selle, Addison, 2.00. Past. G. Doehler, three shipments, 2.00. Van Wert, Ohio, Thomas congregation 3.76. Joh.-Gem. 4.40. "Van Wert congregation 7.27. Rev. C. Schmidt, Elyria, O., 6.00. Rev. C. Hafner, Prairie City, Mo., 9.00. for Rev. Doescher, 5.00. Rev. Dreyer, Accidnt, Mo., by Bro. A. B. Ries, 3.00. Rev. I. Schuhmacher, Caloma Ja., 5.70. Past. A. Schürmann, Homestead, Ja., 18.00. for Rev. Löscher 10.50. Cassirer C. Eilsfeldt 7.85. Rev. Eh. Hochstetter 39.00. Past. G. Prager, Town Granville, Wis. 4.00. for Past. Doescher 3.25. Past. C. Brand, North St. Louis, two shipments 54.00. Past. F. Blitz, Concordia, Mo. 10.10. Past. I. Kaspar, High Hill, Ter., 7.00. Rev. Fr. Nützel, West Ely, Mo., 4.00. Rev. I. Ansorge, Padurah, Ky. 6.00. Past. F. W. Pohlmann, Lanesville, Ind., 3.00. Past. H. W. Nul, Toledo, Ohio, 8.50. Past. A. Genhäuser, Stanton, Nebr. 2.75. Past. E. F. Richter, Ellisville, Mo. 7.00. Past. I. Holiday, Aurora, Ill., 5.10. Past. E. Seuel, Mayville, Wis., 14.00. Cassirer H. Bartling, Addison, J., 60.90. Cassirer E. F. Meier, St. Louis, Mo., 23.47. Past. G. H. Hörnike, Nashville, Ill., 5.00. Past. F. Boeling, Carriage house, Mich. 17.00. Rev. I. Th. Jungk, Jackson, Mo., 7.90. Rev. E. R. Riedel, Charlotte, Iowa, 2.50. Past. F. W. Husmann, East Cleveland, Ohio, 9.00. Past. A. H. Wittzel, Glasgow, Mo. 5.00. Past. E. Lehman, "New Wells, Mo., 5.95. Past. L. E. Knies, Marysville, O., 14.00. Past. W. Mallon, Buena Vista, Iowa, 2.00. Cassirer C. Eilsfeldt, Milwaukee, 63.18. Casi. E. Roschke, St. Louis, Mo., 107.05. Past. F. Wesrmann, Grafton, Wis. 16.90. Past. I. L. Cramer, Fort Dodge, Iowa, 5.00. Rev. Th. F. Hahn, Valleria, Ind. 5.50. Past. M. Tirnenstein, New Orleans, 30.00. Past. L. Dulitz, Napoleon, O., 20.00. Past. E. H. Wischmeyer, High Hill, Ter. 7.00. Rev. F. H. Kolbe, Green Jsle, Minn. 7.20. for Rev. Doescher 4.00. Rev. H. Bartels, St. Louis, Mo., 4.70. pastor I. Schaefer, New Boston, Ind. 4.00. past. Cb. Bock, Antonia, Mo., 2.00. M. Reister.
Received for the deaf-mutes in Norris: By Rev. I. Lehner of sr. By Rev. I. Lehner from his congregation in New Haven, Ind. Rohe from his congregation at Olcott, Ill., 1.20. By Mr. L. Jung from the Young Women's Association at Collinsville, Ill. 10.00. By Rev. Hilgendorf at Bell Creek, Nebr. afterwaid, 1.25. By Rev. N ösche from sr. Parish in Watertown, Minn. 2.20. By Rev. Hilgendorf of sriner congreg. in Bell Creek, Nebr., 8.40. By Past. Chr. Bock in Antonia, Mo., 3.75. From Illinois district, 55.00. By Past. C. Gausr- witz, Iron Ridge, Wis. 2.50. From the congregation Zum Khipplein Christi, and himself 1.00. By Rev. I. Körner, Whitewater, Wis. by dcssen school children 3.00. By L. Schmidt in Chicago, contribution for his son 4.00. By Past. I. A. F. W. Mueller, Pentecostal collecte from his congregation in Enester Co, Ill, 14.20. By Past. I. Dornbar in Weavers Corner, Ill. 5.00. By Rev. Büniger in St. Louis 4.00. By Rev. I. W. Pohlmann of his congregation in Lanesville, Ind. 3.00. By Rev. Büniger's congregation in St. Louis 42.60. By Cassirer I. S. Simon, Monroe, Mich. 26.96. By Rev. Engelbrecht at Racine, Wis.: by his congregation, 21.15. Mr. Puhn, 1.00; Mrs. Hüffner, 5.00; Mrs. Stoffel, 1.00. By I. N. at Racine, 1.00. By Cassirer Ch. Eilsfeldt of the Northwestern District, 57.88. By the congregation at St. Joseph, Mich. 10.00. By Rev. Georgii (?). C. D. Strubet, Cassirer.

207 3etkerson ^v., Detroit, Lliek.

With hearty thanks against God and kind givers, I certify to have received support for our church building from the congregations of the following pastors: Heintz, Crown Point, Ind., 42.00. Studt in Iowa 2.00. Meyer in Appleton City, Mo., 1.10. Griebel in Norbonne, Mo., 3.50. Richter in Ellisville, Mo., 7.00. Prager in Granville, Wis., 1.00. Sauer in Dudleytown, Ind., 11.57. Pohlmann in Laneville, Ind., 3.00. Engelbert in Racine, Wis., 4.75. Nützel in West Fly, Mo., 3.75. Riedel in Frankenmuth, Mich., 16.45. Wetzel in Glasgow, Mo., 2.35. Krief in Neudettesau, O., 8.00. Bartheis in Beckville, Mo., 4.70. Schmidt in Indianapolis, Ind., 20.50. Dohier of A. Brand in Forestville, Wis., 25 Cts., Jäbkrr himself, in Adams County, Ind., 2.00. Topeka, Kansas, July 1 ^7. Georg Klein, Cassirer.

With heartfelt thanks against the dear kind givers, I hereby certify to have received the following gifts for my distressed parish in Hudson, New York, sett January 19:

By Mr. Past. W. Mohrhoff 42.00. By Mr. Past. I. Siegrist 1.50. By Mr. Past. Fr. Lochner by Th. Vogel 50 Cts. Mrs. N. N. 25 Cts. Wittwe Merkel, E. Hoffmann each 50 Cts. N. N. 25 Cts. By Mr. Pastor W. Niebuhr from his St. Johannis Gem. 6.00. Dreieinigk.-Gem. 4.81. By Mr. Past. G. Gerken from sr. Gem. 5.52. By Mr. Past. I. Strikter from sr. By Mr. Treasurer Birkner 60.28, 100.99, 5.00. By Mr. Treasurer Bartling 5.00. By Mr. Treasurer Grahl 57.53. J. E. Renz.

The undersigned certifies to have received the following gifts for the church building of his congregation in Iowa City, Iowa: From the congregation of Mr. Past. Bremer's congregation in Lowden, Iowa, 46.04. From Past. Hahn's congregation at Staunton, Ill., 46.50. From Rev. Cramer's congregation at Fort Dodge, Iowa, 45.00. From Rev. Schulze's congregation at Cortland, Minn. 45.00. - Warmly thanking the benevolent givers JohnThurner, Rev.

For our church building from Mr. Past. Lohrmann's congregation 44.30 and by Mr. Kassirer Simon 43.75 to have received, certifies with cordial thanks

Welleöley, July 14, V7 I. Kirmis, Pastor.

Received

for the students Schulze and Borth 44.75, collected at the infant baptism of the Rev. Friedr. Sievers. For Stud. Biewend 49.90 By members of the Fort Smith community, G.

Received for the Seminary - Library here with heartfelt thanks from Siemon and Bruder booksellers in Fort Wayne: Lrasrui LokrniUii Notas st "irimsUversionss in N. D suru vsrions nova.

K. G. Dketmann, Die gesammte der ungeänderten Augsb. Confession in the Electorate of Saxony 2c. 5 volumes. M. Günther.

Book - Display.

Just left the press:

Third Synodal Report of the Northwestern District of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, ^imo Domini 1877.

The dear reader has already read in No. 14 what important negotiations, important for every congregation, were held at the synodal assembly of the northwestern district. Some of you have certainly decided to get the complete report as soon as it appears. Well, no one who does so will regret it. The main subject that was discussed was: "What are the characteristics of a well-founded What are the goals of a truly Lutheran congregation that Lutheran preachers and their congregations should strive for? is a subject of the highest interest to every congregation and should be discussed often in their congregational meetings. It can therefore only be a blessing that this report be widely distributed. G.

Price: 25 Cts. To have at

M. C. Barthel.

Corrections.

In the receipt of Mr. Grahl ("Luth." No. 14 and 15) under the headings "Synodalkasse" and "Für kranke Pastoren" ("For sick pastors"), instead of "Jahresüberschuß rr. von den Gemeinden in uttd bei Cleveland 471.06" ("Annual surplus rr. from the congregations in uttd near Cleveland 471.06"), it reads: Half from fare surplus 2c.

Cleveland, July 23, '77, A. Griefe, Community Casflrer.

To the receipt of Mr. Pastor Hopf ("Luth." No. 14.) is to be added: Bon F. Koch 50 Cts. - Furthermore, there is to be read: instead of "C. Sternberg": Steierberg; instead of "KeSkhoff": Krrk- hoff. Collected by Mr. Lehrer Glaser: 420.10, not 420.00.

L. Traub, Pastor.

Changed addresses:

Rsv. IV. DI Loinmsr, Uppsr l'alls, Kaltimors 6o., Llä.

Lsv. L Lrokt. Lox 81st Llierman, 9?sx "8.

L ck. Linst. 193 üanaburA 8t., Laltiruors, Nä.

H. 6th Fleier, 3Z NsLaus 8t., Danton, Okio.

Lrnst Lsubusr (orphan father), Vss ksrss, 8t. Louis Oo., 2lo.

L Oisssrnauu, 144 8ssou<i ^vs., ^Idan^, N.

L. H.. LAZVI-S, 1914 (not 914) OTaOou 8t.,

8t. Louis, No.

Volume 33.

Pastoral Preaching,

held in Cleveland at the time of this year's Synod of the Middle District, and ^{there} communicated at the request of the Pastoral Conference

^{by}
Philipp Fleischmann.

Text: 2 Timoth. 4, 1—4.

In the Lord beloved!

With the bright light of the Gospel, which we have by God's grace in front of many thousands in our synodal association, with the civil freedom, in which it is granted to us to build ourselves up inwardly and outwardly according to the light of the Gospel without any official restriction, things in our dear congregations as a whole should be much different, much better than they are. For we often have cause to complain that the treasure of pure doctrine, which we have before others, is by far not sufficiently recognized by many, not with the heartfelt gratitude that should fill the hearts with such a gift. And we cannot help saying that the number of such ingrates seems to be increasing instead of decreasing. It is coming to an end, we must say there. Yes, we may say, it is coming to an end with hurried steps.

It is true that the last time is always available for Christians, and they should therefore be ready for the future of the Lord at any time. Also, what is prophesied for the same is fulfilled. Nevertheless, it is also true that in certain times the signs of this future appear again and again, and then in a more and more conspicuous way.

And in such a time we live, my dears. We live in the time of a conspicuous spiritual slackness, a conspicuous contempt for the precious Gospel.

This is a difficult, oppressive time for all true believers. This is also a particularly difficult and oppressive time for all faithful ministers of the Word. For it can hardly be otherwise than that they feel that groaning of which we read in the Epistle to the Hebrews, Cap. 13, 17. There it is said: "Obey your teachers and follow them, for they watch over your souls, as if they were your teachers."

St. Louis, Mo., September 1, 1877.

No. 17.

who shall give an account of it, that they may do it with joy, and not with sighing." Because in this last afflicted time the word of God is refused obedience by many hearers of it, therefore the servants of the word cannot wait for the ministry with true joy, but often have to do it with sighing.

Therefore, dear brothers and sisters, so that we do not lose heart, we are in great need of encouragement. We find this in the words of the text we have read. St. Paul addresses them to Timothy, and thus also to us, in view of the approach of a most perilous time.

Therefore, let us now consider this encouragement of St. Paul further by considering:

1. in which way he gives the same;
2. in which way he justifies the same.

I.

St. Paul's encouragement to Timothy begins with the exhortation, "Preach the word." This is the most important duty in our profession. Preaching the Word is essential for the advancement of the Kingdom of God. That is why St. Paul inculcates it here in our text with an affirmation that is actually an incantation. For he says: "I therefore testify before God and the Lord Jesus Christ, who is coming to judge the living and the dead, with his appearing and with his kingdom, - preach the word." So he takes an oath from Timothy that he will wait for his office to preach. He places him before the judgment seat of Christ, who will therefore call him to account; he thus reminds him of that voice of God: "Son of man, I have set you as a watchman. If thou warn not the ungodly, that he turn from his ungodly ways, I will require his blood at thy hand." In this way, St. Paul reiterates his exhortation, "Preach the word."

He means by this the whole word of God according to law and gospel; but in such a way that the preaching of the law makes way for the preaching of the gospel. For this is the purpose of the profession. The gospel makes blessed. Through our evangelical preaching that Christ, the Son of God, has come into the flesh.

that he has reconciled the world to God through his death, that from now on, in order to attain blessedness, it is only necessary to accept the reconciliation that has taken place in faith, God wants to make sin-lost people blessed. Thus we are preachers of the gospel appointed by God through the church. And we have to keep this in mind in all our preaching, even in the presentation of the law, in the sharpest testimony of it. Nothing is done with new measures, with new special means of revival, but the gospel must do it, the gospel alone, the old gospel, and always the same gospel. This must help the world; otherwise it will not be helped. Preach the gospel, says St. Paul; the gospel above all, the gospel above all, the gospel above all, the pure, unadulterated gospel, unclouded by the law.

"And continue with it," he adds. Continue with it, even if it does not bear fruit immediately, even if it does not seem to bear fruit with many, with most, even if it may seem to you or be persuaded by others that another way must be chosen. - You should stay with the old, united way. There is no other way of salvation. Do not let yourself be led away from it by objections, but always bring forth anew the old testimony of Christ, even if with different words, even if with different reasons from other scriptural passages.

"Stop with it," he says, and adds: "Be it in season or out of season. - Some of those who hear you may lack the right desire to hear, and therefore your testimony may seem inopportune, because it interferes with their earthly sense; - in the countenances of individuals to whom you have to speak as a pastor, a similar word may be read as that which Felix, the governor, uttered: "When I have a convenient time, I will send for thee": - be not thou misled by such perverse ill-feelings of the hearers, who slight or despise thy testimony as one brought forward for them, for their carnal sense, at an untimely moment.

But don't let yourself be misled by your own tempting dissatisfaction that creeps into your mind.

If, for example, a sick person whom you visit does not ask you to come again soon, and thus gives the impression that your encouragement is undesirable and therefore inconvenient for him; or if you have to hear a verdict on a sharp sermon, which is also necessary at times, as the Corinthians did after a serious apostolic rebuke, when they complained: "The letters are heavy and strong, but the presence of the body is weak and the speech contemptible"; - or if, for instance, your faithful care for the salvation of an erring person, instead of being appreciated, is rather resented, and falsely judged. Do not let this tire you in your testimony of the Word, and reject the thought that you are speaking out of time because your proclamation does not find the hoped-for acceptance with some.

Rather, St. Paul goes on to say in what follows, "chastise, afflict, admonish with all patience and doctrine." - Punish always, if there is an offense openly, whether in doctrine or in life; do not be intimidated by the opposition that comes against you, perhaps obstinately; only punish always, where it is necessary, with all seriousness, and do not let yourself be frightened, but rather frighten, threaten with the reproach of the curse, and tell them that it will infallibly strike and must strike all those who do not sincerely want to repent.

"But also, with all patience and doctrine, admonish those in whom sighing over sin is found, even if only a weak one, by pointing to the grace that is in Christ, awaken the desire for this grace, and testify to them with great and joyful certainty that they shall have this grace in vain, if only they will take it in vain by faith; - And do not become despondent in such testimony, even if the light of it does not immediately ignite in their hearts; nevertheless, let it shine into them again and again, whether it might not finally disperse the darkness. Thus awaken those who have died first with all patience and teaching, with patience in gentleness, with persevering gentleness that does not let itself be embittered by insufficient success, with persevering teaching that brings forth one word of Scripture after another, and thus establishes the exhortation as a divine one, making it firm and certain.

II.

In this way, St. Paul encourages Timothy and us, dear brothers in the ministry, to persevere in the service of the Word. - And how does he justify his encouragement? Secondly, let us see this from the following words of our text.

So first he says, "Preach the word, persevere, exhort with all patience and teaching." And after that he gives the reason for it, continuing with the words, "For the time will come when they will not suffer sound doctrine, but according to their own lusts they will charge them with teachers themselves, after their ears are drooping; and they will turn away their ears from the truth, and turn to fables."

St. Paul prophesies a devastation of the church by false teachers after his death; he draws Timothy's attention to the same thing that the Lord proclaimed to the disciples according to Matth. 24 as preceding the fall of Jerusalem, namely to the many false prophets who would deceive many; and he 'speaks therefore, because the invisible

In our text, we also speak of the multitude of horrible false teachers who, before the coming of the Lord to the Last Judgment, will tear into the Church of God like a pernicious plague and lead most of its members to spiritual death.

And for this very reason, precisely in view of this coming terrible state of the church, in view of the transgressors and offenders of the pure doctrine, he awakens Timothy to persevering zeal in the proclamation of the pure doctrine, to holding to the true confession; - because he knows that the Lord, through his faithful servants who stick to his word of truth, will nevertheless fulfill his promise: "Heaven and earth shall pass away; but my words shall not pass away."

On the other hand, he also knows that the world will be earnest that the words of the Lord should perish, that the false, derogatory Christians also, and these especially, will be earnest that the words of the Lord should perish. "There shall be," he says, "a time when they shall not suffer the wholesome

doctrine." - Then those who were Christians before will no longer listen to the old, pure, salvific doctrine, much less want to accept it, because the divine doctrine contradicts their ungodly, worldly mind, into whose nets they have allowed themselves to be entangled, absolutely, in every way. Then they will no longer recognize the preachers of the true word as what they are, but will brand them as such teachers who darken and stultify the people with superstitious, outmoded views long since overcome by the science of the time, and will therefore rightly be exposed to contempt and ridicule, and, wherever possible, chased away. Then they will, according to their own carnal lusts, load up teachers for themselves, according to the basic text: "to heap up", i.e. to appoint in quantity and to put into office, such teachers namely, whom they can hear with ear tickling, with pleasure. Why? - Because their rational wisdom, their worldly sense is flattered by them; because with them the saying "The world's friendship is God's enmity" no longer applies; because with them the way of salvation is no longer a narrow one, but an exceedingly wide one, on which all kinds of people with all kinds of doctrines, even if they are still so different, and with all kinds of customs, even if they are still so godless, can nevertheless walk arm in arm with each other as brothers, and live with each other in lovely ecclesiastical harmony.

And because then in such a commonplace church the devil can of course abundantly cast out his seed of lies without any restraint, it must thereby come to the great apostasy which our text finally indicates with the words: "They will turn away their ears from the truth and turn to fables."

This is how St. Paul describes the bad, dangerous, seductive, derogatory time that followed his departure. And in view of them he exhorts Timothy to stand firm in the word. It is precisely the spreading error that should move him all the more to remain faithful and zealous in the proclamation of the truth; the great danger that is approaching with the distortion of the word by the false teachers should awaken in him all the more a great love that serves and saves with the truthful gospel. The raging and strangling of Satan with his infernal weapons should be countered all the more by his heartfelt readiness to help with the stronger, divine armor.

He says this to Timothy, and also to us, dear brothers in the ministry. For, as we have heard, by telling Timothy of the terrible time that is coming for him, he gives an image of the terrible time in which we are living and the even worse time that we are approaching.

Or is there any need for further proof of the present dismal state of the church, of the present great spiritual slackness of the Christian people here and there, of a slackness which has already led a large number to sink into spiritual death, to the evident apostasy from the faith, to the denial of the divinity of Christ, to the denial of his great atoning sacrifice?

And in our dear congregations, how do we find it there? - Well, they still stand by God's great grace; they still stand on the pure confession of the truth, as our church has it; they still hear the sermon according to this confession, and not a few, we will gladly admit, we will even boast, with hearty eagerness. But do they not face an exceedingly dangerous abyss in these seductive times? And is there not also in them much pull and inclination towards this abyss? And is not this pull and inclination noticeable in the increasing contempt of the word?

But if this is so - and who could contradict it with reason? - If this is the case, then what voice is also addressed to us, my brothers in the ministry, in view of our present distressed times? - It is the voice of St. Paul in our text: "Preach the word, stop, whether in season or out of season, punish, admonish, admonish with all patience and doctrine."

We should therefore, that. He tells us that in this time of death, when few have eyes to see and ears to hear, we should be all the more zealous to bear that testimony which alone can lead the dead to life; we should persevere in it; pay no attention to the increasing obstacles, to the multiplying vexations; not be frightened by them, but break through them in the power of the Lord; Continue to afflict with the law, continue to refresh with the gospel; make good use of every opportunity to scatter the divine seed; remain friendly in the hatred of the world, remain firm in the swaying of the world; - in short, we must not allow ourselves to be weary or weakened by the cunning attempts of the devil, which will come upon us and our dear congregations more and more often, more and more violently.

Only in this way can we, despite the sad, depressing experiences and confusion of our time, keep a good conscience, a confident heart, a victorious courage, a joyful hope. For it is the Lord who in our text makes to us, His servants, especially for the last difficult time, the serious demand: "Preach the word, persevere, exhort with all patience and teaching."

In the event of a devastating plague, we too expect a faithful physician not to slacken in his duties, but to wait all the more emphatically for his office, and to assist the sick with all self-sacrifice. A helmsman, too, is obliged to remain at the helm during violent storms and tempests, when the waves threaten to swallow up the ship, and to do everything in his power to ward off the danger. One sees a brave commander especially busy when his warriors are about to give way to the overwhelming power of the enemy, so that he rejects cowardice.

Should we not be all the more vigilant and zealous in all patience and teaching in our highly important position, which is precious before God, even if despised before the world, now that the dangers of the last times surround us and our communities from all sides like mountains that threaten to fall over us, that threaten to crush us?

The Lord, our King, whom we have sworn to serve faithfully, and who has also pledged to crown our faithfulness with grace, demands this of us in our text. And what he demands, he also gives. He wants his power to be mighty in the weak, mighty and victorious, so that even through our weak service, which is nevertheless a strong one, they must let the word stand, and have no thanks for it. Amen.

The Bible in Iceland.

Christianity came to this distant island around the year 1000. Unfortunately, the doctrine that was brought to the Icelanders was not the pure Bible doctrine, but, as was the case everywhere at that time, one that was adulterated with papal human statutes and false doctrines. Yet, without any doubt, God won many souls here as well through the pieces of heavenly truth that were left to them, to which they adhered with childlike faith. According to God's gracious will, however, this island, once a flourishing land in the northern seas, was to become a lovely, blooming garden of God, at least as far as spiritual matters were concerned.

Around the year 1530, a noble Icelandic youth named Oddur, son of the bishop of Holum, left his homeland to study theology in Norway and to collect other treasures of knowledge that would one day benefit his people. At that time, Luther's pure doctrine had already become known in the learned schools of Norway and the fight for and against it was fierce. Oddur was also drawn into the struggle. Seized by the truth, he bent his knees before God and begged him to open his eyes so that he would know which doctrine was the right one. On his knees he studied the Greek New Testament. Light after light fell into his soul. He compared Luther's writings with God's Word and soon found that his teaching was in exact agreement with it. He felt powerfully attracted to the man. Without delay he traveled to Germany and considered himself fortunate that he could be a student of this great man of God for a while. Equipped with the knowledge of the pure doctrine, he returned home to his distant fatherland to bring the pure gospel to his countrymen. But he found fierce resistance, especially from the priests and monks. However, since he had experienced in Germany the blessed effect of spreading the Bible in the native language, he set about translating the Holy Scriptures into his native language. On a lonely farm in the corner of a cattle shed, safe from stalking and persecution, he worked on the first Icelandic translation of the New Testament, and in 1539 it was finished. It was a "faithful mirror of Luther's German works. With this treasure he left his beloved fatherland once again, sailed to Denmark and had the translation printed in 1000 copies under the protection and generous support of the pious King Christian III. With it he returned to Iceland

and began to distribute the books. They were received with indescribable eagerness. And the holy word of God proved its glorious power here as well. As early as 1550, the entire island converted to the Lutheran confession.

Thirty years later, the Old Testament was also translated and printed, no longer on foreign printing presses, but in Iceland itself, where several printing presses were already in operation at that time. Thus the entire Bible was now in the hands of the people, a treasure that was greeted with indescribable jubilation throughout the island. Of course, even now the Bible was by no means a good that would have been in all hands, or at least in all families. For that first edition was a large folio Bible, which was so expensive and costly that only the wealthier were able to acquire it as their own property. Nevertheless, from then on, the holy scriptures were generally read. Sometimes people lent the precious treasure to each other, sometimes they came together on the long winter evenings in some large farmhouse and heard it read aloud. Soon Luther's catechisms in Icelandic were added, as well as a special edition of the Psalms, prayer books and other good writings, which were read and held in high esteem everywhere with great eagerness.

In the following century, hard times came upon the island and the work of Bible dissemination was hindered. Three Bible editions of 2000 copies each - two in folio and one in quarto - as well as three editions of the New Testament in octavo were printed. The increasing poverty made new editions impossible, the existing printing presses were lost except for one, and this one was towards the end of the last century in such a useless condition that it was impossible to print anything on it. The few books that had to be had were printed in Denmark and amounted to no more than 5000 in 40 years.

In 1806, a high-ranking man in Iceland, who was well acquainted with the state of affairs, wrote: "Even for money, it is quite impossible to obtain a Bible or a testament on the island; indeed, it is a sad fact that on the whole island, among a population of 47,000 souls, there are not more than 40 to 50 whole Bibles left. This is all the easier to determine, since each of the (approximately 200) pastors, who are in charge of the 305 parishes of the island, records in his dutifully kept register of souls all the books that are in the possession of each family. The blessed time when about 60 years ago the unforgettable Sistrup bought Bibles at his own expense and gave them away to the individual parishes so that they could be circulated among the individual families - that time has long since passed. A dean in the eastern district of the island has been making every effort for 17 years to obtain his own Bible for himself, and he has not yet succeeded. For those who still have one will not give it away at any price. The existing copies are so worn out and in such a miserable condition that some of them are hardly usable anymore. Thus, another dean owns an old folio Bible, which is almost consumed by the words; but the injured leaves are all very neatly pasted over with fresh paper and the text written on it with such beautiful, punctual handwriting that the same would be difficult for the best of us to understand.

writing master would do honor - and yet it is written only by a common peasant man."

The Christian life would have been lost if God had not guided the hearts to spread his word more diligently and eagerly through oral instruction. Although there was no longer a single publicly employed schoolteacher on the entire island, the individual house fathers themselves practiced the work of the schoolmaster on their own, and with such success that there is hardly anyone among a hundred adults who cannot read, and only very few who do not know how to write, and to write beautifully. In addition to the diligent church attendance, the preservation of the spiritual life was especially helped by the beautiful habit that from the beginning of winter until spring (from Michaelmas to Easter) daily regular exercises with reading, recitation of catechism and Bible verses 2c. were held in every family. Nevertheless, there was a great desire to have the Word of the Lord also in writings. And the Lord satisfied the desire.

In 1805, two Scottish youths I. Paterson and E. Henderson left their homeland to go as missionaries to the East Indies. However, the East India Company did not give them permission to travel. Even in Copenhagen, where they now turned, insurmountable obstacles stood in their way. While they were

knocking on doors here and there to reach their destination, they became acquainted with the royal archivist Thorkelin, who was generally respected not only because of his high position but also because of his zeal for the cause of Christianity. This Thorkelin was an Icelander by birth and carried the weal and woe of his fatherland on his heart. In the conversations with the two Scotsmen, the sad state of Iceland also came up. The thought arose in their minds whether God would not make it impossible for them to travel to the East Indies, so that they could do something for Iceland. They described the situation of Iceland to their friends in Scotland and asked them for active help. Above all, they raised the question of whether a new edition of the Icelandic Bible could be produced. The friends immediately turned to the president of the newly formed Bible Society in London and soon received an answer in which it says, among other things: "Our Society has heard with sadness that the Holy Scriptures in Icelandic have become very rare and extremely difficult to obtain.... We would with great pleasure have sought at once to remedy this deficiency; but Icelandic Bibles cannot be printed in England, therefore we take the only means left to us, and offer to bear half the cost which may be required for an edition of 5000 new Testaments."

Even before the two Scots had learned of the result of this correspondence, they had received news of a small association that had already been formed in 1801 on the Danish island of Fühnen with the purpose of distributing Bibles and Christian tracts. Henderson traveled there and found the friendliest reception and the warmest willingness to do something for the island of Iceland, which is also a Danish possession. In the same days that it was decided in London to bear half of the printing costs, the same decision was made in Denmark.

Fühnen by the Danish Bible friends. The printing began in Copenhagen in November 1806, when the bishop of Iceland sent a very moving account of the Bible shortage there and of the general hunger for the Word of God.

In the winter of 1806-1807, the printing of the New Testament was completed. As soon as 1500 copies were bound and the northern seas permitted a sea voyage to Iceland, they were sent there. The association in Fühnen took care of the distribution in the various districts of the island. The delicious treasure was received with unbounded jubilation and the most touching gratitude, and only one circumstance marred the joy, that for the time being so many had to go empty-handed. But it was said that the remaining 3500 copies would soon follow. But then a new obstacle seemed to make the matter impossible.

Copenhagen was bombarded on all sides for four days by the English, because Denmark had used its fleet against England in the service of Napoleon, and was finally taken. Two bombs fell into the building where the still unbound copies of the New Testament lay, and - did not ignite; the house, however, in which 500 already bound copies lay, burned almost to the ground, only that part where the New Testaments lay was spared from the flames. Henderson had to flee Copenhagen during these terrible days, but he was allowed to return afterwards, although all Englishmen were otherwise forbidden to stay in Denmark.

Thus, the remaining 3500 New Testaments could be sent to Iceland. The response to this shipment was: "Our people have been longing for it. The entire number intended for sale was sold on the spot and distributed on all sides. But what is that among so many? The desire of thousands is still unsatisfied. Couldn't we get more copies? Old and young long for the whole of the Holy Scriptures."

The Lord also satisfied this desire. In 1812, it was decided in the Bible House in London to print 5000 copies of the entire Icelandic Bible and just as many extra New Testaments. In Copenhagen, the work was immediately started. In the spring of 1814, the holy books were printed and bound. A ship carrying a cargo of grain and other foodstuffs to the Icelanders also brought them the bread of life. On July 15, the ship dropped anchor in the harbor of Reikiavik, the capital on the southwestern shore. The bearer wrote of his reception: "The people's desire for the holy book is so great that I had hardly entered the bishop's house when the doors were already surrounded by crowds wanting a copy. They would gladly pay double the price if they could only get one." From a place where he had traveled for distribution, he wrote: "Near the village we pitched our tents. Immediately the people flocked and greeted me like an angel of God. It is no different, said the feudically moved country people, as if the manna had come from heaven. And wherever I entered a hut, the poor and yet now so overjoyed people showered me with their blessings." One day he came to a widely scattered parish village.

Since he could not visit everyone, he had the people called to him. A strong young farmer of 19 years had come on behalf of his poor and aged parents to hear whether it was true that Icelandic Bibles had arrived and were available. When he received a New Testament as a gift, he could hardly contain his joy. In the meantime, a crowd of people had gathered around the tent. The young man was asked to read aloud the third chapter of the Gospel of John. No sooner had he begun than everyone lay down on the ground or knelt on the grass and listened with great devotion. Little by little, here and there, tears began to trickle down the cheeks of the people. They could not hold back their shouts of praise that God had let them experience this day. When everyone had left, a woman and another elderly matron remained behind, both of whom pressed the hands of the bearer of the Bibles again and again and thanked God for having sent them "his clear and pure word".

The dear people, who were so grateful for the grace they had received, now proved their gratitude with action - they founded their own Icelandic Bible Society. Not only the wealthy families brought their rich gifts, but also poor fathers of families, even servants and maids brought their mite to the holy work.

(Submitted.)

Theses on secret societies,

with special reference to the Druids.

(Conclusion.)

Finally, it may be recalled (1.) the self-disobedience of the secret societies, when they accuse the church of harshness, intolerance 2c. in such proceedings, (a.) The church has, as proved above, quite different, better, divine motives - because commandments - for this way of acting. - (b.) The secret societies themselves have a kind of discipline against certain sins of their members, admittedly all very legal. *)

If now the church keeps its discipline according to the holy scripture, with what right do the secret societies, which handle their discipline according to its order, contradict it? - The church does not exercise any coercion. Whoever does not want to belong to it outwardly because he belongs to it inwardly is not compelled at all. But to want to dictate to the church that it accept or keep people of a different kind, namely of the secret society spirit, that is an impertinent imposition. Which landlord puts up with people in his house who do not accept his house rules but want to overthrow them? The church cannot reform the world. (1 Cor. 5:9 ff.) Therefore, apart from its testimony against all sin in doctrine and life, it leaves everyone freedom of conscience. The orthodox church

When discussing the "brotherly love" it says in E.D. Jan. '68, p. 8: "The admission into our alliance does not yet make one a brother." "He who remains a Druid in name only, without being imbued with the essence of Druidism and without showing the serious will to ennoble his whole self, will always find himself isolated and will never be considered a brother by true Druids.... Many a one would perhaps be more honored, more respected by us, if he had not become ours. By accepting him, we have assumed the obligation to watch him, to check him, to improve him if it is possible."

In this country, the church recognizes the complete divorce between state and church as a great blessing. It therefore does not try in any way to exercise any force or power or even coercion over those who are not of one mind with it. It therefore does not interfere in the matter of secret societies. But she will continue with her testimony without fear and trembling; for she has the promise that the church founded on Christ as the skin cannot be overcome by the gates of hell (Matth. 16.).

(2.) The struggle of the church of the present serves that of the future. The more lenient, lukewarm and secure we are now, the sooner the youth, in particular, will be lost to the church. The more faithful, zealous and vigilant we are in the last, the sooner we may hope to bequeath the blessing of pure doctrine to our descendants. All concessions in matters of faith sooner or later lead to religious warfare. And what can be practically more leased in the field of religious mongering than that all-world religion in which the crucifiers of Christ and the followers of the lying prophet Muhammad and all blind heathens are united with the pretended disciples of Christ in a brotherly alliance?

(3.) But if one further objects, as already touched upon above, that in this way people, for instance also the families of some members of the Secret Society, are expelled from the church, depriving them of the Word of God and thus of the only opportunity to recognize and leave their error even later, then this is doubly untrue.

(a.) Even those who are banished or self-excluded have access to the sermon at any time, so as to leave open to them the same opportunity for repentance.

(d.) The families of such banned or self-excluded persons are not affected by the action. But if they claim to have to leave a church in which their fathers were excluded, they are to be reminded of the word and in case of transgression judged by the word of Christ, Matth. 10, 32-39, especially v. 36, 37: "And a man's enemies shall be his own household. - He who loves father or mother more than me is not worthy of me. And whoever loves son or daughter more than me is not worthy of me! - Giving in to members of the family, e.g. women, who want help for their possible widowhood, is a violation of faith.

If we briefly summarize all the above, it is especially the following considerations that should induce church members belonging to secret societies to leave them:

(1.) A thing not arising from faith but unbelief cannot serve faith, that is, the glory of God.

(2.) In those things which characterize the secret societies as unchristian and unchurchlike, secret hustling, ceremonies, oaths or promises of earthly sustenance in connection with an "unchristian and therefore anti-church" nature, a Christian cannot take part in such things with an unharmed conscience without making himself a party to other people's sins and endangering his blessedness.

(3.) In works which, because they do not come from faith, are not "good" (in the sense of the holy Scriptures), and which therefore do not agree with Christian love or even justice, a Christian again cannot take part without denying the teaching of the divine word.

(4.) By joining or remaining in secret societies, he strengthens and promotes the immoral causes of their spread. Thus he again becomes a party to the sin of others.

(5.) By remaining in secret societies he spills the ecclesiastical blessing divinely intended for him, strengthens the attacks against the church, and withdraws himself and his strength from the tasks of the same.

(6.) He violates "love," this inevitable fruit of true faith, against his brethren in Christ by deliberate "vexation," and forces them finally to exercise on him the discipline of divine word to the point of banishment. - —

Is it possible that other than earthly, carnal and therefore sinful motives prevent the right knowledge and appropriate conduct of such members? Does not conscience testify against such? Would they not, if no earthly loss were involved, give honor to the truth? And what drives us in all our speech and action toward such erring ones? But only love. It cannot bear to see brothers walking or resting on the precipice. It wants to pull them back and save them. Yes, saving souls, that must be the motivation for the fight against the secret societies.

But God grant us for Christ's sake to heed the word, "He that hath ears to hear, let him hear what the Spirit saith unto the churches!"

(Hasta.)

Some martyr stories.

I.

Our Lord and Savior did not say in vain: "Do you think that I came here to bring peace on earth? I say, no, but discord." He foretold to his own that the father would be against the son and the son against the father, the in-laws against the sons and the sons against the in-laws. So the three brothers, Claudius, Asterius and Neon, who lived in the small town of Aegea at the beginning of the reign of Emperor Domitian, could not be surprised that it was the same for them. Their own mother-in-law, a zealous pagan, accused them in court as despisers of the Roman gods. With them at the same time, two women, Domnina and Theonilla, were accused of the same crime. All five were thrown into the dungeon until the arrival of the proconsul Lysias. The expected arrived, and had Euthalius, the jailer, present the imprisoned Christians to him.

The interrogation began with the oldest of the brothers, Claudius. "What is your name?" asked Lysias. He answered, "Claudius." To which Lysias replied, "Do not spoil your youth by such madness! Sacrifice to the gods according to the emperor's command." Claudius: "My God does not demand such sacrifices, but alms and a righteous way of life. Your gods are unclean devils." Lysias angrily, "Whip him with rods, for I will not overcome his foolishness otherwise." Claudius: "And even if you inflict more severe torture on me, you will not harm me, but you will cause eternal pain to your soul." Lysias: "Our masters, the emperors, have commanded that you Christians sacrifice to the gods. If you refuse, you shall be punished; but if you yield, you shall receive honor and gifts." Claudius: "The gifts of the emperors are perishable, but in Jesus Christ is eternal salvation." Here-

The confessor was put to the torture. Cabbages were lit under his feet and pieces of flesh were torn off his soles and brought to Lysias. When this did not work, he was tortured with pointed nails. But Claudius stood firm and cried out to his judge, "You cannot harm me by your torture, but to your soul you have prepared an unquenchable fire." Then Lysias, in fierce anger, commanded, "Tear open his sides with the sharpest pieces of broken glass, and hold burning torches under the wounds." But Claudius cried out in the midst of the terrible pain: "Your fire and your torture save my soul, for what I suffer for God I have great gain in, and in death for Christ a rich treasure."

He was now taken down from the torture, brought back to the dungeon, and his brother Asterius was put on the rack. He, however, remained steadfast, like Claudius, and spoke to the governor in agony: "I am a brother of the one who has just answered your questions. We are of one mind and of one faith. Do what you can. The body you have in your power, but not the soul." Lysias wanted to see if these words would be true at the second. He had his feet crushed with iron pincers, and when that still did not defeat him, he scattered burning coals under the sore spots and tore out his back, chest and body with sharp scourges. But Asterius said: "You are blind in everything. Tear my whole body so that no part remains unharmed; you cannot harm my soul."

Now the judge had Asterius brought back and Neon, the third brother, presented. With him he first tried again by persuasion. "My child," he said, "sacrifice yourself to the gods so that you may escape the torment. But Neon rejected the tempter and said that he would eternally worship only the only true God who had made heaven and earth. At this confession, the judge's fleeting pity turned to fierce anger, and he ordered the youth to be mauled with rods and thrown on burning coals. Neon, however, replied from his bed of pain, "I will do nothing but what is for the salvation of my soul." Lysias then went into the judgment house and drew the curtain behind him. After a while he came out again and read the following sentence: "Because the three brothers Claudius, Asterius and Neon blaspheme the gods and do not want to sacrifice, they are to be nailed to the cross in front of the porch and their bodies are to be given to the birds for food. The order was carried out, and the three heroes of faith were allowed to praise God with the same death as their Lord and Savior.

Fourthly, Domnina, or Donnina, was now led to the interrogation. She steadfastly confessed, "Lest I fall into everlasting fire, I worship God and his anointed, who made heaven and earth and all that is in them." Lysias commanded that her clothes be torn off and her naked limbs scourged. The executioners carried out the order with inhuman severity. Domnina died under their strokes. "Throw her body into the river where it is deepest!" Lysias shouted.

Now only Theonilla was left. She had been a widow for twenty-three years. When she also would not deny the living God, the executioners threw her to the ground, bound her feet and struck her in the face. Then they also tore off her clothes

They hung her up naked by the hair and mangled her body with scourging blows. When all these torments did not break her faith, Lysias shouted: "Shear her head with a sharp knife, gird her with thorns, stretch her body on four stakes, scourge her back, breast and body anew, and then throw her on burning coals! The henchmen obeyed, but the Christian suffered all patiently for the sake of her Savior. While the executioners were still working on her, one of them cried out, "Lord, she is no longer alive!" "Take a sack," the Roman ordered, "put the body in it, tie it up and throw it into the sea."

Euthalius, the jailer, and Archelaus, the executioner, were willing tools of such cruelty of Lysias. To their shame history has preserved the names of all of them. The accomplished martyrs, however, rest in the Father's bosom from all labor. All this happened on August 23rd of the year 285.

The middle district

of our dear Synod gathered on August 1 in the congregation of Mr. Pastor Niemann at Cleveland, O. They were delicious and blessed days, disturbed by no discord, which the Lord gave us also this time. Of

course, the best time, that of the morning sessions, was devoted to doctrinal discussions. The main lecture was "Theses on some questions concerning the doctrine of sin", of which the first eight were thoroughly discussed. They dealt with the cause and consequences of sin in general, and with original sin in particular. We learned in what relationship God, who is never and under no circumstances the cause of sin, stands to the latter, namely that without his almighty will even the sinner can neither move hand nor foot, but that God must necessarily govern the sinner in such a way as he finds him; the sinner can only sin whether he is also under the government of the holy God, just as a lame horse can only limp if it is ridden by a skilled rider. We further recognized that only the devil and man's wrong will ever cause sin, and that it deserves eternal death as an insult to the great God. Serious words were spoken about what a terrible thing sin is, and the necessity was made clear that everyone who does not want to die in his sins must turn to God in true repentance. Finally, the important doctrine of original sin was thoroughly illuminated from all sides. It served not a little to strengthen our faith, since we gained the firm conviction that the doctrine of our dear church concerning the thorough corruption of man has its firm, unshakable foundation in God's Word, and that all objections of the sects must tear as light cobwebs as soon as the sword of the Spirit, the Word of God, is applied to them. In short, if there is a Christian among us who is concerned about growth in knowledge - and that should be the holy striving of every Christian - he will do well to buy the synodal report that will soon appear: he will derive great blessing from the study of the doctrinal proceedings of our dear synod by God's grace.

The discussion of a second paper, in which the

Unfortunately, only a few hours could be devoted to comparing the present state of our congregations with that of the first apostolic congregation in Jerusalem. To be mirrored in the image of the apostolic congregation will only be beneficial for all our congregations and will encourage them to a healthy self-examination.

Most of the business discussions held in the afternoon hours are also of general interest. In particular, what was said about the formation of state synods certainly deserves serious attention. But the reader may read for himself what was discussed about this important point in the report that will soon appear.

Finally, it is noted that the synod was attended by 82 pastors and professors, 43 teachers, and 55 congregational deputies. E. W. K.

From Hesse.

On July 15 of this year, our small Lutheran congregation in Allendorf, district of Giessen, in Hesse, celebrated a joyful festival, the dedication of their new prayer room. There were special circumstances that made all hearts sing praise and thanksgiving to the Lord twice over on this day. With the small number of its members, our congregation in Allendorf could not have thought of building a church or a prayer hall if the Lord had not awakened the hearts of their old friends and fellow believers in America to faithful assistance. Through their rich support, the beautiful new prayer hall, which was completely sufficient for the needs of the congregation, was completed, without any pressure on the congregation, just like a gift, poured into its bosom out of free divine grace. There it was necessary to bring praise and glory to the Lord. No less important was the still fresh memory of the great danger to the soul from which the Lord saved our Hessian congregation this spring, namely the danger of the lamentable division and disruption into which its former pastor Wagner had tried to drag the congregation. In praise of God, Satan's cords had been broken and destroyed in Kleinlinden and Allendorf; in unity and fellowship with us, their old brothers and fellow believers, from whom the devil had wanted to separate them, the Allendorf congregation could now celebrate their church consecration. In the feeling of this unity and fellowship that had now been restored to us, we three Nassau pastors came to Allendorf with our parishioners, as many of them as could come, on July 15, and at the special request of the Allendorf congregation, Pastor Ruhland had taken over the festive sermon, as a testimony to the fact that all the vituperations with which the opponents of Pastor Ruhland in Hesse had wanted to shower him and thus cause the separation of him and the Saxon synod found no ground and no soil. The afternoon sermon was preached by Pastor Hein of Wiesbaden. With God's help and grace, the dedication of the new prayer hall in Allendorf has created a new and strong bond of church fellowship around us and our Hessian congregation. - The fact that our congregation in Allendorf now possesses this new prayer hall, built with the help of the Missouri Synod, as is generally known, serves as a special testimony among the various Lutheran parties in Allendorf and Hesse in general, namely, as a public testimony of the right and right-wing Lutheran faith.

We are convinced of the clear and firm foundation of faith and of the unity of faith in which we are united with the Missouri Synod and on which we stand firmly by God's grace. This confession of a clear and firm foundation of faith, on which we stand, while our opponents still lack it, is also becoming more and more evident in Hesse, and we do not doubt that many a soul will still be won for the full and pure truth and brought to us. However, we will probably always remain "the small herd" in Germany and also in Hesse.

Finally, at the special request of our parishioners in Allertshausen near Allendorf, I add that they stand by us in firm loyalty and unity, with the exception of one family and one male person who are still loyal to Pastor Wagner, so this is to be judged when Pastor Wagner has the "Allertshausen Parish" publicly signed as belonging to him.

Steeden, July 1877. fr. brunn.

To the ecclesiastical chronicle.

Abroad.

Secret societies. In March of this year, the Lutheran Synod of Australia was assembled and the question was put to it by one of its congregations: "What is to be done with such members of our Synod who join the orders of secret societies and yet wish to remain members of our Synod?" Hereupon the synod declared that this question was answered by its new, now adopted church

constitution, according to which the admission of such members of the congregation who belong to secret societies is not permitted. It was the duty of every pastor to act with conscientiousness as well as pastoral wisdom in this matter and to uphold the principle expressed in the church constitution.

In Bohemia, before the Thirty Years' War, more than three quarters of the inhabitants were partly Lutheran and partly Reformed. Later, this country was again subjugated to the pope by bloody force and made a state catholic. Now it seems that here and there in Bohemia it wants to become a little lighter again. In the "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" we read: "Pastor Felix Molnar in Prague issues an appeal to his co-religionists to make them contribute to the small congregation of scattered Lutherans around Prague. At first, the few Lutheran confessors gathered in the village of Swata since 1782, and in Trubin since 1853. On the second Easter of 1876, in spite of the efforts of the Catholic pastor, who wanted to cancel the rental contract, and other opponents, who wanted the government to dissolve the congregation by telegraph, the first Lutheran service with communion was held in the district town of Beraun, with a crowd of 200 souls. Listeners from the best circles of the population filled the hall and the stairs. All attended the service with visible devotion and at the end asked the clergyman to repeat it often. Protestant services are now held every third Sunday afternoon, and on Roman holidays also in the morning, and many Catholics always attend. In 1876, seven converted to the Lutheran Church out of conviction, and several are preparing to do so. The Bohemian people are currently being moved religiously in general. The old Protestant faith is stirring again in their hearts and perhaps the time is near when great religious changes will occur. A few days ago, the Catholics built a mighty funeral pyre on Zizka Mountain near Prague, so called after the Hussite leader Zizka.

A large picture of the pope was burned in the church. From hundreds of towns and villages there are daily announcements against the pope in the newspapers, which surpass everything in bitterness. - Oh that the Lord would have mercy on the withered bones, that they would come to life! (Ezek. 37.).

The Slovak Lutheran Church in Hungary is still the Church of Suffering. For years it has been groaning under the pressure of Magyarism, i.e. the direction in Hungary which tries to suppress any other nationality and any other religious life than Hungarian or Magyar. The Magyars are mostly reformed, but at first still Magyar. First a Magyar and then a Christian is their slogan. What that must be for a Zeitgeist and carnal Christianity, the inclined reader can well imagine. In recent times, these people, in conjunction with the Protestant Association and the parties hostile to the Lutheran confession in the Slovak Lutheran Church itself, have sought to cut off all the lifelines of the latter. Although the congregations have the right to vote, they are continuously prevented from exercising it in the spirit of the Lutheran confession by intrigues and intrigues of all kinds. The faithful Lutheran pastors are suspected of being disturbers of the peace, Pan-Slavists (i.e. those who seek to unite all Slavs into one empire under the Russian scepter), Catholics, etc., and unbelieving clergymen hostile to the confession are put into office. One blow that has hit the Slovak Lutheran Church particularly hard is the abolition of its confessional high schools and its teacher training seminary. The Slovaks have helped themselves by employing, at their own expense and with the permission of the authorities, a Lutheran religious teacher, faithful to their confession, at a Moravian state high school, one of the best in Austria, to whom they can entrust their sons. However, they lack the means to send their children to this school, and therefore it happens all too often that some parents, tired of the destruction of their confessional schools and the persecution of their children, are tempted to send the latter to a school in the nearest Magyar towns or villages. The number of Lutheran Slovaks currently amounts to 520,000 souls. In recent years, qualified young men have repeatedly been sent to German universities, especially to Rostock, of whom more than 30 are already working as faithful pastors with great blessing among their people. Above all, the "Mecklenburgische Gotteskasten für bedrängte Glaubensgenossen" (Mecklenburg God's box for distressed fellow believers) has made it its business to assist the Lutheran Slovaks, who are suffering greatly and are so in need of Christian brotherly love, by providing financial support and other means. This is all the more necessary as the Methodists have now also begun to creep into this desolate field of Hungary.

(Messenger of Peace.)

For your kind attention!

The projected "Monument to the Tricentennial of the Concordia Formula", the early realization of which, if God grants me life and health, is beyond question, will be published by order of the Lutheran Synodal Conference. It would be highly desirable if it could be determined in advance in how large an edition the book, which is to be sold in the format of the "Brosamen", several hundred pages strong, for the cheapest possible price, would find a ready market. The production costs of the work are not insignificant, and it should therefore be the concern of every member of our Synod to ensure that they are covered. Therefore, the pastors are cordially requested to immediately inform the general agent, M. C. Barthel, how many copies of the book each of them will receive.

in his community. Such information would enable the agency to determine at least approximately the number of copies to be printed. Since, in my heartfelt opinion, the intended book, the first sheets of which will already be in the press in the next few days, will, apart from its laudable purpose, be an equally interesting and instructive read, no pastor should refrain from contributing to its dissemination to the best of his ability in the manner indicated. It goes without saying that no one will be required to personally vouch for the probable number of subscribers he or she has indicated. E. W. K.

Proposal and request.

Since the Reformation Festival is approaching again, on which every Lutheran will certainly like to do something for the good of the Lutheran Church, and since our Synod still has a burden of debt as a result of its educational institutions, as the accounts of the General Treasurer show, the undersigned Supervisory Authority makes the most humble proposal and makes the friendly request to all congregations belonging to the Lutheran Synod of Missouri, Ohio and other states that they organize a church collection on the Reformation Festival of this year for the repayment of our Synod debt. Lutheran Synod of Missouri, Ohio, and other states, that they will hold a church collection on Reformation Day this year for the payment of our synodical debt.

St. Louis, Mo, August 20, 1877.

The supervisory authority for the Evangelical Lutheran Seminary for Preachers in St. Louis.

Announcement of admission of new students to Concordia College at Fort Wahne, Indiana.

Monday, October 1, God willing, the new school year will begin. Parents and pastors who intend to send boys to the institution are asked to notify the undersigned as soon as possible.

Conditions for admission are as follows

1. a written certificate about the moral character and the school knowledge of the person to be admitted, which must be sent in at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta in Latin, a secure knowledge of all regular declensions and conjugations, as well as some practice in translating simple sentences into Latin; in German and English, security in reading and spelling the most common words.

3. each student must be provided with a suitcase, necessary body and bed linen, pillow, quilt, woolen blanket and towels (everything, where possible, marked with the name). Mattress (42.75), chair (75 cts.), lamp, sink are best purchased here.

4. the annual cost for the student is as follows;

Cost, heating and lighting per quarter of 10

weeks	416.00
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Doctor and medicines (allopathic or homeopathic)	4 2.50
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Pupils library	4 1.00
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Tuition (416.00) is paid quarterly, doctor's fees are paid at the beginning of the school year for the entire year in advance, and is

direct to Dr. H. Dümmling. Pupils whose parents are not members of the Synod pay a quarterly fee of 421.00. All pupils who do not study theology have to pay an annual fee of 4100.00; however, the Synod has allowed a reduction of this fee in certain cases. The students of the lower three classes shall not administer their funds themselves, but shall have them administered by one of the professors. - The students are to arrive on Sept. 29.

On behalf of the Supervisory Board and the College of Teachers C. I. Otto Hanser, Director.

Ordinations and introductions.

On the 6th Sunday after Tr., my son, the candidate of theology, Gotth. H. A. Löber, was ordained by me, assisted by the pastors Gotthilf Löber and Heinrich Sprengler, and introduced as assistant preacher in my congregation. Ch. H. Löber.

Address: Rsv. O, 8. Losdsr,

376 8eott 8tr.,

IV is.

By order of the Reverend Presidium, Candidate A. Wangerin was ordained by the undersigned, assisted by Pastor Gräf, on the first Sunday after Trinity, and inducted into his office. H. Loßner.

Address: Rsv. -Wangerin, I3ox 19th Lsecksr, 'Will 60th, III.

By order of Mr. President Biltz, Mr. H. Bremer, Candidate of Theology, was ordained and installed in his office on the 10th Sunday after Trin. at Iron Mountain, Mo.

C. F. Obermeyer.

Address: Rev. 8. Uromor,
Iron Blountain, 8t. Irun^ois 6o., BIo.

Commissioned by the honorable President Wunder, candidate Ge o. Johannes was ordained by me on the first Sunday after Trinity, assisted by Pastor Neinke, and inducted into his office as assistant preacher. H. H. Succop.

Address: 8sv. 6leo. 3okanvss,

146 8tr, 6kicaZo, III.

By order of the Reverend Presidium, Candidate H. G ose was ordained and installed in office in his congregation at Sturgis, Mich. Tr. in his congregation at SturgiS, Mich. and inducted into office. A. Henkel.

Address: Rcv. 8. ooss,
Lox 285. 8turFis, view.

Mr. Candidate I. Aron was ordained and inducted on the 12th Sunday after Trinity in the Presidency of the Middle District in Indian Hill, Ind. by H. Schöneberg.

Address: Rov. 3. Lrov,

Voolsvills, BVarrsn 6o., Inä.

By order of the Reverend Presidium, Candidate I. Geo. Hafner was ordained on 12 Sonnt, n. Trin. (Aug. 19) before his congregation at Germantown by the undersigned. L. H. F. Frincke.

Address: Rev. 3. 6eo. UrcckNor,

Lirä 8M, OarroU 6o., Aä.

On the 12th Sunday after Trinity, Christian Kühn, a candidate for the sacred office of preaching, was ordained and introduced in the congregation at Belleville, Ill.

By proxy of the PresidiumW . Achetbach.

At the request of the Reverend Presidium, the candidate for the sacred office of preacher, Mr. Adam Schmidt, was ordained and inducted on the 9th Sunday after Trinity. H. H. Niemann.

Address: Rsv. 8ekr "iät., 8l^ria, Okio.

In discharge of the Reverend Presidency, Candidate C. Eißfeldt was ordained and inducted by the undersigned in the midst of his congregation at Belvidere, Boone Co, Ill, on the Sunday after Trinity. H. F. Früch te not.

Address: 8sv. 6. lisslelät,

Lclviäsr, Loono Oo., III.

On the 8th Sunday after Trin. the Rev. H. W. Hö- mann, formerly of Colorado, was installed in the congregation at Darmstadt, St. Clair Co-, Ill.

On behalf of the PresidiumW . Achenbach.

Church consecration.

On the 3rd Sunday after Trin. the Lutheran Zion congregation consecrated their newly built church to the service of the Triune God. H. Meyer.

Mission Festivals.

On Aug. 9, 6th mission festival of the churches in and around New York City. Sermons and lectures were given by: Pastors Heyer, Zucker and Missionary Keyl. The collections were 479.92. Unfortunately the weather was very unfavorable.
C. Frincke Jr.

On the 8th Sunday after Trinity, the congregations of Pastors C. M. Zorn, I. Hoffman", A. Käselitz, and that of the undersigned, celebrated this year's mission feast at Town Sherman, Sheboygan Co, Wis. - Pastor Sprengeler preached in the morning on Hriden Mission, Pastor Hoffman in the afternoon on Inner Mission, and Pastor Zorn gave a lecture on the experiences of a day in his missionary life in the East Indies. The attendance was 102.37.
Ph. Wamsganß.

The Western District

of the Evangelical Lutheran Synod of Missouri, Ohio, et al. States Assemble, God willing,
on 10 October this year

in the congregation of the Rev. Köstering in Altenburg, Perry County, Mo.

In the further discussion of the paper: "That only through this teaching of the Lutheran Church all glory is given to God alone, etc.", not point 10. but

point 12. of the

III. thesis (doctrine of the election of grace).

It is still remembered that during the meetings the parochial reports are collected (Cf. Synodal Manual pp. 15 and 90).

E. Lenk, Secretary. ,

Conference - Displays.

The Northern DistrictS Conference of the Lutheran Synod of Illinois a. St. will meet, s. G. w., from the 18th to the 20th of September at the congregation of the Rev. F. H. Warnke at Bethel, Morgan Co., Ill The nearest railroad station is Chapin, where the guests will be met.

Those brothers who intend to attend the conference are asked to report to Pastor lod at least 10 days in advance. H. Dageförde.

The N ord - Illinois Pastoral Conference will meet, s. G. w., from the 9th to the 11th of October at the congregation of Mr. Pastor Schmidt at Schaumburg, Ill. Do not forget to register at times with the Rev. loci. W. Uffenbeck.

The United Auglaize and Fort Wayne Conference will meet, s. G. w., from Tuesday afternoon, Sept. 25, to Friday noon, the 28th, at Fort Wayne, Ind.

Topics: 1. a paper on the VII article of the Formula of Concord. 2. a paper on the question: How far and in what way is the Gospel to be applied bci the treatment of the first principal part? H. W. Querl.

The Southern Illinois Mixed Pastoral Conference will meet, s. G. w., on Thursday, September 20, at Staunton, Ill, in the parish of the undersigned.

At all stations of the Wabash Railroad you can have valid and significantly cheap rrturtnickets for 30 days. Two trains leave there daily. Please book in advance. I. M. Ha hn.

The Eastern Iowa and Western Illinois Special Conference will meet in Sterling, Ills. from October 2 to 4. Early registration is kindly requested.

Ms. Lußky.

For your consideration.

All gifts in support of the undersigned's Jmmanuel's Lutheran congregation in Olive Township, Clinton Co., Iowa, will henceforth be solicited by rsZistsreck lettor at the address: Vetter,

Luena Vista, Clinton 6o., Iowa.

W. Mallon, Pastor.

Incoming to Illinois District Coffee:

For the synod treasury: From Past. UffenbrckS congregation in Lemont 45.87. Past. Müllers Gem. in Ehester 10.35. Past. Brüggmann's congregation in Rodenberg, subsequent, 1.00. By W. Holterman" of C. B. in Red Bud 1.00. By Past. Lirichs Gem. in Neu-Minden 40.00. By Past. Buszin, contribution, 2.00. By the same from sr. Gem. in Meredosia 7.30. By Rev. Flachsbart in Dorsey, Abendm.-Collecte sr. Gem., 5.50. (Summa 473.02.)

For poor students in St. Louis: By Rev. Giesrke in Srcor, Collecte at H. MensonS wedding, for L. Guenther 7.20.

For poor stuvent in Springfield: By Rev. Gieseke in Secor, Collecte at Mr. MensonS wedding, for hink 7.20.

For poor college students in Fort Wayne: By Past. Steege in Dundee from the Abendmadlskasie s. Gem. 11.50.

For the widow's fund: From Wittwe Heuer in Addison 3.00 and from H. Oehleiking there 5.00 for Wittwe Nickel. From Wittwe Heuer in Addison 5.00. (Summa 413.00.)

For Past. Hirschmann: From Past. Lindemann's congregation in Champaign 4.80. By Past. Mennicke's Gem. in Rock Island 6.45. By I. W. Diersen from Past. Traub's Gem. in Crete 11.92. By Past. Hansen in Geneseo, subsequently, 1.16. (Summa 424.36.)

For Past. I. F. Doescher: From Past. Winter's Gem. in Hampton 5 p.m. Past. Mennicke's Gem. in Rock Island 10.00. By I. W. Diersen from Past. Traub's Gem. in Crete 2.40. By Past. Hansen in Geneseo, retrospectively, 24 CtS. (Summa 429.64.)

For the congregation in Freeport, Ill: From Past. StrietrrS Gem. in Proviso 11.00. From H. Marquardt Sr. in Addison 50 CtS. From Past. NuofferS Gem. in Eagle Lake 7.25. By I. W. Diersen from Past. Traub's comm. in Crete 7.65. (Summa 426.40.)

For the congregation in Topeka, Kans.: From Past. Nuoffrrs Gem. in Eagle Lake 7.25.

For the congregation in Buena Vista, Iowa: From Past. NuofferS Gem. in Eagle Lake 7.25.

For the congregation in Iowa City, Iowa: From Past. NuofferS Gem. in Eagle Lake 7.25.

Corrections:

In my receipt (Luth. No. 15.) "For poor college students in Fort Wayne" it should not read "Summa 451.73", but "450.73". in No. 17 read under the heading "For sick pastors" not 48.30, but 48.20; in my receipt for the orphanage in Addison (Luch. No. 14): "From Pastor Schmidt's congregation in Schaumburg 414.66", should rS read: "Collecte at Johann Lkcht- hardt's wedding 2c. " H. Bartling, Kassirer.

Addison, Ill, August 17, 1877.

Entered the "äffe of the Western District:

For the synodal treasury: From the congregation of Past" MödingerS in New Orleans \$25.00. From the Jmmanuels District in St. Louis 28.50. Collecte of Gem. Past. Frese's in Dodge County, Nebr. 3.00, from himself 5.00. From N. N. in St. Louis 100.00. From TrinityS District in St. Louis 10.70. Collecte of Gem. Past. Wille's in Brownsville, Mo., 7.15. From Teacher Erk in St. Louis 2.00.

For inner mission: From TrinityS District in St. Louis \$6.05.

For Rev. Brunn sophomores at Fort Wavne: From Past. Vetter in Colr County, Mo. \$2.00. The Gem. Past. Baumann's in New Orleans, 10.75.

For Pastors Rufs and Jske: By W. Barth in Franklin County, Mo., \$1.00. Past. Bremer in Brnton County, Mon, 5.00.

For poor students in Springfield: from Past. Cousin in Cole County, Mo., \$5.00.

For the needy in Dakota: From Past. Vetter in Colr County, Mo, \$2.00. Past. Brohm in St. Louis, 1.00.

On church building in Topeka, Kans.: By Past. Cousin in Colr County, Mo., \$1.00.

For you congregation in Buena ViSta, Iowa: By Past. Brohm in St. Louis \$1.00.

St. Louis, Mo., August 21, 1877.

E. Roschke, Kassirer.

Received for the Lutheran Hospital in St. Louis with heartfelt thanks: From Mr. Waltke in St. Louis, 1 "ack of soap. From N. N. in Perry County, Mo., \$5.00. From Mr. Praute in St. Louis 1 sofa, a Wirgstuhl, 4 dozen chairs. From the congregation of Mr. Pastor SapperS \$10.00. From Mr. C. Kalbfleisch in Collinsville, Ill, \$1.00. From Mrs. Köhler through Rev. Mießler \$1.00. From the late widow Margarethe Sterthmann of Lincoln, Benton Co, Mo, as a bequest \$25.00. From Mr. Easter 1 barrel of apples and 1 bushel of potatoes.

St. Louis, August 20, 1877.

S. W. Schuricht.

For the Preachers' and Teachers' Widows' and Orphans' Coffee (Middle Districts) received:
1st contributions.

By the Lord" Pastors F. R. Tramm, I. H. Jor, C. E. Bode, H. Schöneberg, C. F. Steinbach, C. Böse, L. E. Knies, L. Pohl- mann, C. Zschoche, W. I. B. Lange, H. W. Lothmann, H. G. Crämer, G. Mohr, A. K. W. Th. Siech H. Maack, L. Dulitz, A. Saupert, H. Schlesselmann each \$4.00, W. Brackhage \$6.00, C. Sallmann \$5.00, G. Hiller \$3.00, H. Sieger, G. Grüber, I. P. Karrer each \$2.00, G. Heintz \$1.50- Of the teachers A. Hcyer \$4.00, G. Seitz \$2.00, H. I. Hesse \$3.00, I. Hafner \$3.00.

2. gifts.

By Mr. Past. F. R. Tramm from F. Burr \$2.00. From the community in Logansport by Mr. Past. I. H. Jor \$5.00. By Hr". I. Sattler in Lafayette, Ind. \$5.00. By the school children of Hr". Lehrer H. F. L. Riemer \$2.60. Of Charlotte, Auguste, Ludwig and Magdalena in A. \$2.00. Of B. A. F. in Z. \$2.50. Collecte of the parish Past. H. W. LotbmannS \$4.00. From Mr. Pastor L. Dammann \$1.00. M. Conzrlmann.

For the Preachers' and Teachers' Widwen-"nd Orphans' "äffe (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of July I. I.

1. contributions:

By Hr". Past. W. Zschoche \$9.00. By Hr". Past. C. Better and Hr". Teacher Härtel each \$4.00.

2. gifts:

Collecte of the Gem. Hm. . Past. E. LehmannS in New Wells, Cape Girardeau Co, Mo, \$4.00. Thank offering from Mrs. Past. Verter in Osage Bluff, Cole Co, Mo, \$5.00. O. E. Gotsch.

St. Louis, August 1, 1877.

Received for poor students: By Mr. Pastor TönjeS from his congregation and 2 members" of a neighboring congregation. \$6.25 to Mahr. By Hr". Pastor A. H. T. Meyer from his congregation \$5.15 for Eifert. By Mr. Thormäle" of Sanct Pauls Parish m New Orleans \$25.00 for Hantel. By Mr. Past. I. Fackler \$10.00 for Rvhfs. By Mr. Past. Daib \$5.00 for Dubbcrrstein. By Mr. Past. Hrczcr \$10.00 for RohlfS. By Mr. Past. Kanning collected from Eonr. Otto'S wedding \$14.00.

For the seminary budget: Collected by Mr. Pastor Präger at Mr. Hassel's wedding \$18.00. From Mr. Heim. Costen from New Berlin \$25.00.

In expressing my heartfelt gratitude to all the generous donors who in the past academic year provided our mostly poor students and our poor household with loving and abundant support, I would like to remind you that in the coming new academic year the old needs will return, and probably to a greater extent. In spite of the bad times, you will again have a mite to spare for us, and God will reward all those who willingly make sacrifices. A. Crämer.

Springfield, Ills, August 1877.

For the hard hcim community in North Amherst, Ohio,

received: By Mr. Cassirer Grahl \$67.00. By Mr. Cassirer E. F. W. Meier \$41.00. Likewise from a "Herr" Amtsbruder (whose name and place of residence I cannot give, because I lost the letter) 50 LTS.

God bless the dear givers temporally and eternally.

North Amhrst, O., Aug. 16, '77. L.. Damma "", Rev.

For the preachers v "d teachers - widows and orphans "äffe (of the Illinois District).
have been received

1st contributions:

From the pastors: I. Bergen \$5.00, I. Seidel, Tb. Pissel, W. Uffenbeck, H. Sieving, G. Landgraf, Th. BuSzm \$4.00 each, P. Baumgart, C. H. G. Schliepsiek, E. H. Rohe \$2.00 each. From professors: A. Crämer \$4.00, A. Selle \$5.00. By teacher H. Backhaus \$4.00.

2. gifts:

From the Gemeindr Pastor Lange'S \$3.75. From Mrs. Beduhn by Past. Wagner \$1.00. By Past. Engcldrcht collected at the wedding of Mr. D. Stüvens \$5.50.

Further received by Mr. Kassirer H. Bartling: \$139.00, \$23.80, \$3.00, \$3.00 and \$5.00.

Chicago, August 11, 1877. H. Wunder, Kassirer.

Received for the Semtnar budget in St. Louis: By Mr.". Kassirer E. Roschke \$8.65. From Mr. Ernst Schäfer 5.00. From Mr. Müller in Cherry Hill 5 boxes of tomatoes. From the Women's Association of the congregation of Mr. Pastor F. Schaller in Red Bud, Ill, 8 sheets, 3 "shirts," 6 towels, 4 pillowcases. From parishioners there: from Mr.". H. Everding 50 cts, Mr. D. Bense 75 cts, Mr.". F. Nagel 1 ham and 2.00, Mr. D. Licfer 1 ham, Mr.". W. Rah" 1 sack of potatoes, Hr". M. Gödelmann 1.00, Hr". P. Parrott 1 gall. Applesauce & 1 gall. fat, Hr". Chr. Rosenberg 1 piece of meat, Hr". G. Karl 1

shoulder and 3 gall. fat, Mr. C. Hartmann 1 sack of potatoes, Mr. I. Schadt 1 side piece, Mr. I. Müller 2.00, Mr. G. Biffar 1 pot of cheese, Messrs. Leonhard" L Fischer 10 p. Mchl, Mr. Ehr. Gübert 2 gallons of fat and 1 piece of meat, Mr. H. Klünder 25 CtS., Mr. A. Koch 2.00, Mr. H. Just 2.00, Mr.". G. Gödelmann 25 CtS., Mr. C. Burgdorf 2.00, Mr. W. Parrott 1 sack of potatoes and some onions, Mr.". H. Appuhn 50 CtS., Mr. H. Lösche 70 Cts, Messrs. Penningroth, Schriefer L Co. 14 gallons. Applesauce, 2 setts. and 40 lbs. of fat, Mr. F. Rössemeier 50 EtS., Mr. W. Bruchhäuser 1.00, Mr.". H. Burgdorf. 50 CtS., to an unnamed person 1 side piece, Mrs. Uffelman" ei" side piece, Mrs. Fischer 4 gall. boiled gooseberries, Mr. Giesemaml 1.00. St. Louis, Mo., Aug. 22, '77. H.. lungku " tz.

With heartfelt thanks, the undersigned certifies that he has received the following "gift of love" for the church building of the congregation in Kirchhayn, Wisc.". From the congregations of the "Herr" pastors: Hild \$51.00, WambSganß 15.40. From the congregation in St. Joseph, Mich. 9.00. From the Herr pastors: Tramm 5.00, Keller 1.00, Rohrlack 3.00, E. Winter 3.00. By the Herr pastors: Brügge- mann 6.50, Sieger 8.00, Mohr 5.00, Ph. Schmidt 7.00, Rosen- winkel 5.25, Saupert, at the wedding of Hr". Gerlach collected, 9.85. By Hr". Kassirer Grahl 50.55. Kirchhayn, Wisc. 8 Aug. '77. Herm. Meyer, Rev.

For poor students received through Past. Geyer in Serbin a baptismal collection at Hr". A. Wagner \$1.55, at Hr". A. Zschech \$1.00 and with Mr.". I. Wukasch \$1.00.- from an unnamed pastor ("to pay off my debt") \$5.00. - from Past. T. \$12.00. - From Past. A. K. W. Th. Sieck \$2.00.

C. F. W. Walther.

The undersigned certifies to have received the following gifts for the church building of his congregation in Iowa City, Iowa": From the congregation of Mr. Rev. Stiegemeier in Dubuque \$4.00, through Mr.". Past. Brohm in St. Louis from Mr. E. F. W. Meier \$1.00 and from Mr.". F. K. Leuthner 70 Cts. From Mr. Past. G. A. Döhler in Forrsville, Wis. 50 CtS. Sincerely thanking the "benevolent givers" Johannes Thurner, Rev.

Gifts of love to Springfield Seminary: From the widow Kraft in Dwight, Ill, 17 dozen eggs and a pail of butter. From Hr". Ludwig Bachmarm 14 bush. Apples, 2 bags of beans, 12 kohlrabi and 14 cabbage heads. G. Peacock.

Received through Pastor Schöneberg

for poor students \$7.75, collectirt from A. Wagner's Hochzeit. Günther. -

Get

for the local seminary library \$12.80, collectirt auf der Hochzeit des Herr" Krauß in Herrmannsau, Saginaw Co., Mich.

Gunther.

\$1.00 from Mr. E. F. W. Meier and 50 Cts. from Mr. F. K. Leuther for the support of my congregation", certifies W . Mal ton. Mal ton, pastor.

From the municipality at Fort Dodge I received with thanks for me \$35.00. For others in need \$5.00. I. F. DLscher.

Books - Display.

Dr. Jacob Heerbrand's Brief Manual of Christian Doctrine of Faith and Morals. IV. Delivery (a).

This magnificent dogmatic work by the old faithful Lutheran theologian Hrerbrand, translated from Latin and published in 12 quarterly installments, has already been brought to our attention several times in "Lehre und Wehre" and in "Lutheraner". Therefore, we would like to refer to what was said there and strongly recommend subscribing to the entire work, all the more so since the Latin original is becoming increasingly rare. Also non-theologians will not read it without benefit. The present first half of the 4th delivery contains the doctrine of the Holy Scripture (and the Scopus of theology) on 34 pages". The work is published by L. Volkening'S BuchHandlung, 901 nörvliche 4tr Street, St. LouiS, Mo. G.

Synodical - Report of the Illinois - District and.

Proceedings of the Twenty-third Annual Meeting of the Northern District of the German Evangelical Lutheran Synod of Missouri, Ohio, & other States, Domini 1877.

All those who have the good fortune to attend our synodal meetings cannot praise enough how much they are encouraged and strengthened in their knowledge, especially through the doctrinal discussions. By publicizing the proceedings, others who cannot attend are also given the opportunity to share in this blessing. Therefore, the dissemination of our synodal reports can only be a blessing. Whoever pastor, leader and member of the congregation cares that the distant congregation grows in knowledge - and who does not wish that? - he should also use this means offered to him and see to it that our reports are widely distributed.

In the two reports mentioned above, extremely important doctrinal negotiations are reported.

By the first, that of the Illinois District, is found the negotiation of union or brotherhood of faith and church fellowship. "This subject," it was remarked, "is now known to be a burning question, a question which moves and excites all Christendom in all parts of the world. It is extremely important, not only for scholars, as for pastors and school teachers, but for each individual Christian and for whole Christian communities. We now go with each other to answer the question: With which Christians may I hold church fellowship according to God's Word? Whom may I consider my fellow believer? Are there really Christians and whole church communities with whom, according to God's Word, I may have nothing to do, whom I must flee and avoid?" - —

In the other report, that of the northern district, the reader finds the negotiations about the similarity of faith. There he can learn how he can and should examine every teaching and interpretation of the holy scripture, whether it is right or wrong. This is certainly extremely important for all who do not want to be "weighed and swayed by all kinds of winds of doctrine through the mischievousness of men and deceit, so that they may deceive us.

The Illinois District report is 107 pages and costs 30 cents.

The "Northern" District report, 68 pages" thick, costs 20 cents. G.

The first part of the book is a booklet by Johann Gerhard against death and the challenges of the death struggle. Translated from the Latin by C. I. Böttcher.

This Handbook of Consolation is a most delicious little book written by the great theologian Dr. I. Gerhard in 1611, when he was still Superintendent at Hrdburg. He originally wrote it down in Latin for his own use. He was in great need of consolation at that time: he himself was often suffering, on January 10, 1611 "his" firstborn son died, his wife also began to ail and died on May 30. He found comfort in the divine Word. And what he found, he has written in this booklet. What makes it so valuable is that Gerhard speaks from experience. It needs no recommendation. Whoever knows Gerhard's "holy contemplations", whoever knows his "Exercise of Godliness", will hurry to acquire this booklet of consolation as well. No one will regret it. It is suitable for the healthy and the sick. The afflicted soul will find an answer to all kinds of complaints from God's Word. It is especially suitable for reading aloud at the bedside, so no pastor or nurse should be without it.

Attached to this new translation is a wonderful collection of "Tröstsprüche" und Trostgründe in allerhand Noth und Anfechtung", also written by Gerhard and taken from a book he published in 1634 under the title: "Frommer Herzen geistliches Kleinod". The above also applies to this "Tractätlein".

The book is available through our agent, M. C. Barthel. It costs, beautifully bound, 75 cents. G.

Changed addresses:

Rsv. d. HirLLÜmanu,

Ooltüx, ^roraont, Oo., Ool.

d. Vornsvik, .

Humtzi, Hlnckisnn Oo., III.

The "Lutheran" is published twice a month for the annual subscrip- ti "n "pret" "at one dollar nnd five nnd twenty lent" for the out-of-town signers, who have to pay densriben "orau "and send in the" postage, which" amounts to 10 ll".- Z" St. Loni" each individual number is "purchased" for ten Lenk".

Only letters containing information for the journal are sent to the editorial office, but all other letters containing information about employees, orders, etc. are sent to both 2c. "ntbalten, under the address: LL. 6. lartdet, tjor. ot Llium! 8trvot L Indian" ^vvnue, 8t. L^oiris, to be sent to. - In Germany, this" sheet can be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dre "de".

Volume 33.

Some martyr stories.

II.

Even in Persia, where the sun was once worshipped, we find a great multitude of those who bowed their knees in the name of the Lord Jesus. Which human instruments Christ used for the foundation of these numerous and flourishing churches, however, we lack sure and reliable news about. We know only one thing with certainty, that in this country, which unfortunately has long since sunk back into the barren pagan and Mohammedan darkness, there was once a mighty cloud of witnesses of faithful confessors, who sealed the faith in their Savior with their blood. The following stories give a glorious testimony of this.

At the beginning of the fourth century in Persia reigned Sapoors, or Shapur the Second. This king wrote his name in the book of history with countless streams of Christian blood. He persecuted Christians throughout his life, partly out of his own aversion to the Christian faith, but mainly out of wild hatred for Persia's hereditary enemy, the Roman Empire, in which Christianity had been elevated to the status of state religion around that time. He aroused three bloody persecutions, in the eighteenth, thirtieth and one and thirtieth years of his reign. The last one, which was the longest and most violent, bears in history the name: "The Great Persecution." The number of martyrs mentioned to us is 16,000, but the number of unnamed blood witnesses was so great that it was impossible to determine their number, no matter how many and precise investigations were made by the Christians in Persia and Syria. Out of this cloud of witnesses, the following heroic confessors of Jesus Christ stand out.

Simeon was the son of a Walker. His figure distinguished him from many by beauty and strength. His face was dignified, yet not stern and imperious. Those who saw him felt imbued with reverence, even his enemies. In the year 314, Papas, the bishop of Seleucia, had him

and Ctesiphon, was elected assistant in the ecclesiastical office; after Papas' death he became bishop himself.

In the 31st year of his reign, or according to our calendar in the year 340 A.D., King Shapur issued a decree throughout his kingdom, which burdened the Christians with enormous taxes and, in addition, forbade the confession of Jesus Christ under penalty of slavery. Then Simeon, the bishop, wrote to the cruel king with that frankness which only the spirit of Christ can give. When he was threatened even more violently because of this step, he answered: "Since Jesus Christ voluntarily gave himself to death for the world, how should I fear to lay down my life for the people for whose salvation I am called to work? If I cannot live without iniquity, I want no increase of my days! For I am not so cowardly that I should fear to follow in the footsteps of my Savior. Through his grace I feel strength within me to share in his suffering. And also my people will know to die for the faith in which they have found salvation."

When the king read this answer, he became very angry and gave the cruel order to execute the presbyters and deacons of the Christians without further ado, to destroy the churches, and to desecrate the church utensils by unholy use. "But Simeon," he added, "this Simeon, who worships the god of the Roman emperor and despises mine, let him be brought to be condemned by myself." It happened. Simeon was seized and taken with two presbyters of his church, Abdhaikla and Hananias, to the king, who was then in the eastern provinces of his empire. When the three stood before the dreaded Shapur, they were accused by the Persian sorcerers and magicians of collusion with the enemies of the empire, the Romans, and declared guilty of high treason and death. But Simeon answered them fearlessly: "You peelers, is it not enough that you have ruined this kingdom, do you still want to accuse us of your crimes?" Now Shapur himself turned to the steadfast bishop, but with a milder look and with kinder words than the confessor expected. "Believe me, Simeon," he said, "I...

mean well for you! Worship the sun; it will be good for you and your people. Simeon answered: "How should I worship the sun, since I do not worship you, who are of a nobler nature than the sun? We know but one Lord, Jesus Christ crucified!" "If you still," interjected the king, "worshipped a living God, I would excuse your foolishness; but a man who died on a cursed wood! Come to your senses! Worship the sun, to whose divinity everything pays homage! If thou dost, I promise thee honor, riches, and the highest dignities in my kingdom!" But Simeon answered: "You have no true concept of Jesus Christ. He is the Creator of men and the Lord of the sun, which at his death was veiled to show its sorrow. He gloriously escaped from the grave, ascended to heaven by his own power and now sits at the right hand of God! The honors which you promise me do not excite me, for the honors which my God has prepared for me are of a nobler nature!" The king: "So spare your life and the lives of countless people who will perish with you if you persist in your stubbornness." Simeon replied fearlessly, but in a mild tone: "If you commit such an outrage, you will one day feel its greatness and will be justly punished on that day of horror when the highest judge will demand a strict account of all your deeds. But as far as I am concerned, I will gladly hand over to you the remains of this miserable life. Then the king said: "Well then, fall into ruin! Though thy followers endure me, yet the punishment, which shall be executed with severity upon thee, shall cure them of their folly!" But Simeon knew the host entrusted to him, and it is a beautiful testimony to their unanimous faith that he could say to the king with full confidence: "Try, that you may learn that Christians do not sacrifice eternal life for temporal. Even if you give them your diadem, they will not exchange it for the immortal name that their Lord and Master has given them!" Now Shapur threatened: "If you refuse to worship me and the sun in the presence of the mighty ones of my kingdom, tomorrow I will destroy your beautiful face and the form of your body."

I will not let you disfigure my body with the blows of a scourge! Simeon answered: "You may disfigure my body, I do not care; for I know that the one who gave it to me will one day restore it more beautifully! At last the king gave up hope of shaking the Christian's steadfastness; he had him taken away and kept in a narrow dungeon through the night. On the following day he was to be questioned again.

At the gate of the royal palace stood Guhsciatzades or Usthazanes, the king's chief chamberlain and the first among the great men of the court. For all his outward splendor, the man had a brand on his conscience. He had formerly professed Christ, but in order not to lose the king's favor, he had for some time been worshipping the sun again. When he now saw the bishop, in the full glory of a Christian ready for a joyful martyrdom, walking cheerfully past him into the dungeon, the sight overwhelmed him so much that he fell to his knees to greet the warrior of the Lord. The latter, however, averted his eyes from him, not out of arrogant self-conceit, but in order to split the heart of the chief chamberlain even more deeply. Guhsciatzades burst into tears, exclaiming, "I wretch! I feel such pain when Simeon turns away from me, how will I stand before the wrath of God when Christ turns away from me whom I have denied!" With this thought of repentance, he hurriedly went to his house, took off his robe of celebration, wrapped himself in his black robe of mourning, and then returned to the king's palace.

When Shapur learned what had happened, he summoned his chamberlain. "Has an evil spirit taken possession of you?" he raised. "Not so, my king!" replied the chamberlain. "Who has stronger cause to mourn than I? For I have sinned against God by worshipping the sun for your sake!" "This grieves you?" the king went up angrily. "O, I will rebuke you if you do not put such thoughts out of your mind at once." The chamberlain: "I call the Lord of heaven and earth to witness that I will no longer be obedient to you in this, and that I will not again commit an outrage which I now regret in bitter pain. I am a Christian, my king, and I declare to you that from today on, in order to please men, I will never again act unfaithfully against God!" Then the king was enraged in his spirit, and ordered to torture the steadfast confessor most cruelly. But the authorities of his court, either because they felt pity for the man or because they did not want him to recant, in order to get him out of the way, ordered Shapur to execute the chief chamberlain immediately.

When Guhsciatzade heard this verdict, he asked the king to make the reason for his execution known to the people, namely that he had not wanted to deny Christ. He asked for this favor, as we can easily guess, in order to erase the trouble he had caused by his apostasy. Shapur, however, thought that if the highest-ranking civil servant were executed merely because of his Christian confession, this would most effectively deter others from such confession, and therefore granted the request. He had no idea of the true nature of the Christian faith and of the power of the blood of witness shed for it; otherwise he would not have done it. It

was just on Green Thursday when the aged chamberlain laid his head on the block.

When Simeon learned of Guhsciatzade's martyrdom in the dungeon, he praised God with a loud voice and begged Him for the same mercy. "O of the happy day," he cried with hands raised to heaven, "when I shall die for Christ! He will deliver me from the dangers and miseries of this life, he will wipe away my tears, and give me the crown of grace for which I have been sighing with fervor for so long!" The two priests Abdhaikla and Hananias, who were imprisoned with him, saw with admiration his radiant face transfigured by the love of God. He spent the night from Green Thursday to Char Friday in fervent prayer. "My JEsus," he pleaded, "hear me, unworthy as I am of your mercy! Let me drink the cup of death on the day of thy passion, that it may be known that Simeon was obedient to his Lord, and also sacrificed life to him!"

And he who sits at the right hand of God heard the cry of his servant. When the quiet Friday had dawned, he was again brought before the king. Shapur called him: "Do you want to take advantage of my kindness or do you persist in your frenzy, which prefers death to an honorable life? Worship the sun! Just once worship it, and your freedom is given to you forever!" Simeon replied resolutely, "God be thanked

that I should commit such a sin against my God, and give my brothers such trouble!" Now the king pronounced the sentence of beheading upon him. "Behold," he added, turning to those around him, "the folly of the man who would rather die than renounce his opinions!" At the same time as Simeon, 100 other Christians were handed over to the executioner to be beheaded. Five of them were bishops, some others presbyters and deacons, all the rest persons holding lesser ecclesiastical offices; but all of them were of this rank, because until now only those serving the church were punished by death. The chief magistrate said to the crowd of witnesses, "Worship the sun, and you are saved!" But unanimously the Christians replied, "Your tortures we will endure in the power of God, but from the true and living God we will not fall away!" Now the executioners began their bloody work. Simeon was saved until last. He was to see with his eyes how the veins of his companions were cut; for the heathen still hoped that the sight of these streams of smoking blood would shake him. Simeon also praised God for this. Now, as a true shepherd of Christ's flock, he could encourage his brothers to joyfully confess their faith and comfort them with the hope of the glorious resurrection, in which they would be like the only begotten Son of the Father, full of grace and truth.

When the executioners came to Hananias and had already undressed him, this witness of Christ was overcome by an involuntary shudder. God the Lord Himself has put a shudder of death in every living heart! This was seen by Phusik, a man who had recently been employed as chief overseer of the royal laborers. "Hananias!" he cried in a loud and firm voice, "Hananias, close your eyes! One moment more - and you will see the divine light of JEsu Christ!" And Hananias, strengthened by this acclamation, joyfully closed his eyes to this world, to behold the light eternal in the ^Light of God. At last

No one was left but Simeon, the bishop. He did not speak another word, quietly laid his head on the block, and one blow of the executioner - he too was caught up into his eternal fatherland, where he, who refused to worship the earthly sun, now worships eternally the true sun of life, Jesus Christ.

When the execution was over, the henchmen seized Phusik, who had shouted those words, and brought him before the king. The king reproached him vehemently for the ingratitude with which he had returned his favors. "My king," replied the Christian, "I renounce the honors you have bestowed upon me; they fill my heart with disquiet. One more favor thou wilt grant me, that shall be the last I ask of thee. Join me to those whose death I have witnessed; for nothing is more blessed than such a death!" "Art thou in thy senses," cried Shapur, "to forgive such death to thy dignities?" How could the heathen understand what was going on in the Christian's breast! "Well am I in my right mind, my king," said Phusik, "but I am a Christian, and have a firm confidence in God's promises, and therefore I prefer death to all the honors thou canst give me!"

Shapur became furious. The spilled blood increased his cruelty. He sentenced his superintendent to a gruesome death. The executioners first had to tear out his tongue and then slowly cut his neck. The hero of faith passed away in unheard-of agony, only to awake again at the throne of the Lamb. Phusik had a daughter, a pious virgin, who was also dragged here and beheaded.

All this happened on Char Friday in the year of salvation 341. Bishop Maruthos collected and buried the remains of Simeon and his host, and preserved in Chaldean the story of these heroes of the faith for posterity.

"Socialdemocratic Windbags and What to Do About Them."

Under this title a small pamphlet was recently published in Neu-Erkerode near Braunschweig and sent to the "Lutheran". In Germany, the so-called "social democrats" or communists, that is, the egalitarians who want to introduce community of goods among people, are appearing more and more boldly and threateningly. Thus, for example, the merchant W. Bracke in Braunschweig had 85,000 copies of a pamphlet printed under the title "Down with the Social Democrats" recommending Social Democracy, which was widely distributed and received. More than 16,000 voters elected Mr. Bracke to the Reichstag. The pamphlet sent to us is directed against this gentleman's pamphlet. Since the Communists are now beginning to rumble in America as well, we would like to share the following from the pamphlet for the benefit of our readers here, although it is not addressed first and foremost to Christians, but to all people of sound mind:

If one reads Bracke's little book like this, one would almost think that if the Social Democrats had something to say, everyone would be able to live in glory and joy, it would almost be the kingdom of heaven on earth. And with such prospects they try to attract people, as Bracke has the verse printed at the end of his booklet (page 30):

A new song, a more beautiful song, my friends, I will compose, We want to establish the kingdom of heaven already here on earth.

A reasonable man, however, will be made suspicious by such phrases, because he tells himself that the Social Democrats, even if they wanted to, could not do away with what mainly torments people and makes them unhappy: Malice and arrogance, loutishness and frugality, jealousy and quarrelsomeness, lies and gossip, irascibility and other passions; not to mention cold fire and madness, consumption and death - all these causes of many tears, I say, the Social Democrats cannot do away with, even if they wanted to; so the "kingdom of heaven on earth" they want to establish would not be very far off at any rate...

They want the work to be "organized," as they say (page 19), that is, in German: that all work should be on common account. Today everyone works on his own account. Everyone chooses his occupation according to his status, inclination, strength, talent and general prospects. One becomes a manual laborer, the other a manual laborer: one goes into agriculture, the other learns a trade, the former becomes a school teacher, the latter a postal clerk. Each one chooses that in which he hopes to go farthest, and depending on his ability and skill, diligence and fidelity, thoughtfulness and thrift, regularity, etc., one gets farther than the other, in which, of course, many other conditions also play a part; an unmarried man, for example, can put away more than one who has a large family to support; a healthy man more than one who is sickly. All this, say the Social Democrats, should be quite different. At the beginning of each year, it should be determined how much is necessary in all commodities: food, housing, firewood, books, clothing, theater, etc. Then the work is assigned to the individual trades. Then the work is allocated to the individual trades. "If, for example, it is statistically determined that 100 million shoes and boots are necessary for the next year and can be produced, then a general assembly of the deputies of all shoemakers' associations will obviously be able to distribute the supplies most expediently among these associations" (this is literally written in the Berliner Zeitung: Neuer Social-Demokrat). The boots, however, do not belong to the shoemaker who made them, but: "they go to the state magazines, from where the consumers can obtain them. Rye does not belong to the farmer who sowed and mowed it, but it goes to the "state mill," from there to the "state bakery," from where one must get bread. And so in all pieces. But for the work one receives from the state, which is then the only entrepreneur, one's wages, or, as the socialists say, one's "share in the proceeds of labor"-and that to each equally. For everything boils down to equality. "We want a free state, founded on justice, on liberty and fraternity, a state which lets all its citizens work and enjoy equally." (New Social-Democrat 1875, No. 30.). So "work equally!" Please, Mr. Bracke, how do you want to start this? Do you want to stand behind the lazy man with the rod, so that he will be equal to the industrious man? Nice "brotherhood"! Or may the industrious man work no more than what the lazy man feels like doing? Beautiful "freedom"! And now only the "enjoy equally", thus the unskilled just so

The social democrats call this "justice"! Please, Mr. Bracke, if you once again go to the villages to present yourself as an election candidate, then dig out these principles once openly: You can be sure that all the slackers and lazybones who like to "enjoy the same" will fall to you - besides, of course, only a few...

The socialist Reichstag deputy Most, who gave a speech in Braunschweig on July 17, 1876. He gave a speech in Braunschweig on July 17, 1876, after he had been sitting for a long time shortly before - I do not know whether for insulting the majesty or blasphemy - and literally said the following: "As I have already explained, the socialist mode of production at first provides every working man with the full yield of his labor, but later on it provides all members of a workers' state (to be called a socialist state) or a workers' community (to be called a socialist community) more and more with an income of the same kind" (Braunschweiger Volksfreund 1876, Nr. 184, August 9). But even there it is clear enough what he is getting at, especially since he continues to show that women and girls should earn just as much. "Why, with such principles, working women should have less income than working men is not at all clear. Heavy men's work should not be paid more than light women's work. And then he goes on to say that it would be nonsensical to think that in the socialist state women would only do housework: "on the contrary, women will be called upon to do all kinds of production. Later on, Mr. Most still babbles about the "possibility, which in my opinion is very close", that in the socialist state every person would have to work only from the 18th to the 28th year of life, while at the age of 28 "one would be put into retirement, as it were, and would be given to intellectual occupation, respectively" (Volksfreund No. 186, August 11, 1876), i.e. that from the 28th to the 80th year of life one would kill time by reading newspapers and going to the theater.

But even if we disregard this, do you really believe, dear reader, that such institutions could exist in the long run? What will happen, for example, if the shoemakers' delegates have miscalculated the quantity of boots to be made in the coming year? Have they not estimated the consumption correctly? It would not be pleasant if there were a general shortage of boots in the northern German winter! And that would still be possible! But if such a thing were to happen with food! ...

But that would be the least of it! But how would it be if no one could be found for any kind of work, e.g. for work in the coal mines? The Social Democrats want equality: Everyone should go to school until the age of 18 (Volksfreund, August 9, 1876), everyone should learn the same amount - would the Social Democratic schoolmasters be able to do that? As is well known, the good Lord has distributed the spiritual gifts very differently - but apart from that; assuming that they have now really all learned the same amount, can one be surprised if they now also all have the same inclinations? If these young scholars all want to become postmasters or theater directors or editors of the Volksfreund, whereas no one can be found who wants to work in the coal mines, or uproot trees in the deep snow in winter, or load sugar beets? And now that wood and coal are necessary and

the beets also have to be loaded, should so and so many be drawn by lot for this work? But they would not be equal to the others, and besides, it could happen to those who would be much better employed in the bakery or in the schoolroom. Or should equality be established by forcing everyone in turn to work today in the coal mine, tomorrow on the threshing floor, the day after tomorrow in the jute spinning mill, while on the fourth day he must earn his "share of the proceeds of labor" as a schoolmaster and on the fifth as an actor? But where is the freedom in that? Or is there any other way out, in which freedom and equality are protected in the socialist state, and yet in such a way that all necessary work is done? Indeed, the world is curious to know it. But you, dear reader, as long as this way is not shown to you, can only always say brazenly that it is a lie when the Social Democrats claim that equality would prevail under their rule; for it is simply impossible to establish it, since men are created differently. And it is an even greater lie when they claim that freedom would prevail in their state; the opposite is true; the individual would be subject to the greatest tyranny of the whole, which would be necessary in order to maintain the greatest possible equality and to get the unpleasant work done. And what it will look like with "fraternity" in

the socialist state, of which the time when the socialists were divided into two parties, the "Eisenachers" and the "Lassalleans," and when they called each other "Bismark's lickspittles," "tyrant's servants in disguise," or "ethnicized lumpenproletariat," gave us a nice foretaste. "Liberty, equality, fraternity" is truly a beautiful slogan, but in the mouth of the Social Democrats it is a phrase, a lie, which can best be seen from the fact that they speak of brotherly love, while they constantly seek to incite the poorer to ill will, to hatred against the wealthier, against the "capitalists."

And what do the Social Democrats want to make of marriage? Mr. Bracke indignantly rejects the accusation that they want to introduce the community of women as a slander (page 23 of his paper). But when he now discusses what the Social Democrats think about this question, it comes to nothing else. He writes on page 23:

"How often it is not 'money' that makes marriages, or some other similar 'consideration'! How often, after the marriage, a sad relationship develops between the spouses! How often must marriages - because they have become unbearable - be divorced! The Social Democrats now think that we would have higher moral conditions if marriages were not based on money or other considerations! If an unhappy union could be dissolved more easily than law and custom entail today! And the latter for the simple reason that nothing good is ever created by coercion in the maintenance of such a union!

In this only one thing is true; namely, that the meanness of marrying for money is not uncommon; and when the Social Democrats mean that we would have "higher moral conditions" if this were not so, they mean something right for a change, for anyone who

If a man has his healthy five senses, this is self-evident. But do the Social Democrats imagine that there will be no mean souls under their rule? Or that something would be gained if meanness showed itself in a different way than hitherto? - And what hypocrisy it is, first to complain: "How often do marriages have to be divorced!" and then to express the wish that divorce should be even easier than before: "If an unhappy union could be dissolved more easily than is now the case according to law and custom! The consequence of this, however, would be that marriages would be entered into even more frivolously than is already the case today, because people would know in advance that they could break up again at any moment if they felt like it.

Yes, there would be no more marriage at all. Mr. Most, of course, considers it very likely that there will be a marriage even under the social democratic regime. Braunsch. Volksfreund, August 10, 1876: "Assuming that an actual marriage continues to exist, and it is very likely that this will be the case, of course, only as a private institution, without a pact sanctioned by law or by the hour and without coercion, - then there can be no more talk of the subordination of the woman to the man.

So an "actual marriage", but "without pact", i.e. they run together without further ado; and "without compulsion", i.e. they run apart without further ado. First question: If this is the "actual marriage", which is "very probably" preserved, how is then the "non-actual marriage", whose introduction would be nevertheless also possible? Second question: If the Social Democrats call this a "marriage," why don't they also call the cohabitation of animals in the field a "marriage"? That lasts as long as it pleases both.

"Where the goddess of love brings people together, her alliance is sacred, and when love has departed, the outer bond may confidently break," writes Bracke (p. 23). But if love always fades after four weeks? Or after even shorter time? So the outer bond should also be broken confidently? Then one can "marry" again for two weeks with another - if the love lasts so long - and then again with another? Can't a man have had 50 wives in a year, and a woman just as many men? And if now the "goddess of love" brought a man together with several women at the same time, or a woman with several men, which could also happen? Isn't it right to say: this is a community of women?

And what a forehead it takes to write sentences like these: "The intercourse between man and woman is sanctified by the opposite affection, love"; or: "where the goddess of love brings two people together, their alliance is sacred." Beautiful "sanctity" to which the worst libertine can lay claim!...

Everything is to be done on a large scale and together. Thus one reads in the Braunschweiger Volksfreund: "Instead of each woman washing individually, the community will set up a large steam laundry; in large dining houses more, better and cheaper meals can undoubtedly be prepared than in the small family kitchens; even the scrubbing of the apartments can be organized on a large scale.

ken. And the upbringing of children is carried out far more practically in well-established, larger educational institutions than at home. Moreover, the alleged right of parents to educate their children as they please is simply an insolent presumption, by which, until now, superstition and other ignorance, in particular, have been passed down from sex to sex."

So everything on the cheapest! Common laundry, common kitchen, common table for the whole village. Of course, a large common house for living and sleeping is much cheaper than building many individual small family houses. And at the same time a family life should be able to exist and prosper? And the parents, from whom the children are taken away to be educated in "institutes," are to be lured by the fact that they are allowed to visit their children in the playgrounds, or to take them home for so and so many hours? (Volksfreund, August 10, 1876). Home? What does that mean? To the common workroom? Or to the dormitory? Or to the beer hall? And who should have the right to take a five-year-old boy "home"? Father or mother, both of whom will have been "married" ten times in the meantime? Go, don't make yourselves ridiculous by talking about family life, since there would be no families at all, if your principles would come to rule!...

The socialists are not God-fearing, but they are godless through and through. They know only a "goddess of love," just as the ancient pagans did; that there is a living holy God in heaven they do not believe, but scoff at such faith. If a man, in the midst of all the tribulations that befall him, aligns himself with the hope of beatitude, they scoff at "the old song of renunciation, the Eiapopeia of heaven," as they call it. (Bracke, p. 25.). They say it clearly that they do not want to know anything about religion!

"In a state with a truly general education of the people, the teaching of religion is replaced by the science of nature, to which, if necessary, some "reasonable philosophical system can be added". (Volksfreund, August 6, 1876). So natural science in place of religious doctrine. That will only be the real thing! If bad people accuse you of something unjustly, you must not console yourself with the fact that God knows your innocence and that he will judge you right in his time. - That would be religion, foolishness! Instead, you should consider that the sun is a glowing ball of gas, and that the earth will fly into it and burn up in time - that is what I call scientific consolation. Or if your child has died, beware of the thought that God is a God of the living and not of the dead, that therefore also your child lives for him - social democratic parents are not allowed to think such things, it would be religion; but on such occasions they have scientific consolation thoughts, e.g. that many a flower falls victim to the ripening of the spring night. And at the funeral pyre, the professor of natural science, who exists in every village, talks about the laws of mechanics or about the benefits of chloric potash. In general, if one only follows natural science in all things instead of the Bible, then "humanity" and "morality" will already make progress. Who, for example, will still consider a child that is born sickly or deaf-mute or crippled to be a miserable

and useless life? One would not be so cruel then any more. Such children would be humanely abandoned or drowned in the manner of the highly educated Chinese people. The natural science teaches (after Darwin) that weak or crippled existences must perish in the fight for the existence - and according to this law of nature one will act! Whoever wants to claim that it is not right to kill such a child, is in the eyes of the Social Democrats a "superstitious priest"; because it is indeed written in the Bible: "Thou shalt not kill", but the Bible is only a "book of fairy tales"; it does not concern an enlightened Social Democrat any more...

How long has social democracy been developing in Germany? In 1864, Lassalle complained: "The General German Workers' Association has only about 3,000 members, and perhaps several hundred are still missing from that number." Ten years later, in 1874, there were already 24 socialist newspapers in Germany. And now? Of 92 socialist newspapers published throughout the world, 46 are in Germany, i.e. exactly half.

Theses,

submitted for consideration to the Missouri Western District Synod meeting at Altenburg, Mo. in October 1877.

Even with its doctrine of election by grace, the Lutheran Church gives all glory to God alone.

Thesis I.

It teaches, according to God's Word, "that God has so highly esteemed the conversion, righteousness and salvation of every Christian, and so faithfully intended it that, before the foundation of the world was laid, he took counsel concerning it and decreed in his purpose how he would bring me to it and preserve me in it. Item, that he had so well and certainly intended to preserve my blessedness, because it could easily be lost from our hands through the weakness and wickedness of our flesh, or torn and taken from us through the cunning and violence of the devil and the world, that he decreed and placed it in the almighty hand of our Savior JEsu Christ, from which no one can tear us, to preserve it in his eternal purpose, which cannot be lacking or overthrown. It also teaches that "in such His counsel, purpose and ordinance, God has not only prepared salvation in general, but has also provided for all and every person of the elect, who are to be saved through Christ, in grace, chosen them to salvation, and also ordained that He would bring, help, promote, strengthen and preserve them in the way now reported, by His grace, gifts and effect". (Concordienbuch. Müller's Ausg. p. 714. 708.)

Matth. 22, 14. Ephe's. 1, 4. 11. Rom. 8, 28-30. 2 Thess. 2, 13.

Thesis II.

It teaches: "The eternal election of God not only sees and knows beforehand the blessedness of the elect, but is also a cause out of the gracious will and good pleasure of God in Christ JEsu, so that our blessedness, and what belongs to it, creates, works, helps and promotes; on which also our blessedness is thus founded, that the gates of hell shall not be able to do anything against it; as it is written: "No one will snatch my sheep out of my hand"; and again:

"And there were believers as many as were ordained unto eternal life/" (Concordb. p. 705. f.)
Matth. 24,24. Acts. 13,48. Rom. 8,33-39. Hos. 13, 9.

Thesis III.

It teaches that "it is wrong and unjust to teach that not only the mercy of God and most holy merit of Christ, but also in us is a cause of God's election, for which God has chosen us to eternal life" (p. 723),
Ephes. 1, 5. 6. Rom. 9, 15. 1 Cor. 4, 7, be it now:

- a. Man's work or sanctification, 2 Tim.
1:9. tit.3:5. ephes.2:8,9. rom.11:5-7...;
- b. Man's right use of the means of grace, Ap. Hist. 16,14.;
- c. man's own decision, Phil. 2,13. Ephes. 2,1. 5.;
- d. man's desire and prayer, Rom. 9, 16...;
- e. Man's non-resistance, Jer. 31,18. Is. 63, 17...;
- f. Man's faith, Rom. 4:16.

Thesis IV.

It rejects the doctrine "that God does not want everyone to be saved, but, regardless of their sin, has decreed that they cannot be saved solely by the counsel, purpose and will of God; Rather, it teaches that "the fact that not all those who have heard the word believe and are condemned all the more deeply because of it is not the cause that God has not granted them salvation, but they themselves are guilty of not learning the word in this way, but of despising, blaspheming, and profaning it, and of resisting the Holy Spirit who wanted to work in them through the word. It also teaches that "such contempt of the Word is not the cause of God's providence (*vel praescientia, vel praeUegitnatio Dei*), but of man's wrong will". (S. 557. 721.713.)

Ezk 33, 11. 2 Pet. 3, 9. 1 Tim. 2, 4-6. Joh. 3, 16. Rom. 11, 32. Matth. 23, 37. Ac. Hist. 7, 51. Prov. 1, 24-31. Ac. Hist. 13, 46. Hos. 13, 9. Rom. 9, 22. cf. v. 23. according to the basic text.

Thesis V.

It teaches that "about that which is revealed in Christ, God has still kept much of this mystery secret and hidden and reserved only for his wisdom and knowledge, which we should not investigate, nor follow our thoughts in it, conclude or ponder, but keep to the revealed word; which remembrance is of the greatest necessity, for our folly is always much more concerned with it than with that which God has revealed to us in his word, because we cannot rhyme it together; which we are also not commanded to do". (S. 715.)

Rom. 11, 33-36. 9, 18-21.

Thesis VI.

It teaches, concerning the use of the doctrine of election by grace, that in the question "how to know, from what, and whereby to know who are the elect who can and should accept this doctrine for comfort, we are not to judge of it according to our reason, nor according to the law, nor from some outward appearance, nor are we to submit to it,

The eternal election of God *is to be considered in Christ and not outside or without Christ*; for in Christ we are born, as St. Paul the Apostle testifies, before the foundation of the world. - Accordingly, this eternal election of God is to be considered in Christ and not outside or without Christ; for in Christ, as the holy apostle Paul testifies, we were chosen before the foundation of the world was laid, as it is written: He loved us in the Beloved. But such election is made manifest from heaven by the preached word, when the Father saith: 'This is my beloved Son, in whom I am well pleased; him shall ye hear!'" (p. 709.717. f.)

Ephes. 1, 9. 2 Tim. 1, 9. 10. - 2 Pet. 1, 10. - 2 Tim. 4, 7. 8.

(Sent in by Pastor Zorn.)

With regard to my "Nothgedrungene Rechtfertigung" the Leipzig Missionary Gazette of July 1 and 15 p. 218f. comments as follows:

"This" - for it was said before: "There is a way of fighting which judges itself in the eyes of all those who still want to and can see, and a way of accusing and judging, to which silence is the only correct answer" - "applies also to the larger writing of Mr. Pastor Zorn about the departure of the four missionaries, which has meanwhile appeared in America. What is communicated therein in the way of real facts can only be dear to us, since every unbiased person is able to form his own independent judgment from it, which we truly do not need to shy away from. We would have liked to see the number of these -facts* increased by several more. All the rest of the author's presentation, however, is such a mixture of the true, the half-true and the completely false, and even the true is distorted almost everywhere in such a way that we have neither time nor desire to untangle this tangle. The spirit that blows in it will soon become clear to every sober Christian reader anyway, who only knows how to distinguish between spirits to some extent and does not let himself be caught without further ado by the loud shouting: 'Here is the Lord's temple, here is the Lord's temple, here is the Lord's temple'."

On this only a few.

It was never hidden from me that the publication of the "Aktenstücke" and also almost my "entire remaining presentation" would be "only dear" to the Leipzig Mission College in one respect - namely to that mass on which the Leipzig Mission mainly relies. This mass is a latitudinarian one, partly out of contradiction to the confession of our church, partly out of shyness to confess, partly out of lack of clarity and ignorance. Therefore, nothing can be more hostile, unpleasant and incomprehensible to it than a way of thinking and acting as set forth in my writing, and it will only take the side of the missionary college all the more eagerly against us and what we represent. It is therefore understandable that one can dare to dismiss the whole matter with a short remark.

But why does one nevertheless consider it advisable to suspect me personally and thus on the one hand to hurt me quite a bit - since people are involved whom I cannot easily forget - and on the other hand to violate one's conscience? Is this because I could not avoid accusing and proving the authors of the Missionary Gazette of falsehood, and are there perhaps still some in Germany who consider the matter more carefully and impartially and whom one would like to pull the wool over their eyes? Namely by

the sentence, "we would have liked to have seen the number of these 'Aktenstücke' increased by quite a few more", one obviously wants to give to understand that I withheld striking documents on purpose. This is not the case. Incidentally, I am prepared to meet any such demands as soon as they are made in a specific form. Furthermore, I am accused of downright falsehood in my presentation. But one does not prove it and thus sins against the eighth commandment.

People talk about "fighting for the truth. I have simply fought for the truth with truthfulness and intend to continue to do so with God's help. In my writing I have simply told the matter as it is, even without making much defense, and "the loud cry: here is the Lord's temple", which I raise in my so small part, sounds thus: The temple of the Lord is the congregation of all believers, and is everywhere where the beatific fundamental articles of God's word are still in force, where, in spite of manifold errors, the word of God is

still essentially retained; but a Christian should nevertheless, according to God's command, punish such errors and avoid the fellowship of those who introduce such errors next to him, but rather keep and confess those who **have the** word of God full, pure and clear.

C. M. Z.

(Submitted.)

Fourth Annual Report
about the Institute for the Deaf and Dumb in Norris, Michigan.

I will not leave you nor forsake you, Hebr. 13:5. This word of God's fatherly care was also fulfilled in the past year of the institution. In the physical as well as in the spiritual, the Lord has not left himself unwitnessed, has helped out of many an embarrassment and has averted many a harm and danger. God be praised for this! As for the health of the staff, it was generally good; only in the winter months did young and old alike develop coughs that lasted for several weeks. However, only one boy had to miss a week of school because he seemed to become seriously ill. Another boy, who entered the institution with a lung ailment, had returned to his parents' home for a while after unsuccessful treatment by the doctor. With few exceptions, our children have a fresh, healthy appearance on a simple nutritious diet. According to the last annual report, there were 31 pupils here. In April I. I. a deaf-mute girl was added; furthermore, 9 children are still enrolled; two boys have been confirmed and returned to the parental home to later learn a trade. Among the newly enrolled is also a boy who, according to his characteristics, is not deaf-mute, but is to be considered stupid. He possesses hearing, but does not speak, although the language tools are in good condition. The unsteady look of the eye, the restless, distracted and childish nature, immediately betray the weakness of his mental abilities, although the physical appearance suggests health. We have already encountered several such imbeciles and it is only to be regretted that they cannot be taught at the same time as deaf-mutes. They require their own treatment. Certainly, a special asylum for such unfortunates would be a great blessing and many things could be done in a medical-pedagogical way for their improvement. - Let us take a closer look at the children present in the course of the past school year.

According to their nationality they are German, according to their religion 30 belong to the Lutheran, 1 to the Reformed and 1 to the Catholic confession; of course, no consideration can be taken in religious instruction and education, all are taught the Lutheran doctrine. For this is precisely one of the advantages that our institution has over many others, that it focuses on the spiritual care of the children in school and at home and, with the correct application of the law and the gospel, educates them in discipline and admonition to the Lord; its value as a missionary institution is to be a true guide to eternal life for the poor deaf-mutes. This alone can maintain and increase the willingness of Christians to make sacrifices and give the teachers joy in their laborious work. Of course, the effects of the divine word on the hearts of the children cannot be expressed in numbers, but a daily observer can perceive a change for the better in one or the other. For example, we have a boy who entered the institution with a sinister, raw nature, and who ran away or threatened to run away at every slight inducement, even wandering around for several days. In the course of time, however, this gradually disappeared through constant instruction and admonition from God's Word; later he would have considered it a punishment if he had been told that we could no longer keep him and that he had to leave the house. Unfortunately it happened, although after a long time, that he went away from the house again; but he came back soon and of his own accord. He was also troubled, and when asked if he had done the right thing, he replied: "I have done wrong, I beg your pardon. Another boy, who had been chastised for rebelliousness, felt finely wronged in his conscience, and in the evening he could not go to sleep until he had asked for forgiveness. And to the question, "Why did he ask forgiveness before he went to bed?" he answered, "I might die the night, and in go to hell." Similar examples could be given if space permitted. - With regard to the school lessons, it should be noted that from mid-January on, they could only be taught by two teachers, since Mr. Ritzmann, with the approval of the Association for the Support of the Deaf and Dumb, had accepted a call to a community school. - The heavenly Father, who knows what we need, provided daily and abundantly for the physical needs of the institution through the willingness of Christian friends to make sacrifices, and in spite of the oppressive times we had no shortage. The means of maintenance consisted, apart from the boarding fees of the students, mainly of contributions collected by a permanent collector. As much as we had reason to thank God for the abundant gifts of love that had been achieved through the collection, it was nevertheless important to us to find a way in which, with the same success, the special expenses for the salary and travel expenses of the collector could also be saved. Finally, the idea came up to ask the dear brothers in the preaching ministry that each one of them, according to the profession of love, take over the office of a collector in his own congregation. In this sense, the matter was put to the heart of the dear brothers in a special letter some time ago, and with good success. For

Not only did this institution meet with their approval, but ample collections were also received from many sides, and assurances were given from others. The undersigned will therefore certainly be heard when he, in the name of the poor deaf-mutes, recommends their need anew to the Christian charity of our dear synodal congregations, and since the institution no longer sends out a collector, most kindly reminds them of the aforementioned institution. An oppressive burden for the deaf and dumb institution is still the considerable building debt and the associated interest expense, through which the incoming collections suffer a significant deduction. If one or the other "Lutheran" reader, whom God has blessed with temporal goods, wanted to come to the aid of the institution with his abundance through non-interest-bearing loans for a longer period of time, he would do intervening services for the improvement of its external conditions. - Thus we have briefly told our dear friends and patrons of the institution the most important things about it, and they will certainly join me in remembering God's free grace with thanks and praise, according to which he has spared us from severe afflictions, blessed us abundantly with temporal and spiritual benefits, and guided us in the tempting world with fatherly faithfulness and kindness. May the Lord continue to take this young plantation into his gracious care, so that it may be a blessing to many deaf and dumb people for a long time and forever, to the praise of his glorious power and glory.

Norris, Wayne Co, Mich, Aug. 21, '77.

G. Speckhard.

To the ecclesiastical chronicle.

I. America.

In the New York ministry there will probably be a divorce soon. There are 3 parties in the same. A small number stands by the General Council. The great majority, however, does not want to know anything about the pulpit and altar fellowship with false believers, as it prevails in the Council, and the delegates elected for the next meeting of the Council have been instructed to withdraw from the Council if satisfactory resolutions are not passed by it. But while this great majority is united in its position on the Council, it is divided on important doctrines. One part stands with St. Matthew's Church in New York, where the Rev. Dr. Rupert formerly stood. This congregation also stands with its present Pastor Sieker for the pure Lutheran doctrine of church and ministry and still insists on the amendment of the synodal constitution applied for under its former pastor. Another part is opposed to this change and represents Grabauianism, according to which the pastors alone actually only have to say something, but the congregations only have to obey, and that for the sake of conscience, in all things that are not contrary to God's Word. (See Pastoral Letter and 2nd Synodal Letter.) At the head of this party is Dr. Moldehnke. This summer he has been elected editor of the synodal newspaper, the "Lutheran Herald". Whoever knows Mr. Moldehnke, knew immediately what he would have to provide for the "Herald". Already in the first number edited by him the grabausche Kohl was attached. No one will have been more pleased about this choice than the former Grabau, whom no decent person had dignified with an answer for a long time and who was forced to shoot his bolts for nothing. Dr. Moldehnke saw in his election a new blossoming of Graubauianism. Whereas previously the pure doctrine of church and office had found many brave supporters in the "Herald," Dr. Moldehnke now allowed the following to happen

no more room for their testimony. Those pastors, who could not be satisfied with such nonsense, sent in a protest along with others for publication in the "Herold". The doctor, however, full of joy at finally being able to bring his Grabauianism to the people unhindered, rejected the publication of the protest. Thus, the defenders of the rights of the communities felt compelled to bring their protest to the attention of their communities by other means. Our dear readers will certainly appreciate it if we share with them the "protest" from the circular sent to us. It reads: "After the first number of the 'Lutherischer Herold', edited by Father Dr. Moldehnke, is in your hands, the undersigned find themselves compelled in their conscience to protest against the conduct of the editorial office. 1) We protest against the fact that the departing editor has been refused his farewell greeting. 2) That it was publicly declared in the 'Lutheran Herald' that the organ of the Synod should not be "a playground for different directions and parties, but that only one voice would be heard in it? As can be seen from this declaration and from the later conduct of the editorial staff, the latter wants to close the 'Herold' completely to a thorough discussion of Matthew's proposals and of highly important ecclesiastical questions, whereas the Synod has expressly urged the conferences to discuss them. - Such a behavior of the editor seems to us to be presumptuous and directly contrary to the intention of the Synod. - Furthermore, in his first article, the editor insinuates that the Synod has spoken out against the continuation of the discussion of these doctrinal questions by electing him with a two-thirds majority. We consider this to be a quite incorrect and one-sided opinion, since not only in various other votes did the Synod decide in favor of an all-round and thorough discussion of these doctrinal questions, namely against the opinion represented by Father Dr. Moldehnke, but also in the vote for an editor in the first ballot, immediately after the detailed discussion of the Herold editorial, the present editor received only 9 votes, and the previous year's editor 27 votes. The following ballot, which took place 3 days later, showed a very different result, although in Herold matters no word had been discussed. The previous year's editor received 25 votes, and the current one 22. The third ballot brought only the well-known decision between the two gentlemen mentioned above. We protest against the fact that the doctrine: 'The congregation gathered around the Word of God is the owner and bearer of all ecclesiastical power' is secondary, and is called 'little human feelings', 'one-sidedness and exaggeration', 'new doctrine', 'pabstry', 'lamentable servitude'. We find such a way of acting, to suspect the other side in this way without allowing it the opportunity to speak out and defend itself, quite unworthy of an editor of the synodal body and, moreover, completely unjust, all the more so since the synod has not yet reached a decision in that question. Without a doubt, the Synod will strongly disapprove of such a procedure. Finally, we protest against one-sidedness and direct untruthfulness, which are found in the editorial additions in the report on the synodal negotiations by L. H.. In them, for example, the editor says that the representatives of Matthew's proposals did not consider or present the ministry of preaching as included in the congregation. This has not happened on our part, since according to this very doctrine, wherever there is a congregation gathered around the Word of God, the office of preaching is also found in it. New York, July 23, 1877, G. W. Drees, F. L. Braun, A. E. Frey, W. Busse, I. F. Flath,

H. Sommer, L. Halfmann, H. Räger, I. P. Schöner, E. Bohm, I. H. Tietjen, C. F. Bregas, G. Denker. - This protest, as stated, is denied inclusion in the Synodal-Blatt. - Since such a course of action on the part of the editorial staff degrades the synodal organ to a simple party paper, which should only offer the editor and a few like-minded people the opportunity to write arbitrary articles and, as experience shows, also to personal and spiteful discussions, we consider it, for the sake of our conscience, necessary and imperative to let our congregations speak and judge for themselves in this matter, all the more so since it is a matter of preserving and recognizing the sacred and inalienable rights of the congregation. - To this end, the signers of the protest find it necessary to call a general meeting of the pastors and congregations, or congregation members, of our synods in New York and vicinity, who agree with the St. Matthew's propositions, on Monday, September 17, 1877, in the evening at 7* 2 o'clock, in the lower rooms of St. Matthew's Church, corner of Broome and Elizabeth Streets, and cordially and urgently invite all to participate therein." - So much for the protest. - From the "Zeitschrift" we learn that Pastors Sieker, Drees, Frey and others intend to publish a new church bulletin in which the doctrine of church and ministry is to be represented to the "Herald." G.

Dr. Moldehnke on the warpath against Missouri. In the "Luth. Herald" Nro. 13 there is an article written by M., headed: "A thief is a shameful thing, but a slanderer is much more shameful. Sir. 5, 17." Missouri is said to be such an exceedingly harmful and shameful thing, because in the Missourische Schulblatt, among other things, Grabau said that he wanted to make the effect of the means of grace dependent on ordination, that the preachers are, as it were, a kind of mediator between God and man, and so on. How does the doctor know that these are slanderous? Well, his Grabau told him, and since his Grabau is infallible, and since he, as is generally known, has always told only the truth in his entire life and never lied, M. does not need to ask the Missourians whether they can also prove their statements about Grabau. The Doctor writes to Grabau, Grabau replies out of the honest shrine of his heart, and now the matter is decided. The Doctor sits down on the judge's chair and with a virtuous upsurge of his heart declares Missouri to be a slanderer, more despicable than a thieving rabble. With a blow of his club he kills Missouri. The mighty Doctor! - In the school bulletin it was also said that the lowans taught that the final decision in conversion was on the part of man. M. does not know this and does not believe it, he therefore adds the following to the report about the Iowa doctrine: "if they really teach so, which is very questionable." Has the doctor just fallen from the moon, that he knows nothing about the happenings here on earth, nothing neither about what Grabau nor about what the lowans teach? Has he read neither Grabau's notorious "Hirtenbrief" nor Brobst's Monatshefte? In itself, of course, this is very unnecessary, but in his case it is a disgrace. C.

The latest issue of the Standard brings **good news**. An English conference in the Ohio Synod is busy translating good Lutheran writings into English. A tract of 4-5 pages on the "Lutheran Church, as the true visible church 2c." will soon be ready for distribution. The translation of Dr. Sihler's Conversations on Methodism is in press. A small "Prayer Treasure" will soon be available to the press. The conference has also begun the translation of Weimar's Bibelwerk.

First, the New Testament is to be translated; then the Old Testament is to follow in 2 volumes. The New Testament shall, God willing, be completed by next spring. Pastor Trauger, who has written an English tract on "Temperen;" wants to leave all the money he collects from now on for the tract to the Conference. God promote this glorious work and bless the dear brethren. G.

The Romans have already established 65 schools for the colored people in 4 Southern States, in which they give the pupils not only free instruction but also maintenance. - A Roman Women's Association founded in St. Louis a few years ago, headed by the wife of General Sherman and that of Admiral Dahlgreen, has contributed nearly \$100,000 to the conversion of the Negroes to Catholicism in the last 3 or 4 years. G.

Roman unity. A local paper brings the following warning from a Roman priest against nuns: "Since I have learned that sisters (Franciscan nuns) collect with a letter of recommendation from me for the burned St. Bonifacius Hospital, I see myself compelled to declare publicly that I have not given such a letter of recommendation to any sister of any order. I therefore warn everyone to give any support to such sisters for this purpose. Rev. E. A. Sch."

II. abroad.

From Hamburg. In the Breslauer Kirchen-Blatt of August 1 we read: The Lutheran Committee on Emigrant Missions again publishes a report on its activities in the past year. Missionary Sitzmann in Hamburg continues to assist Lutheran emigrants in every way possible, especially by distributing cards with the address of Pastor Keyl and the emigrants' home at No. 16 State Street in New York, to protect the travelers from the otherwise almost inevitable fraud and loss. Many have received physical and spiritual help in this way. - The not inconsiderable costs are raised by voluntary contributions, which admittedly do not yet flow as abundantly as desired. The treasurer is P. M. C. Böckmann in Hamburg.

(Submitted.)

Explanation.

The undersigned hereby declares that for reasons of conscience he has resigned his office at St. Paul's Parish, Detroit, Mich.

Emil Dankworth.

Ordinations and introductions.

By order of the Honorable President Biltz, Candidate L. Dorn seif was ordained and inducted by me in my former congregation at Galt Creek on the 12th Sunday after Trinity. T r. Häßler.

ss: Uev. D. Dornself, Box 53- Orsts, Xsdr.

By order of the Reverend Presidium, Candidate G. Jung was ordained and inducted on the 13th Sunday after Trinity, August 26, in the midst of his congregation at Osnabrück by

O. Katthaln.

Address: Usv. 6.

Lollns, Olinton 6o., III.

In accordance with the commission received, on 14 Sunday, after Trin. Mr. Candidate H. W. Rabe was ordained and introduced in the parish of Webster City by I . L. Crämer.

Address: Usv. H. linde,

Ilox 109- ^Vedster Lit^, IlamiUorr Oo., Iova.

By order of the Reverend Presidency Western District, Mr. Candidate Paul Th. C. Rösener, who had been called by the congregation at Rose Hill, Traas, but was filling a vacancy pro tem- pore in the congregation at Little Rock, Ark, solemnly ordained by the undersigned in the latter congregation on the 14th Sunday after Trinity. P. F. Germann.

Address: Rov. I?. 15. O. Hosssnor,
Dittlo liood,

On the 11th of Sunday, after Trin, the Rev. A. D. Greif, having accepted a call from my former congregation at Lhandlerville, Ills, was installed by me in his new office there by order of the Presidency.

A. Willner.

Address: lisv. L.. D. Hroi5,

Lüanälörvill", Lass 6o., III.

In discharge of the rhw. presidency of the Illinois Synod, Rev. A. H. Wetzel was introduced at New Memphis, Clinton Co, Ill, on the 12th Sunday after Trinity, by Rev. F. Wolbrecht and the undersigned. I. G. Goehringer.

By order of the reverend Presidency, Rev. G. A. Lohr was ushered into his new office by the undersigned on the 12th Sunday after Trinity in the congregation at Drake, Gasconade Co, Mo. A. W. Mueller.

Address: Uov. d. Dollr,

'Dralco, Oasoonäas 6o., IUo.

By order of Praeses Wunder, on the 13th Sunday, after Trinity, August 26, Rev. L. Lochner, formerly of Richmond, Virginia, was installed by me in

Trinity Church, Chicago, with the assistance of Prof. Selle, who had served the congregation on Sundays during the long vacancy.

A. Wagner.

Address: I Usv. D. Doclinsr,

162 Lossutk 8tr, Lkioaxo, Ill.

By order of the Most Rev. Mr. Pres. Middle District, Rev. Herm. Meyer was installed on the 13th Sunday, after Trin. bet the Zion parish in Adams county, Ind. by the undersigned. W. Sihler.

On the 14th Sunday after Trinity, Pastor Simon Süß was introduced to his new congregation by

E. H. Wischmeyer.

Address: Rev. 8linon 8uss,

Ili\$5 Llill, Vavstio Lo., Ioxas.

On the 13th Sunday after Trinity, by order of the Honorable President, Rev. I. M. Moll was installed by me at WolcottSville, N. I>, introduced. A. Krafft.

Address: Usv. ck. 2l. Äl. ZloU,

IVolcottsVilla, HiaZara Lo., X. V.

Church dedications.

After the Lutheran Zion congregation at TownMaine, Marathon Co., Wis. had been severely afflicted by the destruction of their church by arson last year, they now had all the more reason to rejoice, since on the 11th Sunday after Trinity they were able to consecrate a new, even more beautiful house of God to the service of the Triune God. The festival preachers were the pastors: Schrödel, Hudtloff and Weber. W. Rehwinkel.

On the 14th Sunday after Trinity, the small congregation of St. Paul's on Basswood Hill, Allen Centre, in Allegany County, N. I., dedicated their church, 30 feet wide and 40 feet long, which they bought from English Methodists, to the service of the Triune God. Pastors C. Zollmann, I. Bernreuther and the undersigned were active in this. I. H e r.

On the 13th Sunday after Trinity, the newly organized Lutheran Trinity congregation in and around Worden, Madison Co, Ill, having obtained their peaceful dismissal from the congregation at Grhlenbeck, dedicated their newly built church, 28 feet wide and 40 feet long, to the service of the Triune God. The undersigned preached in the morning on Ps. 84, 2-4. and Pastor Hrinemann in the afternoon on Ps. 27, 4-6. I. M. Ha h n.

Church consecration and introduction.

On the 14th Sunday after Trinity, September 2, the first Lutheran church in North Texas, namely the Salems Community Church in Sherman, Grayson Co, Texas, was dedicated to the service of the Triune God. Sermons were preached in German and English.

At the same time, Rev. I. A. Pr o ft was also inducted into his office at this Gemeindr on behalf of the Reverend Presidium of the Western District. Tim. Stiemke.

Mission Festivals.

On the 12th Sunday after Trinity, the Lutheran congregation in Arenzville, Ill, celebrated its mission festival, in which members from the neighboring Lutheran congregations participated. Pastor Lochner preached in the morning on inner mission. In the afternoon Pastor Warnke preached. The collection amounted to \$114.70. M. Lion.

On the 13th Sunday after Trinity the congregations in and around Effingham, Ill., near Effingham, celebrated a mission feast.- In the morning Rev. W. Oetting preached on external, in the afternoon Rev. E. Richter on internal mission, and Past. E. Schröder gave a lecture on mission history. The collections yielded 481.53.
L. Frese.

On the 5th of August this year, the 10th Sunday after Trinity, our congregation in Hancock, Waushara Co., Wis. celebrated its first mission feast, to which about 400 guests were present. The undersigned, on a mission trip to the Lake Superior area on behalf of the pastors of our northwestern district, preached in German in the morning and in English in the afternoon, after which the pastor of the congregation, Pastor Ebert, gave a lecture on inner mission. Luc. 10, 2.
I. Jacob Hoffman".

On August 5 and 6, the first mission feast in the far West was celebrated in the congregation of Pastor Lüker at Aroma, Dickinson Co. in Kansas. Preached: Pastor Senne on inner mission, undersigned on Gentile mission, Praeses Biltz on mission in general. Pastor Hölzel gave a mission lecture. Collecte was 438.70. F. r. Müller.

The Western District

of the Evangelical Lutheran Synod of Missouri, Ohio, et al. States Assemble, God willing,
on 10 October this year

in the congregation of the Rev. Köstering in Altenburg, Perry County, Mo.

In the further discussion of the paper: "That only through the doctrine of the Lutheran Church all glory is given to God alone, etc." not point 10. but point 12. of the Ill. thesis (doctrine of the election of grace) will be discussed first.

It is still remembered that during the meetings the parochial reports are collected (Cf. Synodal Manual p. 15 and 90).

All participants should register in advance with Pastor Köstering. E. Lenk, Secretary.

Conference - Displays.

The Southwest Indiana Districts Conference will gather Sept. 25-27 in Vincennes. Early registration is requested. F. W. Brueggemann.

The Southeast Indiana Concordia Conference will be held, s. G. w., from October 2, morning 9 o'clock, to October 4, evening 5 o'clock, at the congregation of Mr. Pastor Jäger at Lawrenceburgh. In his name the undersigned requests those dear brethren who intend to attend their duty to report in time for quarters. Detzer.

The Michigan Pastoral and Teachers' Conference will meet Not, as decided, on Oct. 11, but.

from the 4th to the 8th of October in the congregation of Pastor Schmidt in Saginaw City. Please call at least one week in advance. W.
Burmester.

The Northern Illinois Pastoral Conference will meet, s. G. w., from Ren to Oct. 11, at the congregation of Rev. Schmidt at Schaumburg, Ill. Do not forget to register at times with the Dastor loci. W. Uffenbeck.

The Eastern Iowa and Western Illinois Special Conference will meet, s. G. w., October 2 to 4, at Sterling, Ills. We kindly request that you register in good time.

Ms. Lußky.

Entered the coffee of the Northwestern District:

For the students Philipp, Fritz and E. WambSganß, Maschmüller and Rüdiger: By Past. F. Schumann in Freistadt, Kindtaufcollecte at A. Barthel, 42.10. HochzritScollete at teacher A. Trvller 9.23. Funeralcollecte at Mrs. Brendemühl 3.41; desglitichen at Ferd. Dobbcorphul 6.85. From Joachim Pipkorn 1.00.

For Past. MultanowSky: By F. Köhn in Sheboygan 1.00.

For Past. Rehwinkel'S congregation: From Past. Schillings St. Iohannis-Gem. 5.50.

For Past. Eisenbrüß' congregation: From Pastor Sippel's St. Iohannis congregation 2.35.

For Rev. Mallon's congregation: from Rev. I. Horst's congregation in Hay Creek 3.25.

For the congregation in Topeka, Kansas: From the Cross congregation in Milwaukee 3.58.

For the congregation in Iowa City, Iowa: From the Krrur congregation in Milwaukee 3.57.

For PastorFi scher: By Mr. DistrictSkassirer L. Grahll
2.00.

For the needy brethren tn Minnesota: By Kassirer I. Birkner 6.95.

For proseminar in Springfield: from Rev. Barth 64 CtS. whose churches in Pella 2.60, Opening 1.16, Hcrrman 60 CtS.

For the Heathen Mission: From Past. W. Hudtloff's congreg. in Berlin 5.00. Cathedral Women's Club of Jmmonurls congregation in Milwaukee 10.00. Missionsfestcollecte in Reedsburgh 18.00. Afternoon Missionsfestcollecte in Milwaukee 73.83.

For the deaf and dumb institution in Norris: Don Past. O. Clöters Gem. in Aston 8.73. Don Past. AhnerS Gem. 3.10. Past. E. Aulich's Gem. 1.50. Don Past. Markworth's congregations: in Shroders Corner 1.15, on Fremont Road 1.51, in Fremont 1.03, on Wolf River 2.09, Taufcollecte at Drewes 1.30. Rev. I. HorstS congregation in Hay Creek 14.00, in Goodhue 3.75. By Past. G. P. A. Sckaaf's commun. 10.00.

For Past. Döschers parish: Don Rev. Lryhe'S Gem. in Town Grant and Sigel 1.50. Don Mrs. Ottensmeyer in St. Cloud 1.00. Past. HildS Gem. in Cedarburgh 7.64. Mrs. W. K. in Milwaukee 1.00. Past. H. Meyers Gem. in Crdar Creek 4.20. By Districts cassirer I. Birkner 7.67. Don of St. Stephens parish dr tn Milwaukee 18.50.

For Brunn's students in Fort Wayne: From Past. A. E. Winters Gem, 4.50. Wedding collection at W. Graaf 4.08. From Past. Präger and several members of his congregation in Granville 3.00.

For the orphanage at Addison: From Pastor Stute's Gem. 2.40. Wedding Collecte at M. Vollenders 1.50.

For the construction fund: From Past. O. Clöters Gem. 13.38. From Past. W. Engelbert's congregation 5.50. From Past. I. I. Hoffmann's congregation in Plymouth 8.38.

For the widows' and orphans' fund: From Past. H. Stute's Gem. 3.05. Past. HildS Gem. in Cedarburgh 6.67. Past. I. I. Hoffmann's Gem. in Sheboygan Falls 5.00. From Joh. Naurr 50 Cts. Don the Rev. Allwardt, C. Strafen, I. L. Daib, Markworth, Streckfuß, H. Pröhk, H. Fischer, C. Seuel, C. Damm, H. Stute, C. F. Ebert 4.00 each. From Rev. H. I. Müller 3.00. From Rev. G. A. Ahner, H. F. Pröhl, Krumsieg, B. F. Zahn, C. L. Janzow 2.00

each. Rev. H. Meyer 1.30. By the teachers F. H. Meyer, I. Treichler, Grothmann, Fürstcnau, A. Damköhler, Schlacht and A. Brandenstem 4.00 each, F. Bodemer 1.00, E. Fröhlich 2.00, Arndt 5.00.

For the emigrant mission in New York: wedding collection at Th. Schütt 7.40, at I. Schellin 4.00.

For Past. Brunn's institution in Streben: From Pastor Engelberts Gem. 16.03. From Mrs. Mohr 2.00.

For the synod treasury: Don Past. G. P. A. Schaafs Gem. in LrwiSton 11.57. thank offering by F. Köhn jr. in Sheboygan 20.00. don of Jmmanuels Gem. in Milwaukee 14.40. TrinityS Gem. in Sheboygan 65.65. pastor O. S. Zimmermanns Gem. 1.50. past. Allwardts Gem. 25.00. Rev. O. Clöters Gem. in Aston 9.41. Rev. W. Engelberts Gem. 60.00. Rev. Abners Gem. in Agency 1.40. Rev. Schütz' Gem. 21.35. Rev. Markworth's Gem. in Caledonia and Council River 2.04. Past. Landeck's Gem. 10.00. Past. A. Rohrlack's Gem. 8.00. Past. Winters Gem. 3.86. Past. C. Seuel's upper Gem. psingstcoüecte 10.62, Jubilee collecte 10.99; of whose lower Gem. psingstcoüecte 4.00, Jubilee collecte 4.69. Rev. EbertS Gem. in Hancock 10.W. Don Past. C. Damms Gem. tn Vloomfield 1.50. Past. H. Ltutr's Gem. 5.75. Past. Sippels St. John's Gem. 2.52. Past. HildS Gem. at Cedarburgh 5.48. Past. I. Horst's Gem. at Hay Creek 7.00. , Past. Maurers Filial 1.70. Past. I. I. Walker's Gem. at New London 2.46, at Maple Creek 1.36, at Bear Creek 1.29. Don Rev. I. I. Hoffmann's Gem. at Plymouth 8.20, at Sbeboygan Falls 3 80. From Rev. W. Friedrich's Gem. at Waconia, 2 collects, 10.25, at Watertown, Minn, 1.25. Don the pastors E. A. Ahner, H. I. Müller, F. Bösch, C. Strafen, H. F. Pröhl, Allwardt, Streckfuß, A. Landeck, Keller, C. Damm, C. Seuel, B. F. Zahn, C. L. Janzow, Sippek, C. F. Ebert, H. Meyer, E. G. C. Markworth 2.00 each, Krumsieg 1.00, H. Fischer 1.00. Don den Lebrern Luther, Neils, F. H. Meyer, I. Treichler, Augustin, H. Ehlen, C. F. Arndt, Grothmann, G. Fehrmann, Fürstenau, A. Damköhler, G. Bärlin, I. C. F. W. Bock, E. Hartmann, F. Kneyse, Chr. Weigle, Joh. Wegner, L. WiSbeck, G. Steudrr, A. Brandenstein each 2.00, Schlacht 4.00.

For poor students in Addison: By F. Bd'sche 1.00.

For Pastors Ruff, Jske & Teacher Hopf: From F. Köhn 3.00. From I. in St. Paul 2.00. Past. Krumsieg 2.00. Past. Sippels St. Petri Gem. 1.37. From I. Pritzlaff 10.00. Friedricke Dobberphul 1.00. Don Pastor W. Friedrichs Gem. 13.50.

For inner mission: By Past. O. Clöter's congregation 7.57. Don the Jmmanuels congregation tn Milwaukee 2.90. From Past. H. Stute's Gem. 6.80. F. <s. in Grafton 2.00. Synodal- collccte in dcr Jmmanuels congreg. in Milwaukee 7.55. From Past. Röi'chs Gem. 2.50. Collecte at the Children's Festival of Zions Gem. in Caledonia 4.00. From the Women's Club of Jmmanuels Gem. in Milwaukee 20.00. Missionefcstcollecte in Reedsburgh 30.00. From the Treasurer of the Middle District, Mr. C. Grahl, 48.13. By Past. Sprenglrr tn mission hours collected 1.00. Pre-luncheon mission feastcollecte in Milwaukee 92.40.

For Past. Döschner in Dakota: By F. Köhn 1.00. By Dreieinigkriits-Gem. in Sbeboygan 43.25. By Past. Engelbert from N. N. 1.00. P. Stoffel 1.00. H. Köhler 1.00. K. Braach 25 Cts. K. Kelgenhans 50 Cts. K. Sträube 55 Cts. L. Schlegel 75 Cts. Joh. Glübe 30 Cts. Missionscollecte in Willow Creek 7.35. Past. Bösche 1.1>0. N. N. from Past. Scheips Gem. 1.00. Past. C. Penalties 1.00. Abr. Comforter in Williams- Port, Nebr. (10 rubles) 7.67. Past. Hertrich's Gcm. 2.50. by I. in St. Paul 2.55. past. F. Leyhe 1.00. Of members of Olem. in Dryden 2.75. Past. A. Rohrlacks Gem. 4.50. Johann Schmidt 50 Cts. Past. v. Brandt's Gem. 3.00. Past. Krumsieg 1.00. Past. Johls Gem. 2.50. Mr. Schuhr 1.00. Past. Sippels St. Petri-Gem. 1.38. By Past. D. Vetter 14.00. from St. Stephen's congreg. in Milwaukee 1.60. TrinityS congreg. in Milwaukee 29.02. Past. A. E. Winters Gem. 4.50. Past. F. Schneiders Gem. in Waterford 6.00. Past. H. I. Mueller's congregation in Fairmont 3.86. From the District Treasurer I. Birkner 3.75.

For poor students in Fort Wayne: From Rev. E. F. EbertS Gem, in Hancock 3.00. F. Gross 1.00. G. Stauden- meyer 50 CtS. C. Schubert in Milwaukee 1.00.

For Past. Vetter's congregation in Minnesota

(school building construction): Don Pastor F. Schumanns Gem. in Freistadt
15.00. C. Eißfeldt, Cassirer.
Milwaukee, August 18, 1877.

Fourth annual report of the Evangelical Lutheran Deaf and Dumb Association.
Institute at NorriS, Mich., from March 10, 1876, to March 8, 1877.

		Intake.	
Contributions in Baar	\$4298.65		
Cost and tuition allowance of deaf-mutes	721.50		
Temporary bonds	444.00		
Interest bearing bonds	3000.00		
Semi-annual rent from the farm in Royal Oak ...	60.00		
From sold fldfruits andlivestock	71.35		
			\$8595.50
Kaffcn stock on March 10, 1876	19.98		
	\$8615.48	Issuance.	
Interest accrual repaid	2070.00		
Mortgage from the property in Royal Oak. 1500.00			
For salaries, wages rc	929.67		
For clothing orphans	11.72		
For livE means	1403.49		
Labor wages and for cattle feed on d. Farm to NorriS	262.05		
For purchased livestock and farm equipment	51.50		
For kitchen appliances	55.85		
Debt residue on new building paid	270.90		
Interests	793.07		
Travel expenses and salary of a tollectorS *)	903.18		
For fire insurance of buildings in Royal Oak	15.00		
			\$8613.43
Cash balance at date	2.05		
		As above	\$8615.48
Crops obtained from the farm in NorriS and consumed in the			
Werth from	\$400.00		
Crops received as contribution during the yearS worth	53.95		
Clothing and bedding received, werth 33.31			
			\$487.26

—E . H. Beyer, Secretary.

*) A collectvr is no longer employed.

From January 1 to August 31 of this year, I received the following gifts for our students, mostly for specially designated ones: from Teacher Just \$1.00; from the Cleveland Teachers' Conference \$5.93; \$5.05; \$2.50; \$6.48; \$11.00; \$5.50; Kassirer Bartling \$25.42; \$11.85; \$17.00; \$2.25; \$5.00; \$10.00; \$13.95; \$12.00; \$36.08; \$3.00; by Rev. Huge \$6.20; by the congreg. in Provtsö \$35.78; by the Women's Club in Brooklyn, O., \$6.00; \$7.02; Mr. Heidorn \$5.00; by the Singing Choir in Neu- Birlefeld, Mo, \$5.75; Cassirer Roschke \$5.00; by Rev. Trautmann, Sr.: collected atHebestreitS wedding \$4.00; by Women's Club \$1.00; by Women's Club in Past. P. SeuelS Gem. \$5.00; by Past. KühleS Gem. \$9.10 u. \$9.65; by Pastor Schumann \$5.00; collected from Fr. PaapeS wedding \$5.28; Butter- Collecte \$3.32; from Past. Mende in Minnesota \$2.50, from his Gem. \$2.50; by Past. Niemann by Mrs. Claus \$5.00, by the JünglingS-Derrin \$20.00; by Past. BeyerS parish \$15.00; by Past. H. Schmidt Sr, half of a collecte collected at Joh. Lichthardt's wedding, \$14.67; by Mr. Pf. in Sch. \$5.00; by Mr. F. in Sch. \$5.00; by Mr. B. Barthel by the Women's Association of BethlehemS Parish in St. Louis \$10.00; teacher Bärlin \$3.00; by the Women's Association of the Parish Mr. Rev. Kochs in Grand RapidS, Mich.: 3 quiltS, 1 lomfött, 3 pairs of stockings. - Many thanks for these gifts! The HErr ver- gcltS.

Addison, Sept. 1, 1877. i. C. W. Lindemann.

For poor students received through Past. Hahn in Staunten from the valuable women's association there: 2 bust shirts, 3 undergarments, 1 undershirt, 2 pairs of stockings, 5 covers, 3 towels, and 3 handkerchiefs. Through Pastor König in New York from the worthy women's association of his congregation 3 bust shirts. C. F. W. Walther.

Get

\$8.40 from the congregation of Hm. Past. I. G. Nützel!, \$7.50 from the Women's Association in the same, for the students Junge! and Von Strohe.
G.

Book - Display.

Twenty-first Synodal Report of the Middle District of the German Lutheran Synod of Missouri, Ohio, &c. St., ^mm Domini 1877.

In the previous issue, dear readers were informed about what was discussed at the synodal assembly of the middle district. The main subject of the negotiations were some questions concerning the doctrine of sin. The proceedings are now available in print and you dear readers will hurry to get hold of them in order to study this important doctrine quite thoroughly.

To habrn dri M, C. Barthel. Prirsr 25 Cts.

Changed addresses:

Hsv. III. Irumsiog, Lun^aräs ? o., Ourvor Oo., Hlion. Rov. dob. LruoAvr, Lli2abot.II Oit.^, Ottor lall Oo., lllmn. II. obr. XedrlinZ, No. 669 ost 14t.b 8lr., ObicaZo, III. O. L. Lrauät, Olariiiicla, kuA" Oo., Iowa.

Volume 33.

(Sent in by Pastor Dicke.)

A conversation between Peter and Heinrich about the marriage with the deceased women's sister.

Peter. Good day, my dear Heinrich!

Heinrich. Good day, dear Peter! You are very welcome. I am glad any time you visit me.

P. And I also like to come to you from time to time to talk to you in a familiar way about all kinds of things that are on my mind at the moment. There are often things that one cannot discuss with just anyone. Then it is good to have a friend to whom one may reveal oneself in confidence.

H. You are right there. Luther is not wrong in counting good friends and faithful neighbors among the necessities of life, and indeed it is no small blessing from God to have good, faithful, and well-proven friends who mean well with us in love and faithfulness in all situations of life. There may not have ever been many such friends on earth; but in our last sorrowful times, when godlessness and hypocrisy are becoming more and more prevalent, they are especially rare.

P. Yes, the times are bleak and one sees the end coming closer and closer; for this is indicated both by the conditions in the world and in the Christian church.

H. As true as this is, we must not forget, above the sadness and affliction, the blessing that God has shown us in this country by leading us to the knowledge of His pure and holy Word, which is the greatest and highest treasure that man can obtain on earth; for what good is it for him if the body lives in abundance, but the soul must starve?

P. You are quite right, and I can say that I am also glad about it. You also know that in general I agree with the teaching of the Missouri Synod, but in some less important points this is not the case; for there it seems to me to be too strict and to go too far.

H. I'm curious to know what you've got there again; in which pieces is that supposed to be the case?

St. Louis, Mon., October 1, 1877.

No. 19.

P. I include in this, for example, the fact that marriages in brotherhood are considered forbidden in the Missouri Synod. Of the one, namely the marriage with the widow of the deceased brother, I did not want to say so much yet; but that one also considers the marriage with the sister of the deceased wife to be forbidden, that I cannot understand. Not only am I moved by the fact that there are otherwise so many faithful Lutherans, both here and in Germany, who consider it permissible, but it also seems to me that there is no reason at all for it in God's Word.

H. As far as the first point is concerned, one must not allow oneself to be influenced or even misled by it; for in part, prejudices are often so great that even otherwise honest people allow themselves to be kept from recognizing the truth; in part, one often relies more on human authority than on the authority of the divine word and allows oneself to be kept from agreeing with the word of God. For example, this or that so-called great man has declared such a marriage permissible, and thus, one thinks, the matter is sufficiently proven. As far as the other point is concerned, however, I am of a completely different opinion; for I am firmly convinced that Luther taught correctly on this point as well, and after him, as far as I know, all the teachers of the older orthodox, i.e. Lutheran, church, and with them also the Missouri Synod.

P. I would indeed appreciate it if you could provide this proof, for I would not like to remain in uncertainty there either; there too it is said: "It is a wonderful thing that the heart becomes firm, which happens through grace."

H. The seat of the doctrine of forbidden degrees of marriage is found in Deut. 18, and here again especially in the 6th verse, when God says: "No one shall take his nearest blood friend. For these words contain the general rule for all forbidden degrees of marriage, insofar as kinship is the cause of the prohibition."

P. It is precisely the question what is meant by these words; for the words: "Next blood friend" are so unclear, indefinite and generally spoken that one cannot yet come to a clear understanding in the matter.

H. In the words, "Let no man make himself his nearest blood friend," all marriages in the first and second degree of kinship are forbidden, as indicated by the words in Hebrew: "Let no man join the flesh of his flesh"; for if he does not even join the flesh of his flesh, he must not, of course, join his flesh. The children are one flesh with the parents, therefore in no case may the parents approach their descendants in the so-called descending line, for there they approach their flesh. The same is also the case with brothers and sisters, because they would also do to their flesh. But in these words not only the first, but also the second degree of relationship is forbidden; for all who fall into this degree of relationship, if they marry, approach the flesh of their flesh.

The words quoted obviously contain a prohibition of marriage among too close relatives. But that this again has and must have its limits is equally certain; for where else should one begin and where should one end? This limit is indicated in the words themselves. But it is also evident from the especially forbidden cases, for these are the explanation that God himself has given in these words.

P. I cannot yet accept your argument; for these words occur more often in the Scriptures, and in such a way that one sees that they have a different meaning than that which you have given; for it is probably such a general one that it evidently goes beyond the first and second degrees of relationship. Then, among the especially forbidden cases, there is one in which the reason given is not included in that rule. I mean the case where the nephew is forbidden to marry the cousin or the father's brother's wife. This is therefore an exception to the rule. From all this it is evident that the matter is very obscure, and in my opinion no certain conclusion can be drawn from the words cited with regard to the forbidden degrees of marriage, and no general rule can be proved.

H. If this general rule is disputed by the assertion that in these words, therefore, all marriages in the first and second degree of kinship could not be forbidden by the words: "Next

If the word "blood friend" also occurs in the Scriptures in another and quite general sense, the answer is that it is not a question of the sense in which these words otherwise occur in the Scriptures, but in which sense they must be taken here. Thus, for example, the word world often occurs in Scripture, and in a quite different sense. But it would obviously be inconsistent to deny the truth that God sent and gave his Son for all men by saying that the word world also occurs in the Scriptures in the sense that heaven and earth and the ungodly and unbelievers are thereby designated in contrast to the believers; for it is evident that this truth is not at all touched by it, much less overthrown. And such examples could be multiplied ad infinitum. But it is certainly equally inadmissible to deny the rule and its binding force on this ground. And those who do this probably do not consider that with their assertion they either say: God has forbidden in these words something quite superfluous, meaningless and thoughtless, or else that thereby all marriages are forbidden, even among the most distant relatives, yes, among all people.

It is true that a special reason is given for the prohibition concerning the nephew and the cousin; it concerns the respect which the nephew owes the cousin according to the fourth commandment. Through such a marriage, this respect relationship would not only be abolished, but would be transformed into the exact opposite. Among uncles and aunts, however, a distinction is to be made with regard to kinship; for some, who are this according to natural kinship, fall into the second degree; others, however, 3 Mos. 18, 14, who have only become this through marriage, belong to the third degree of kinship. If in some cases, for certain reasons, God still goes beyond the second degree of relationship, then such cases are to be regarded as real prohibitions of God, which are still binding in the New Testament; but the similar or equal degrees cannot then bind the consciences, because they are not forbidden either in the general rule or by a special prohibition. All degrees of relationship, on the other hand, which fall under the rubric of nearest blood friend or flesh, are therefore forbidden in this rule, even if they are not subsequently listed among the specially forbidden cases. For example, it is expressly forbidden that the father-in-law may not marry the daughter-in-law, which God has specifically forbidden; from this it follows that the son-in-law may not marry the mother-in-law either, even if this is not specifically forbidden; for this is already done in the general rule, in that the son-in-law would do to the flesh of his flesh as well as the father-in-law, and therefore the one is certainly forbidden as well as the other. And as in this case the aforementioned general rule and the analogy (similarity) must decide, so in all others, where in reality the comparison of flesh results in flesh.

P. If I want to be sincere, I have to confess that your reasons regarding the general rule have convinced me; because the words must say something, or should forbid. They evidently contain a prohibition of marriage among too near relatives. It is therefore correct that not only those marriages that are

The first and the second degree of kinship are forbidden by God, but also those who are in the same degree of kinship with the specially forbidden ones, and then at the same time fall under the prohibition of the general rule, i.e., if the persons concerned are related in the first or second degree, unless God Himself has made an exception to this. This, however, I think I can assume in various cases; for in my opinion there is a great difference to be made. Some, however, are of the kind that they certainly belong to the law of nature, which is therefore still binding at the time of the New Testament. Others, however, have belonged to the so-called ceremonial law and have fallen with the New Testament.

H. That the degrees of marriage forbidden in Genesis 18 belong neither in whole nor in part to the ceremonial law is proven by the divine punishments that were imposed on the Gentiles for this sin; for no passage of Scripture can be cited in which the Gentiles were either threatened with punishment by God for not observing the Mosaic law, nor are we told that they were punished for transgressing it. On the contrary, they were punished because of the transgression of the degrees of marriage forbidden here, as the beginning as well as the end of the 18th chapter in the 3rd book of Moses indicates. And also not a single case occurs among all forbidden marriage cases, of which God would have explained in the new

testament that it is abolished with the dawn of the same. The opposite is shown in 1 Cor. 5:1, where a man who had taken his father's wife or stepmother in marriage was called a fornicator, and such a fornicator even the pagans would not say anything about, because respectable pagans recognized the unnaturalness of such a marriage from the light of reason and had a natural disgust for it. But this was a case where the relationship had only arisen through marriage and concerned the second degree, and yet this sin is also called fornication in the New Testament.

P. It is true, however, that some of the cases forbidden by Leviticus 18 belong, as I have already said, to the law of nature; but that is the question: whether the divine punishments threatened and actually inflicted are to be applied to all those cases. I have yet to deny this very decidedly. Some, however, are of such an atrocious nature that even natural feeling resists them. In addition, such abominations are enumerated which do not belong to the forbidden degrees of marriage at all, abominations such as once occurred in Sodom and Gomorrah. But how can all those forbidden degrees of marriage be lumped into one and the same class with such abominations? God did not want this, nor did he do it himself; for he exempted, for example, the marriages of sisters-in-law, in that he not only permitted such a marriage in the time of the Old Testament, namely the so-called levirate marriage (where the brother was to marry the widow left behind by the deceased brother), but also commanded it himself. Now it is absolutely impossible that God can command what is sin in one case and forbid it in another: for that would be flatly contrary to the nature of God. Since the relationship in both cases of affinity is absolutely the same, a marriage in the same case cannot be contrary to the law of nature, since God cannot depart from that which belongs to the law of nature, which obviously happens.

would be if those marriages were contrary to the law of nature and yet God had commanded such a marriage.

H. As far as I know, no one claims that the sins against the above-mentioned degrees of marriage are all of the same magnitude and gravity. But is there not also a difference among the sins against the ten commandments? For are not the sins of the first table greater than those of the other table? But does it follow from this that a man has right and authority to declare the acts against the commandments of the first table to be sins, even great and grievous sins, while on the other hand he considers the transgressions of this or that commandment of the other table to be no sin? It is similar with the forbidden degrees of marriage. Therefore, even if there is a difference among them, they are all to be observed without exception. I therefore confidently maintain that all the cases listed in Deut. 18 as forbidden degrees of marriage must still be observed at the time of the New Testament and, if this does not happen, that one sins against God's commandment. God has enumerated here the list of marriages that are not to be contracted according to His will, and no man, be he pope, king or emperor, has the right to deviate from it or to release from it. It is a sign of the Antichrist and of all false prophets that they make certain things sinful that God has not made them so; or, on the other hand, that they cancel God's commandment; on the one hand, that they add to the word of God, and on the other hand, that they do away with it. These are wicked men. Therefore it is good for him who does not take part in any of these things, for he will also have no part in the woe that is threatened to them. Nor may it be inferred from the so-called levirate marriage that the degrees of marriage forbidden in Deut. 18 belonged in part to the so-called ceremonial law, and that therefore marriages in sisterhood were permitted; for the supreme legislator has the power to depart from his order, and for the sake of certain causes he often does so, without men therefore having the right and power to depart from the divine order. In addition, that marriage was not based on a permission, but, as you rightly said, in a certain case on a special divine commandment given only to the Jews. Whoever wanted to refer to this divine commandment, which was obviously a ceremonial law, could not logically apply it to all such marriages, but only to such a case where no children were present at the death of the brother, and then he could by no means consider it a permission, but he would have to take it as a divine commandment, which would still be binding at the time of the New Testament. If one says that this commandment in regard to levirate marriage proves that a marriage of sisters and brothers is not against the law of nature, because God cannot depart from what belongs to the law of nature, then one would also have to deny that marriages between brothers and sisters are against the law of nature; for for certain reasons God did not observe the order right at the beginning, according to which brothers and sisters should not marry one another. But who of us today would want to defend marriages between brothers and sisters as having been concluded according to divine order by referring to that process in the beginning? Therefore, a distinction is also made among the laws of nature, in that the holiness of God requires one of them to be absolute (badly), while this is not the case with the others.

is the case in this absolute sense. Furthermore, examples according to the fifth and seventh commandments prove that God, for the sake of certain causes, can deviate from the letter of the law of nature; for according to the law of nature he forbids killing, and yet for certain reasons he not only permits it under certain circumstances, but even commands it. And if God once commanded the children of Israel on their departure from Egypt that they should borrow certain objects from the Egyptians and steal them, this is proof of what has been said concerning the seventh commandment. Such examples could still be multiplied.

P. I have to admit the first two points, because I can see that, I can't bring up anything really well-founded against it; but I don't see that this affects the marriage with the deceased woman's sister, or should even decide it.

H. I am of a different opinion. We will soon see that what I have said is closely connected with the case in question; for I maintain that the marriage to the deceased woman's sister also belongs to the degrees of marriage forbidden in Genesis 18. This I prove:

1. Because it belongs to the general rule and falls under the general prohibition when God says: "No one shall make himself his nearest blood friend. For God's word testifies that man and woman are One flesh. Since a man has become one flesh in marriage with one sister, he has not become one flesh with the other sister or with his sister-in-law, but he has become flesh or his closest blood friend, since his wife is again one flesh with her sister. And indeed, who could be more closely related to him, apart from father and mother, brother and sister, than the sister of his wife? Since the brother-in-law is thus related to the sister-in-law in the flesh or in the second degree, this marriage obviously falls under the prohibition of the above-mentioned general rule and therefore it is and remains forbidden; for either this relationship would have to cease with the death of the wife, or it gives an obstacle to marriage with the sister of the deceased wife for all time. Since the former does not happen, the latter follows.

2. Because the brother is forbidden to marry his brother's widow in the 16th verse with clear and distinct words, therefore the wife's sister must also be forbidden, because it is the same degree of relationship. That this is the case is certain, and whatever one may argue against it has no basis in God's word. Here, namely in the 16th verse, as with all these forbidden degrees of marriage, it is obviously not a question of fornication, but of marriage; also not of a woman taking two brothers in marriage at the same time, but of a marriage after the death of the brother. In both cases, the kinship of the brotherhood came into being only through marriage. But that in God's eyes the relationship continues after death is clear from the words: "For it is your brother's shame. To any non-relative, the shame of the sister-in-law is no longer the shame of the deceased brother, i.e., she is no longer the close relative, but to the brother of her deceased husband she is still the sister-in-law and as such flesh with him. Since this degree of kinship is forbidden here in clear words, the marriage with the deceased woman's sister must also be forbidden, since in every respect the same degree of kinship

results. And where would it lead, if one did not want to accept the analogy or the similarity and equality of the cases, if one degree is forbidden by the general rule and by a special prohibition? For that would mean: the brother is forbidden to marry the sister, but the sister would be allowed to marry the brother and to join him in marriage without sin; the father-in-law may not marry the daughter-in-law, but the mother-in-law may marry the son-in-law; the stepfather may not marry the stepdaughter, but the stepson may marry the stepmother, and so on.

3. Since carnal intermarriage between a man and his wife's sister-in-law during his lifetime is not only a sin in general in everyone's eyes, but also a sin of marriage in too close a relationship, it follows that it must also be a sin after the death of the husband.

The bond of kinship between the spouses is completely severed by the death of one or the other, but according to God's judgment it still exists among the living. Thus, for example, the mother's brother is and remains still the uncle, even if the mother has died, and he is related to the children of the sister afterwards as before. And this is how God judges in all cases. And not a single case can be cited where God departs from this order and rule. If it is sinful to marry a person because of his relatives who are still alive, it is sinful also after the death of the same; for where is there a passage of Scripture in which God has indicated that through the death of a person the relationship among the survivors has been abolished? In vain will you try your memory to remember such a thing, and in vain will you seek to find one. If, then, kinship in general still exists among the living, it does so, of course, also with regard to affinity.

(Conclusion follows.)

The importance of the doctrine of the Antichrist.

The article about the Antichrist in Rome is Lutheran doctrine, not a secret doctrine, but common property of Lutheran Christianity. And this teaching is indispensable to us in the present. It is true that with our old teachers we call the article of the Antichrist a non-fundamental article and admit that a simple Christian can live and die blessedly who knows and has heard nothing about it. But with our fathers we also object to the fact that such non-fundamental articles are deliberately denied, fought against, blasphemed in the church, and we cannot, however, work together in a church and synodal community with open and persistent opponents of the symbolic doctrine of the Antichrist. For three reasons, however, this article is so important and significant to us for the work and struggle of the present.

First, the Antichrist of Rome is and remains the most dangerous enemy of our Lutheran faith. It is true that Luther has judged and overcome him spiritually, through the Word. And in these days it is obviously fulfilled what is prophesied in Revelation John 17 and 18, namely that the kings and princes of the earth will plunder the great whore and eat her flesh. Rome is now being subjugated by almost all civilized powers.

He will be deprived of his honors, privileges, rights, goods and treasures. However, we also know from Scripture that the Antichrist will remain until Christ comes, and that the wound of this beast will be healed again and again, and that it will be killed, but always come back to life (Revelation 13). It is not impossible, even very probable, that the pope will also put the German church under his thumb. The German church, which has so shamelessly despised the pure gospel, the teachings of Luther, and now throws dung on its former adornment and turns the light into night, deserves nothing better than to sink back into Babylonian darkness and captivity. The power of Rome grows in our lands, grows all the more terribly the more unevangelical it is fought against. And heads of the "evangelical" church are already advocating rapprochement and ultimately union with Rome. The long-time spokesman of the Prussian Union, the court preacher Hofmann in Berlin, has put the unification of all German regional churches and finally also fraternization with Rome and on such a basis a German or even universal imperial church on the program. Yes, even strictly "confessional Lutheran" pastors and Christians are currently flirting with

the papacy and the papal machinations and cabals. It is truly timely that we witness, fight, and pray with the courage and earnestness of our Luther against the Pope of Rome as the true end- and antichrist.

Furthermore, the pope is for us as the right, actual antichrist pattern and standard for the evaluation of all antichristic features of the Protestant church. All false doctrine, even all finer false doctrine of the "evangelicals" ultimately boils down to a Roman lie. The abuses within the Protestant national churches are all copies and imitations of the abominations of the Papal Church. Rome is the archetype and model of all Babylonian confusion, savagery and corruption in the ecclesiastical sphere. One rightly speaks of a Caesaropapism of the princes. The state ecclesiasticism is based on the same ungodly mixing of the spiritual and secular sword to which Rome owes its greatness and influence. Today's state consistories, which pervert, abridge, mutilate and suppress the truth of the Gospel, which elevate human doctrine and human laws, their own decrees, to divine, binding commandments, which thus hinder the Christians of their inspection to believe rightly and to become blessed, are papal authorities. The Saxon consistory, for example, which allows Sulze, Graue, Binkau and others to preach, and which disapproves of and hinders the weak confessions and efforts of the orthodox of the regional church, thus actually binding and restricting the truth and confirming and promoting lies, also professes Roman colors. The entire national church service is, like the papist service, mostly a dead ceremonial service; whoever participates in it is well churched and Christian, repentance and faith are not asked for. The common way of confession and communion is on the same level as the Roman indulgence and sacrifice of the mass; the groschen, the contact around the altar, the nodding of the head and the bowing absolve and make pleasant before God and man. And we now say: these conditions of the national church, which are so strikingly similar to those of Rome, are not merely human weaknesses and infirmities, but, because the Antichrist sits in Rome, antichristic, diabolical abominations, which are impossible to reconcile with true Christianity, and which make all righteous Christianity unacceptable.

stifle it. And therefore, with all seriousness, we exhort the Christians over there who are being listened to: break away and depart from your state church, your consistory, your church service, so that you do not stain and burden yourselves with antichristian sins and lies, and thereby finally lose the one, true Christ and the Savior. Whoever's conscience does not detest and condemn, hate and flee the Antichrist and everything that smells and tastes like the Antichrist, does not have Christ firmly seated in his conscience. Thus, the right knowledge of the Antichrist also helps to rightly judge the great dangers, temptations and heavy, holy duties of the present time and teaches the right behavior of true Christians in the midst of the ecclesiastical abominations: Separation from all that is called and is Babel and bears the mark of the beast and has drunk of the wine of the great whore.

But for a third reason we hold on to the article of the Antichrist all the more energetically, the more annoyingly the public ridicule and talk, even of separated Christians who think they have done away with the antichristian essence, tries to shake this position of ours. Just as every middle thing can, under certain circumstances, become a matter of confession, so this scriptural and confessional doctrine of the Antichrist is even more of a "symbol" and "landmark" of our Lutheranism for us, even if it is not a fundamental article, precisely for the sake of the general contradiction. Those who attack this article and us for its sake are generally up in arms against the position we take on the Lutheran confession. "Not everything that is written in the symbols is doctrine, is confession, is binding. The 'explanations', -proofs*, 'private views' of the Reformers contained in the symbolic books are not norm of conscience for the teachers of the church and therefore also for the hearers. And among these unessential parts of the symbols, about which everyone can think what he wants, counts the statement about the Antichrist." This is how these opponents speak and conclude. We testify with our fathers: Everything that is written in our symbolic books agrees with the holy scripture, and because we have recognized and experienced this ourselves, we make everything and anything that our fathers publicly confessed and taught our confession. And therefore we also watch carefully that at no point a breach is made in this our firmness. If we let go of the article about the Antichrist, we will not be able to prevent further demolition and destruction, and we will no longer stand firmly on our ground. It has often been the case in the history of the Church that in doctrinal disputes concerning great, holy truths, the fiercest battle has been waged over seemingly trivial, meaningless propositions. Thus the orthodox teachers of the fourth and fifth centuries, in the face of the false brethren who denied the mystery of the person of Christ, of the true, real Incarnation of the Son of God, insisted stiffly on the expression: "Mary, the Mother of God," which they attacked, and quite rightly thought that with this expression they were at the same time giving away the whole article of Christ, the Word made flesh. Our reformers stubbornly insisted on the phrase, reviled by the reformers, "that even the ungodly eat the true body of Christ in the sacrament"; the pure Lutheran doctrine of the Lord's Supper would have been in danger if they had yielded to their opponents in this one item. And by holding the article of the Antichrist in defiance of all the contradictions from the right and the left, we

If we emphasize our denial, we confess and testify to our unconditional obedience to God's Word and Luther's teachings and thus secure and protect our souls, which are completely caught up in the confession. We are certain: in and with the article on the Antichrist, the foolishness of divine truth and wisdom is denied and mocked; all the more joyfully do we submit ourselves, our reason, will, and conscience to divine foolishness.

(Free Church.)

(Submitted.)

Fervent request for long life.

In the indescribably glorious high priestly prayer of our dear Savior, John 17, which He made shortly before His redemptive suffering and death, He also pronounces in divine fervor verse 15 the words: "I do not ask that You take them from the world." To this the old Lutheran preacher Freylinghausen says in his

"Reflections" on the high priestly prayer of Christ, among other things, the following: "But He (Christ) speaks thus more for the sake of His disciples, who heard Him speak thus," than for the sake of the Father, who without this recognized the meaning of His request very well, so that they (the disciples) also call upon the Father in the same way and learn to regulate their prayer hereafter." After Freylinghausen has then shown what opinion this request does not have, he says: "The Lord Jesus wants to say only this much, that the heavenly Father may not at present let them die or take them out of the world; just as it was because of this that He Himself, our Savior, by His imminent death and ascension, would now leave this world and go to His Father, but would let them, the disciples, still live and remain in it for a time," for which "the Lord Jesus must have had important reasons why He did not want to ask the Father to take these His disciples out of the world with Him." After Freylinghausen has further explained which causes they are not, or continues: "The right and actual cause for praying in this way was probably because the disciples were chosen and appointed by the Lord Jesus to be His apostles, messengers and witnesses, and to gather a congregation for Him from Jews and Gentiles, and consequently to convert men and make them blessed through their ministry. As he then says of them in verse 18, "As you sent me into the world, so I also send them into the world," and in verse 20, "I do not pray for them alone, but also for those who will believe in me through their word. In order that this great work should not be delayed by the imminent death of the apostles, he says to his Father, "I do not ask that you take them out of the world." Finally, Freylinghausen not only points out that "the Lord Jesus has also been heard by his Father in this request," but also adds: "Just as our dear Savior is an example and model for us to follow in other things, so we must also look at him in this way in his preliminary petition:

"I will say this much, that if we know and know such people who are endowed with peculiar gifts from God, and so can do much and great good with them for the advancement of divine glory and the salvation and blessedness of men before others, that, I say, we then, after the example of our Saviour

The people of this country should implore God more fervently and heartily on their behalf not to hurry them out of the world so soon, but to keep them in it longer, even to let them grow old and full of life.

"We should be moved to such intercession by love for the sanctification of God's name and by desire for the salvation and best of men. And I am sure that the greater and more fiery such love and desire is in us, the more diligently we shall be found to make such intercession before God."

Hereupon it is proven from Phil. 1, 21-25. how Paul also "desired and hoped not to be taken out of the world so soon," and continued: "It is known from the history of the Reformation how the blessed Luther wrote a letter to one of his most faithful and skillful assistants in the work of the Reformation, Myconium, when he had heard of his fatal illness, in which he reported to him how he had fought with God for his sake and confessed that he did not yet want him to die, but wanted him to survive himself; which also happened, and Lutherus assured him of this in faith in such a letter, since otherwise all hope for Myconii's resurrection would have been gone at that time before the eyes of men. *)

"Well, this is how we should do it, and in this way prove that God's honor, the advancement of His kingdom and the salvation of people are rightly close to our hearts. There is no doubt that God often exercises his righteous judgment on the ingratitude of the world when he takes away those who could have been useful to him with their service, example and prayer and thus shows that the world was not worthy of them. Hebr. 11, 38. Children of God should therefore try to avert such judgments with their intercession as much as possible.

"Carnal and unconverted people cannot do this. Even if they were to pray for the long life of God's faithful servants, they would ask against their hearts and minds. For godless and wicked men would gladly see all those who shame them with their good walk in Christ, and who testify of them that their works are evil, depart from the world, so that they alone would have the rule, and no one would disturb them in their carnal nature and make them restless about it. Therefore we find Revelation 11:7-10, where the two witnesses who preached repentance to the world were found rejoicing over them, and living well, and sending gifts one to another: for these two prophets tormented (this is how men look at it when they are told to convert) those who dwell on the earth. Therefore Christ's spirit and mind belong to it, if one, as after other things, so also in faithful intercession for faithful servants and friends of God longer life wants to prove himself as his successor. And this means: I do not ask that you take them from the world."

In his interpretation of these words, Dr. Luther also says: "It is not a matter of their leaving the world with me, for I still have more to accomplish through them, namely, that they may extend my kingdom and make my small group larger. Now they have the word from me; but because I have not

Luther's letter and the letters of Myconius about this are wonderful to read.

If they can stay longer in the world, but they still have to bring many here who will believe in me through their word (as he says soon after), then I ask for their sake that you do not take them away, even if they would like to be rid of the world, and they are tired and fed up with the world again.

"This is the reason why Christians, and especially preachers, should desire to live, and why we should pray with Christ for their long life. For, dear God, it is of great need, the devil and the world are upon us and lay all plagues upon us, that we must see and hear without ceasing what grieves us and pierces our hearts. So much is the great shameful ingratitude and contempt, in addition to the "abominable" blasphemy and persecution of God's word, that a pious preacher must at last be disgusted to preach a word; that God could do us nothing better than to take us away soon, so that we may not see nor hear such misfortune. But how shall we do it? There is still some little group that must daily stand in all kinds of danger that it might be snatched away; for this we must care and work, and not let up as long as we live. For it takes effort and work, even though we put all our heads and hands together, to preserve and defend the word in some, so that it does not perish and all go to the devil. (Leipz. X., 229.)

The sender closes with the heartfelt sigh: God grant us many such prayers, too! r.

The New Paganism.

It is a well-known sad fact that many thousands have renounced the faith. What will become of them and what kind of paganism will emerge from them? For the evaluation of this question it is interesting to hear how, for example, in Berlin, "the metropolis (mother city) of the intelligentsia", not only the doctrine of the monkey descent is raved about, but this rapture is already transferred to a single monkey-animal.

When the orangutang in the aquarium, which is now krepirt, was ill, the Berlin newspapers brought daily illness reports about his condition, which are usually only usual with members of the royal family or very outstanding men. Yes, the "Volkszeitung" even talked about the "gone home" orangutang and his "blessed friend", the chimpanzee. Almost still more annoyingly one drove the ape dishonor, when the gorilla was ill, about which the director of the aquarium reported at the meeting of the natural scientists in Hamburg in most disgusting way.

We have also looked at this creature and must say that all that is said of its human likeness are gross exaggerations. The gorilla is an ape, like others, completely covered with a shiny black fur, has a shrieking voice and shows, when he opens his mouth and bares his teeth, a horrible set of teeth. He makes his jokes, like other monkeys. As one hears, one wants to make now also attempts to teach the monkey to speak. Well, if you can get a damatz to imitate human words, why not a monkey? As a gimmick, one is happy to put up with such things - but if all this is done in honor of the delusion that man is descended from apes, even such an attempt is disgusting. In the case of the Social Democrats, we are also not surprised if they

in their endeavors for humanism, that they arrive at baboonism, as Bracke (a Brunswick bookseller) presents it in his calendar as quite self-evident and proven that man is only a trained (or imagined?) ape; but whoever still carries only a bit of respect for the "divine" image of man in himself, would have to turn away with disgust from such goings-on. But we have already come so far that so-called "educated people" (even if, praise God, only in isolated cases!) have declared that they would rather have the Bracke's calendar than our (Christian) calendar.

In a time, which writes the humanity (the Menschenthum) opposite to the Christianity on her flag, some seek the archetype of the man no longer above in the light with God, but down with the black, stinking, ugly monkey! "Because they thought they were wise, they have become fools (translated into modern German: to monkeys).

(Braunsch. Volksblatt.)

News from Spain.

From Spain we are told that even in the capital of Navarre, Pampeluna, the Gospel is gaining adherents. One Sunday this spring, the priests in three churches preached against the mob, saying among other things: "These people who live here and there are heretics; they must be chased out of the city! On Mondays, in front of the house of the evangelist *Don Eulogio Mate*, where the meetings take place, a bunch of boys gathered and shouted like mad: "Down with the Protestants. Stones flew through the windows! *Mate's* wife became sick with fright. Usually they snatch the books out of the hands of those who come to the meeting at the door and quickly put others in them, with pictures of the Virgin Mary and the saints. They snatched the New Testament from the hands of a girl on her way out, dragged it in triumph to the priest, who burned it. On the complaint of *Mate*, four of the main attackers were arrested by the governor, who otherwise promised the Protestants the protection of the law.

However, as everywhere, the attack of that Monday evening had become a means of drawing greater attention to the Gospel. Every morning and evening people stand in front of the house to listen to the singing of the songs.

No more mischief happened, because a police officer kept the entrance of the house clear. The priests are very afraid for their flock! Everywhere they talk - and how! - about the Protestants. They go to the people who have already come to the school and the meeting, and try to intimidate them; many children stayed away, but the adults held their ground and increased. However, the meeting place was cancelled, because the landlord is a great friend of the priests, where a Carlist club met during the last civil war. However, another place was soon found. It is larger than the abandoned one, is located more in the center of the city and the landlord is liberal.

Despite the police protection, the so-called evangelicals were again greeted with stones shortly after during an evening service. The miscreants had taken advantage of the moment when the police officers were picking up their orders and were being relieved. They were,

As it turned out later, it was no longer the ragamuffins who performed the heroic deed, but students from the seminary (i.e. future priests) and with them was a priest dressed in civilian clothes. It is not surprising that the parishioners' rage is so great; it becomes greater and greater the more our little group grows. They applied to the mayor and the governor for our expulsion from the city. But they received the answer: these people are within their rights.

However, the new law, which, as is well known, grants certain freedom to the Protestants, has a paragraph that should be made a rope for our people, namely the one that no public or outwardly perceptible demonstrations are permitted. When the Protestants sang in their hall, rough people gathered together. Then they shouted: "We will burn them in the castle! Come, it is a disgrace that they are always singing and thus arousing the whole town. The mayor told the *mate* that it was no longer allowed to sing in such a way that it could be heard in the streets. The assembly did not object, and *Mate* was sentenced to a fine of 50 francs or 10 days in jail. He immediately replied that he could not pay the fine because he

was poor, but he would go to prison. But one evening after the other passed and *Mate* was not fetched, and nobody disturbed the meetings. But ten days after the sentencing, two of the mayor's emissaries came and led *Mate* into the fortress like a malefactor. The jailer had a certain kinship with the one at Philippi; great tears streamed down his face when he saw *Mate* led away in this way; the gendarmes also wept. The jailer and his men treated the prisoner like a member of their household, they also asked for books and all of them got to hear the beatific gospel. Barely 24 hours after the arrest, *Mate* was quickly set at liberty by the governor's order.

At Leon one evening a mob of 200 ragamuffins and adults gathered, throwing heavy stones and shouting: "Down with the Protestants. There were nothing but women gathered in the house and they were very fond of Roman men trying to calm the crowd, but the ruckus continued until midnight. The investigation revealed that the priest had incited the ragamuffin boys and the "Catholic Young Men's Association" to attack. The next evening two police officers guarded the house.

There are now in Spain in 27 different cities and towns small so-called evangelical churches with over 40 ministers and evangelists. Also in Spain, just like in Italy, you can find all kinds of churches and sects at work!

(Evangelical Lutheran Messenger of Peace.)

The rocks on Golgotha.

In Flemming's "Christology" it is told that an unbelieving naturalist visited the holy places of Palestine, and he was also shown the rocky cliffs at Mount Golgotha. He examined them carefully and critically, and then spoke to his traveling companions as follows: I have been busy studying nature for many years and have always found, as is quite natural, that the stones and rocks split, as their veins go, when a strong earthquake takes place. But here with these rocks it is quite different. They are all cracked across the veins and crosswise, back and forth, and I thank God that I have come here to contemplate the standing monument of the marvelous power of God, which proves itself here as a testimony to the divinity of Christ, for these stones cracked when he breathed his last.

To the ecclesiastical chronicle. I. America.

The German Methodists also realize that they, and they in particular, have no prospect of maintaining their community without parochial schools. We read the following in the monthly journal of the Methodists, entitled "Haus und Herd": "Most of our present members are immigrants from the old fatherland, with whose dying off the work will one day dissolve, unless new growth comes from Germany, which, since in recent years there has even been evidence of a return migration, is not a very bright prospect. Supposing, however, that immigration really did bring us noticeably new material, would we not then at least still have to deplore a decline in the German work if we rely on uncertain immigration, while the most delicious material, growing into our hands in our own work, is neglected in order to dissipate and escape our care? The evil of the youth being alienated from our German communities and shutting themselves in to others can only be remedied by a healthy cultivation of the German language. However, the knowledge of the German language cannot be brought to life only by parents speaking German with their children in the family circle..... It is therefore the parochial schools which are necessary for our German work, which must work hand in hand with the parishes and are as indispensable to them as the preacher in the pulpit, which are the safe harbor which must receive our children, protect them from all hostile influences and preserve them for the German church."

New York Ministry. On September 17, a large number of pastors and congregation members from the above-mentioned synod met in the lower rooms of St. Matthew's Church in New York. Y. a large number of pastors and members of the congregation from the aforementioned synod met in order to take further steps in the matter of the proposals of the St. Matthew's congregation, which have in mind the assertion of the rights of the congregations founded in God's Word and a corresponding change in the synodal constitution, the discussion of which, however, is not permitted in the synodal organ ("Herold") by the present editorial staff (Pastor Moldehnke). Among other things, the meeting decided to found a new newspaper. It is to be published under the name "Witness to Truth" from October 1 and edited by a committee. A cash contribution of K350 has already been pledged for the paper.

G.

Recent Yowan Progress. - Up to now, Iowa always liked to pretend that it had to protect the sanctity and dignity of the office against Missouri. Therefore, they always protested especially strongly against the so-called "doctrine of transmission" as a "Missourian" little sin. It was claimed that too much was attributed to the spiritual priesthood of the congregation. How strange it seems when these same Iowans claim it to be Lutheran doctrine: if the majority of a congregation removes a preacher who was lawfully called and faithfully administered his office, then this faithful preacher was removed by God Himself, he is no longer pastor of the congregation, and if the minority does not recognize this ungodly removal, but retains the faithful preacher, then a new calling and a new congregation has arisen, while the majority has remained the old congregation. One can hardly believe one's ears when one hears that people who want to be genuinely Lutheran not only claim that such shameful, horrible, godless principles of the purest mob rule in the church are correct, but even claim that Luther also taught that the dismissal of a faithful preacher on the part of a majority is a dismissal valid before God, as his behavior in the case of the expulsion of Mörlin (!) proves. As terrible as it may be to teach such ungodly principles and even to impute them to Luther, the Fritschel brothers did not do so.

The other day they managed to do so by claiming that the aforementioned ungodly teachings were teachings of Luther and the Lutheran Church in the lawsuit which their Iowa mob brought against Pastor Stroebel and his congregation. Thus the pious Iowa fixes new dogmas under oath and swears by God's name that Luther and our Lutheran Church taught such godless, wicked principles!!! This is how progressive Iowa is leading the Lutheran doctrine and church to its completion!!! May God have mercy!

S.

Papist Bible Hate. Recently, a Roman priest, Father Grogan, who had thrown two Bibles in the railroad car out the window while riding on the Illinois Central railroad, was arrested when the train arrived in Chicago. During interrogation, he gave as his reason that he had found obscene drawings in the Bibles. He was subsequently set at liberty. - In any case, these are rotten fish; for, if obscene things had been drawn in the Bibles, the trouble would not be avoided by throwing them out, since others would then find the Bibles. And since when are Roman priests so tender towards obscene things? G.

The gifts that were presented to the pope on the occasion of his episcopal jubilee can be estimated at 10 million francs, although this is hardly an approximation. The same amount will have been given to him in cash as St. Peter's penny.

II. abroad.

Sweden. Recently, through the kindness of the editor, Fr. Göransson-Palneqwest, we received the first issue of a magazine published in Stockholm, Sweden, called "*Lutheranen*" (Lutherans), about the appearance of which certainly every sincere Lutheran has to rejoice. Its motto is: "God's word and Luther's doctrine vergehet nun und nimmermehr" (God's word and Luther's doctrine now and never perish), as well as the two biblical passages Revelation 14, 6. 7. and 1 Cor. 1, 30. In the preface, it is stated that the purpose is to strengthen the Lutheran people in their faith according to the Scriptures. This is followed by three songs, the first of which sings the motto just mentioned, the second the word of the prophet Zechariah (8, 19.): "Love truth and peace"; the third is the translation of the glorious baptismal song: "O God, since I have no counsel at all." (See our hymnal no. 191.) Furthermore, in this first booklet, after a short reflection on the certain blessing that truth always has, there is 1. the synodal sermon of the undersigned from 1865 on the subject: "That it is absolutely necessary, if we want to promote true Christian life, to hold with all seriousness to pure doctrine"; 2. The beginning of an article published by Prof. Günther in the previous volume of the "*Lutheraner*": "Wodurch wird Christus und sein Wort verleugnet?"; 3. a report on the proceedings of a conference of apostate Lutherans held in Stockholm last year. The conclusion is made by the hymn: "Keep us, O Lord, by thy word", passages from Chrysostom and Luther (the motto of "*Lehre und Wehre*"), a small beautiful essay on "incompatible compatibility and compatible incompatibility", an ecclesiastical chronicle of Sweden and foreign countries, miscellaneous and a book advertisement. This book advertisement concerns an essay by the undersigned on the question: "Should a Lutheran stay with his church and not let anything move him to fall away from it?" which appeared in the 30th volume of the "*Lutheran*" and was published in Stockholm as a tract in Swedish. The reader will be

pleased to learn from this that there are also men in Sweden who "fight with us for the faith that was once given to the saints. Jud. 3
This is also evident from the writings which are otherwise praised in the "*Lutheran*", e.g. Luther's Church and House Postil,

Veit Dietrich's house postilion and catechism sermons, Bishop Jesper Swedberg's epistle postille, and so on. We also find Dr. Sihler's discussion about Methodism. All of this, of course, in the Swedish language, respectively in translation. We hope not to commit a breach of trust when we inform our readers of what the dear editor of the "Lutheran" writes to us from Upsala on June 23. It is, among other things, the following: "Through the wonderful guidance of God I have received knowledge of you and of the Missouri Synod in America. My dear friend Pastor Lagermann in the Swedish Augustana Synod first introduced me to your Synod. Further, I became aware of you through an older volume of the journal 'Lehre und Wehre', which I received at an auction of the books of the late Pastor C. C. D. Andren. At the same time I received a volume of '*Kirkelig Maanedstidende*', which is published by the Norwegian Synod in America. Further, I became aware of your synod through an article in the (Swedish) newspaper '*Waeklaren*', which was entitled '*Missourianisms*'. For a year I found your" (published by Heinrich Naumann) "booklet: 'Should a Lutheran stay with his church' 2c., in a German catalog; I had it sent to me immediately. And because this writing pleased me very much, I had it translated into my language. I hope that you will not be averse to my publishing more of your writings in Swedish. Here in Sweden the need for such writings is great. God bless your work in America and may the fruits of it also come to us in Sweden! I am heartily devoted to the pure doctrine of Luther, and by the power of God, which is mighty in the weak, I want to work in Sweden for what you have recognized." - The pagan Celsus, when he heard that the Christian religion was intended for all nations of the earth and that through it the people of all languages should be united, wrote: "Whoever can believe that Greeks and non-Greeks in Asten, Europe and Lybia could agree in one religious law, must be quite incomprehensible." *) But with this Celsus only proved that he was quite unintelligent, a poor blind heathen, who admittedly could not comprehend that the divine truth unites all, if it is accepted, whoever and wherever they may be. W. [Walther]

*) '0 T-ovT-oolökr- Oriş. 6. Osls. VIII, 72-

Ordinations and introductions.

By order of the honorable Presidium, "Candida" H. Krause was ordained and inducted by me in my branch parish in Rush County, Kansas, on the 15th Sunday after Trinity. Ph. Hölzel.

Adreffa r Ncv. 8. Irauss,

Lolllolä, Lusk d, Lnnsss.

By order of the honorable Presidium, the preaching ministry candidate Andr. Däschlekn was ordained and introduced on August 21 in his congregation at Town Delphi by the undersigned with the assistance of Pastors Ahner and Müller. On the following day the introduction took place in Town Röst; on August 23 in Town Heron Lake and Town Hersey and on August 24 in Town Elk. K. 8. Schulze.

Address: Rsv. vaosoklsin,

8ors6^, Xodlos d." Blinir.

The Rev. W. Mails" was installed in his new office by the undersigned at Onawa, Marion's Co., Iowa, on the Sunday after Tr., and at Magnolia, Harrison Co., Iowa, on the following Monday, at the conferring of the honorable Presidency.

G. Hair.

Address: Uov. BV. LiaUov,

BlkAnolia, box 8, 8arrison d., iowa.

On the first Sunday after Trinity, Pastor Th. Krumsieg was installed in his new office at the congregation in Benton Town, Minnesota, by the following persons

Fr. Stretchfoot.

Address: Rov. TU.

> Lon^arZ , drver d." Blluu.

On the 16th Sunday after Trinity, Rev. F. A. Reinhardt, formerly of Bethalto, Ill, was installed in his congregation in Eldorado Township, Brntvn Co, Iowa, by the undersigned, according to usual B:also of our church. Ph. Studt.

Address r Rsv. L. RsinkarckL,

Viritoii, Usnton Oo., Iowa.

By order of the reverend Presidency, Rev. I. Nething, formerly of Kansas, was installed in the midst of his congregation at Lincoln, Benton County, Missouri, on the 16th Sunday after Trinity. G. TönjeS.

Church consecration.

On September 2, the first German Evangelical Lutheran Church in Vandalia, Missouri, and surrounding area, a nice frame building with a steeple, was solemnly dedicated. In the morning the undersigned preached in German, in the afternoon Pastor Hölter from Quincy in English. Both times the church was filled with listeners and especially in the afternoon many Americans, also Negroes, were present.

I. F. Bünger.

Mission Festivals!

The congregations in the vicinity of Germania, WiS., celebrated their second mission festival on August 12. Pastors Strikter and H. Pröhl preached. Signed reported something of the Indians, Negroes and Chinese. The Collecte amounted to \$44.00. E. Theel.

On September 2, the 14th Sunday after Trinity, a mission feast was celebrated in the congregation of the undersigned near Gordonville, Cape Girardeau Co. In the morning, Rev. Müller of Ehester on inner mission, in the afternoon Rev. Dotgt about heathen mission. The fee was \$50.50.

W. L. Fischer.

On the 14th Sunday after Trin, the two congregations of the undersigned celebrated their fourth mission festival in fellowship with the congregations of Pastors Holst "nd Rathjen. Pastor Osterhus preached on inner mission, Pastor Rathjen on heathen mission, Pastor Holst gave a lecture on mission history. The collection was \$66.20. C. Seuel.

On August 19trn and 20strn the congregations from Benton, Lafayette and Saline counties, Missouri, celebrated their mission feast of this year in the congregation of Mr. Pastor Wille. On the first feast day Rev. Th. Brauer and H. Wcsche preached, on the second G. TönjeS and undersigned. The collecte was \$114.10. C. Vetter.

On the 16th Sunday after Tr., the Lutheran congregation of St. Paul in Dubuque, Iowa, celebrated a mission feast, in which some members of the Lutheran congregation in SherrllIS Mount also participated. In the morning, Rev. I. Fackler on external mission, in the afternoon Pastor L. Stirgemryer on internal mission. Afterwards Pastor I. Oetjen held a" mlssionsgeschichtlichen Dorttag. The Collecte bekug \$26.50. I. Fackler.

On the 16th Sunday after Trinity the congregations of Pastors Strikter, Gotsch, Uffrnbeck and the undersigned celebrated a mission feast in the midst of the latter's branch congregation at Dow- ners Grove, Ill. Pastors Strikter and Gotsch preached on heathen and inner mission. The collecte was \$50.97.

C. A. Trautmann.

On the 15th Sunday after Trinity, the congregations of Pastors Th. Wichmann, F. Wendt, the congregation in Bear Branch and that of the undersigned celebrated their annual mission festival. In the morning Past. I. G. Nützel from Columbus, Ind. in the morning, and in the afternoon Rev. F. Wendt. The collection was \$67.23, of which two-thirds was for the Negro Mission, and one-third for the Emigrant Mission. W. Brakhage.

On September 16, the congregations in and around Napoleon, O., celebrated their mission feast with numerous participation from the neighboring congregations of Defiance and Fulton County. In the morning Pastor Sauer of Fort Wayne preached, in the afternoon Pastor Diemer of Fulton County gave a mis- sionSgrschichtlchn lecture. The collections resulted in \$46.56.

L. Dulitz.

Ordination, induction and mission feast.

On behalf of the High Presidency of the Minnesota Synod, on the 12th Sunday after Trinity, the preaching candidate C. Oerting was ordained by the undersigned, assisted by the Rev. I. I. Hunziker, and inducted into his office at the Lutheran congregation at Sleepy Eye, Minnesota.

In the afternoon there was a mission feast, where Rev. I. I. Hunztkrr preached on external, undersigned on internal mission. G. Reim.

Address of the ordinand: Lev. O. Oerting,

The Western District

of the Evangelical Lutheran Synod of Missouri, Ohio, et al. States Assemble, God willing,
on 10 October this year

in the congregation of the Rev. Köstering in Altenburg, Perry County, Mo.

In the further discussion of the paper: "That only through the doctrine of the Lutheran Church all glory is given to God alone, etc." not point 10. but point 12. of the III. thesis (doctrine of the election of grace) will be discussed first.

It is still remembered that during the meetings the parochial reports are collected (Cf. Synodal Manual p. 15 and 90).

All participants should register in advance with Pastor Köstering.

Addendum. The pastoral conference following the synodal assembly will be presented with theses on the right to criticize the sermon. The pastors want to arrange to attend this conference. (Synodal Handbook p. 6.)

E. Lenk, Secretary.

For your consideration.

Visitors to the Synod meeting this month at Altenburg, Mo., may obtain from the undersigned a half-price ticket in the amount of \$2.75 for the round trip steamboat trip from here to the landing in question.

It has also been agreed that those traveling on the Kansas Pacific Railroad who have paid the full fare to St. Louis will be transported back for one-fifth of that fare.

St. Louis, Mo, Sept. 25, 1877.

Estel L Lange.

302 North Commercial, between Olive & Locust, near the Landing.

Conference - Displays.

The Northern Illinois Pastoral Conference will meet, s. G. w., from the 9th to the 11th of October at the congregation of Mr. Pastor Schmidt at Schaumburg, Ill. Do not forget to register at times at the Dr. swr loci. W. Usfenbrck.

Buffalo Conference at North East on October 2, 3 and 4. H. Kanold.

The textbooks - Commission

The German Lutheran Synod of Missouri 2c. will, for weighty reasons, not, as previously decided, meet in the course of this summer, but, God willing, on the third day of Christmas next, namely at Concordia Seminary in St. Louis, and will then meet there until about the New Year's Day (January 6). This is hereby brought to the attention of the general public in good time, so that all major teacher conferences may find the opportunity to appoint their delegates to the meetings in question as advisory members of the assembly. The main subject of the negotiations will again be the third (highest) German reading book. All those dear brothers who have been asked to edit individual articles for the book should, if this has not already been done, kindly send their respective drafts to Director Lindemann as soon as possible.

Addison, Ills, June 20, 1877, C. A. T. Selle,

Chair p- t.

Incoming to Middle District Caste: ^For Synodical Fund: Bon Pastor Sallmann tn Newburgh \$2.00, whose congregation 12.00. H. Tönstng das. 2.00. Past. Seuel in Indianapolis 2.00, whose congreg. 73.00. Rev. Maak in Sugar Grove 2.M. Past. Sappert in Evansville 2.00. by Teacher Conzelmann in Indianapolis 2.00. Rev. Horst in Hilliard 2.00, its branch 2.36 and 3.50. Don best Parish 7.50. Rev. Mohr in Jnglefield 2.00. teacher Loßner tn Euclid 2.00. teacher Rrchlin in Cleveland 2.00. teacher Lutz there 2.00. teacher Krome in Indianapolis 4.00. Rev. Kretzmann 2.00. Past. Polack in North Derron 2.00. Past. Schumm in Willshire 5.00, whose congregation 8.00. Rev. Schwan Sr. in Cleveland 2.00. Teacher Treichler in Cincinnati 2.00. Past. Tramm in Vincennes 2.00, whose parish 5.85. Past. Brackhage 2.00. Past. Wichmann at Farmers Retreat 2.00, whose comm. is 12.18. Past. Niethammer at La Porte 2.00, whose Grm. 13.29. Past. Schwan Jr. in Cleveland 4.00. Past. Bühl at Massillon 1.00. teacher Seitz at Willshire 2.00. teacher Gotsch at Jonesville 2.00. Rev. Junget there 2.00, whose parish 13 65. pastor Kun; in Julicta 2.00. past. Dulitz in Napoleon 2.00. Rev. Weyel in Darmstadt 2.00. Rev. Hiller in Pomeroy 2.00. By Rev. KniefS Gem. in Neu- Dettelsau 16.88. Teacher Riemer in Aurora 2.00. Rev. Zschoche's Gem. in Marion Township 22.00. teacher Baumgart in Dudley- town 2.00. Rev. Lothmann in Akron 2.00. Past. JäbkerS Gem. in Adams County 18.00. teacher Kirsch there 2.00. teacher Hesse in Cleveland 2.00. Rev. Dammann in North Amherst 2.00. Past. Tramm's Gem. in Vincennes 5.00. from the Gem. in LaneSvillc 8.65. from Rev. Pohlmann there 2.00. pastor Wunderlich in Tolleston 2.00. past. EverS in Bingen 2.00, whose Gem. 16.90. Of the 4 congregations, Rev. DiemerS, Jubelfest- collecte 12.00. Bon teacher Bewie tn Cleveland 2.00. Bon Past. Rupprecht in North Dover 2.00, whose gem. 24.60. Past. Querls Gem. tn Toledo 6.15. Past. Schlesselmann's Gem. in Reynolds 10.00, whose Grm. in Goodland 3.00. Past. Steinbach in Fairfield 2.00. Some members of sriner Gem. 19.00. Past. Knirf in Neu-DettelSau 2.00. Past. Meyers Gem. in Adams County 18.23.

For the building fund: From Mr. Schnaible tn Lafavrtte 3.00. From Past. EverS' congregation in Bingen 3.00. From Past. DiemerS congregations: at Florida 1.38, at Ridge 6.14, at Florida 1.91, at Archbold 4.33.

For the Proseminar tn Steeden: From an Unnamed, by Past. Zschoche 2.00. Past. Maat's congregation in Sugar Grove 6.50.

For the Community tn Cedarburgh: From Past. EverS' Gem. in Bingen 7.00.

For the Hudson City congregation, Don Pastor EverS' Gem. tn Bingen 6.00.

For Past. Döschers congregation in Dacota: Don Past. RunkelS Gem. tn Aurora 19.50.

For the Emigrant Mission in NewYorkr Don Past. Lothmann's congreg. in Akron 4.00. Past. Strinbach's congreg. tn Fairfield 4.90.

For poor students in Fort Wayne: Don Pastor WichmannS Gem. at Farmers Retreat 8.60. Past. Bühl's congreg. in Massillon 7.53. Rev. Jüngel's Grm. at Jvnesvtlle 10.00. Rev. Fischer's Gem. in Seymour 13.45. Past. LothmannS Gem. in Akron 4.25. Don an unnamed by Past. Zschoche 2.00. Don Past. EverS' Gem. in Bingen for Brunn'sche Zöglinge 6.00. Through Past. EverS, weddingScollece at W. Wiegmann, for Andreas Fritze 8.00. Don Past. Schlesselmann's congregation in Reynolds, for Brunn's pupils 5.00, whose congregation tn Goodland, for Brunn's pupils 2.00. By the congregation in Lake Creek, Mon. 5.45.

For the college household in Fort Wayne, Don Past. Dulitz's Zion Church in Hanovrr 1.75.

For the seminary household in St. Louis: Don Past. Querls Gem. in Toledo 4.70.
 For the heathen mission: Don H. Rebber in Seymour 2.50. N. Deppert there I.M. Wittwe -Bohling, through Pastor Dulitz 1.00. Past. Niethammers Gem. in La Porte 19.13.
 For the Hermannsburg Mission: From an unnamed person by Past. Zschoche 3.00.
 For inner mission: From the Gem. a. d. Sinks 2.75. Past. Niemanns Gem. in Cleveland 25.70. Kindraufcollecte at Mr. Bischoff's in Neu-Dtelsau (for the mission in the Northwest District) 2.45.
 For Stud. Borth in St. Louis: From the Women's Club in Past. Stocks Gem. 8.00.
 For the Deaf and Dumb - Institution: From H. Rebber tu Seymour 2.00. Chr. Gallmeyer bet Fort Wayne 2.00.
 For the orphanage near St. Louis: By Teacher Meyn's school children at Fort Wayne 35 Cts. Bon school children in Lanesville 2.50. By Past. Stock, thank offering, 1.00 u. 1.00. Likewise by the same from Z. 1.00.
 For the orphanage in Addison: From teacher Rieme's school children in Aurora 1.40. Pastor Schlesselmann's congregation in Goodland 1.00.
 For widows' and orphans' fund: by Rev. Bode's Grm. bet Fort Wayne 6.40. By Rev. Zage! Sr, regular contribution 4.00. Maiden Böbling, by Rev. Dulitz 50 Ets. Past. Bühl in Massillon, regular contribution, 2.00. Wittwe Brockmann, through Rev. Jüngel 1.50. Mr. Schnaible in Lasayette 1.00. Past. Wunderlich in Tolleston, reglrm. Contribution, 3.00. Past. EverS in Bingen, regular contribution, 4.00. By best community 6.62.
 Fort Wayne, August 31, '77.

C. Grahl, Cassirer.

Entered the caste of the northern district:
 For the synod treasury: From Pastor Hügl's congregation \$20.50. Don the congregation in Hillsdale 4.50. Don the congregation in Coldwater 2.50. Don Past. Schieferdecker 2.00. Don the teachers Zacharias, Selle, Beyer, Himmeler 2.00 each. Don the Gem. in St. Joseph 8.20. Gem. in Bainbridge 6.60. Subsequent from the Gem. in Saginaw 50 Cts. Parish in Port Oneida 1.40. parish in Leland 4.77. don pastor Bundenthal 2.00. teacher v. Renner 2.00. teacher Uhlig 2 00. parish pastor. H. O. Schmidts 6.29. Gem. past. Weisels in Jda 3.86. Don Past. Weisel 2 00. parish past. Hahns 8.00. WeddingScollete at H. Tietze 75 Cts. Grm. in Wyandotte 3.20. parish in Frankenhtlf 6 78. Don Past. Bernthal 2.00. From the Gem. past. K. L. MollS in Detroit 20.00. By himself 2.00. Past. List 2.00. by L. Schmidt 2.00. by Gem. Past. Torney's in Montague 3.75. by himself 2.00. teacher Winterstein 2.00. Gem. tn Bay City Pentecost Collecte 13.00. by Past. Partenfelder 2.00. Past. H. Bauer 8.20. Mrs. Retchenhach 1.00. teacher Walt 1.00. Rev. Franke 2.00. Community in Avrian 10.50. From the women's treasury of this community 12.00. Pastor Trautmann 3.00. M. Bcyerlein in Frankenmuth 5.00. From the teachers Nirdel sen., Pfeiffer, Kurz, Stünkel each 2.00. Community in Walbenburg 16.80. Reiscgeld surplus from the deputies from Frankenmuth 7.15. Past. Speckhard 2.00. Grm. Pastor Lohrmanns 6.00. Don himself 2.00. Teacher Denninger 2.00. Past. Lauritzen 2.00. Don the teachers Krause and Nüchterlein 2.00 each. Gem. in Burr Oak 5.55. Don Past. Henkel 2.00. Gem. past. Schwankovsky's 1.25. Don the teachers I. Müller and Wa- gester each 2.00. Past. Ahner 2.00. Don Schumacher in Psters- burgh I.W. Past. Schöch 2.00. By Past. Ernst 7.52. Past. Brandt 2.00. teacher Simon 2.00. by the comm. in St. Clair 2.31. past. Traub 1.00. By the congregation in Dearborn 12.00. By F. Zill 50 Cts.
 To the seminary household in Springfield: from Past. Karrers Gem. 1.49.
 To the seminary household in Addison: by Past. Ernst 4.25.
 For the emigrant mission in NrWYork: From the Gcm. in Frankenhtlf 3.75. Gem. tn Montague 2.00. From the women's fund of the Gem. in Adrian 10.00. From F. Iahn 1.00. Collected at M. Zehenver's wedding 8.30. Kirch- wrihcollecte of the Gem. in Frankenmuth 20.35.

For the Deaf and Dumb Institution in Norris: From the congregation Pastor H. O. Schmidts 8.40. Grm. Pastor Karrers 4.05. By Past. Hahn v n Engelhard 50 Ets. From the Gem. past. H. Bauers 2.50. Collected by Cantor Niedecl at Schiefer's wedding 7.00. By Mrs. G. Winkle in Frankendilf 1.00. Hochzitscollechte at Krull 2.50. By Past. Ernst 22.30. Collected at teacher Partenfelder's wedding 5.43. By the Gem. in Big RapidS 2.10. By the Gem. in Richmond 4.00.

For Brunn's sophomores in Fort Wayne: From the congreg. in Bay City 10.00. From the communion coffee d. Congregation in Adrian 12.00. By Past. Ernst 5.25. From the congreg. in Frankenmuth 16.25. By Past. Ernst 8.40. C. Bieth 2.00.

For poor students at Springfield: from the poor box of the comm. Past. Torney's 2.00. Through Past. Ernst 4.28.

For poor students in Addison: from the Bay City community for C. Vogt 7.13.

To the widow's fund: From teacher Zacharias 3.00. teacher Selle 1.00. teacher Beyer 1.00. Cantor Himmler 3.00. teacher v. Renner 1.00. Rev. H. O. Schmidt 4.00. pastor K. L. Moll 3.00. of pastors Bernthal, Witte and Torney 4.00 each. comm. in Ludington 4.00. Gcm. Rev. BohnS in Belknap Town- ship 3.50. From his Gem. in Nogers City 3.00. Rev. Bohn 5.00. Rev. Franke 3.00. Cantor Riedel 3.00. Teacher Stünkel 1.00. Past. Spockharb 4.00. Rev. Lohrmann 4.00. From teachers Denninger and Nüchterlein 2.00 each. pastor Henkel 4.00. Don pastors Burmester and Brandt 2.00 each. F. Zill 50 Cts. Past. Senne 1.00.

For the orphanage in Addison: From the Gem. in St. Joseph 4.25. Gem. Past. Tornev's in Montague 1.00.

For the orphanage in Boston: Through Pastor Ernst 5.65.

For the orphanage at St. Louis: Through Past. Ernst 1.06.

For Heidrn-Mission: MissionSeollete from my school 2.97. From Cantor Himmler's school mission box 11.00. From the Gem. Past. Bohns in Belknap Township 3.00. By Past. Ernst 1.06. From some school children of teacher Maurer 50 Cts.

For inner mission: From St. Paul's parish in Good Harbor 3.18. From Gering's preaching place 50 Cts. From the congreg. in Adrian 12.00.

For the three sick brothers: Dnrch Kassirer Bart- ling 8.00. By Mrs. Mohn in Past. EngelbrtS Gcm. 1.50. By Kassirer Roschke 99.00. I. M. Förster 75 Cts. Teacher Pfeiffer 2.00. Kassirer Bartling 1.00. By Kassirer Roschke 21.50. Dnrch Kassirer Bartling 3.00.

For Past. Rufs: By Kassirer Roschke 25 Cts. By Kassirer Birkner 6.00. At the wedding teacher H. C. Meiers in Provtsö, III, collected 11.25.

For Past. Jskrr Dom Filial Colon 2.45. By Kassirer Roschke 2.50.

For teacher Hopf: By Kassirer Roschke 8.00 and 50 Cts. By Kassirer Birkner 5.25.

For Pastors Rufs and JSke: By Kassirer Roschke 9.00. By Mr. Schumacher in Pctersburgh 75 Cts.

For Pastor Döscherr From N. N. 1.00.

For the G'k meinde in Toprka: From N. N. 1.00. Gem. in Saginaw City 5.00. From the Gem. of the Rev. Arendt 5.00. Grm. Rev. Trautmanns in Adrian 10.00.

For the needy in Dakota: From the congregation in Saginaw City 14.85. Past. Arendts 10.00. From several members of Past. Lifts Gem. 2.77. Past. Bohns Gem. 3.00. By Past. Ernst 6.10 and 11.00.

For the Buena Vista congregation: From Past. Arendt's congreg. 6.60. Past. Trautmanns Gem. 9.00. Grm. in Frankenlust 11.10.

For the proseminar in Steeden: Don Pastor Karrers Gem. 1.16.

For the needy in the East Indies: From the community in Waldenburg 6.80 and 2.50.

For the congregation at L a w r e n c e b u r g h, Ind: By Rev. Ernst 1.98.

Monroe, September 7, 1877. I. S. Simon.

Income in vie "affe veS western Districts:

To the synod treasury: from Springer Brothers through Rev. Meyer in Appleton City, Mo., 42.00. From Rev. Biltz'S Gem. in Concordia, Mo. 15.00. Collecte of Rev. Will's Gem. in Brownsville, Mo., 3.70. Collecte of Rev. Michels' Gem. in Franklin County, Mo., 4.50. Collecte at W. Haase's house dedication by Rev. Michels' same, Mon. 4.00. Don Rev. Michels' same, Mon. 1.50. Collecte by Rev. Lenks Grm. in St. Louis 30.00. Past. Bartrls' Gem. in MincrStown, Mon. 9.15. From Teacher Meier in St. Louis 2.00. From Teacher Kilz ibid. 2.00. Collecte of the Gem. Past. Bremer's in Benton County, Mo., 7.00. Dom Dricinity District in St. Louis 12.20. Don Rev. Baumann's Gem. in New Orleans, La., 40.00. From Rev. Mattfeld in Calhoun County, Iowa, 2.00. From Teacher Köhnke in New Orleans 2.00. From Zion's District in St. Louis 13.00. From Past. A. Wismar 2.00. teacher Gotsch in St. Louis 2.00. teacher Güncher the same. 2.00. Past. SapperS congregation in South St. Louis 9.50. From Past. Siek in Mcmphis, Tenn. 2.00.

To the Synodal Mission Fund: from Mrs. Toensmann through Past. Siek in Mcmphis, Tenn. 2.00. From N. N. through Past. John in Prkin, III, 50 cts.

For the Negro Mission: thank offering by Past. Matt- feld's wife, in Calhoun County, Iowa, 2.00. Collecte collected on Meldc's infant baptism by Past. Birkmannn, in Lee County, Texas, 2.50. Collecte on C. Michalk's infant baptism same. 1.75.

For inner mission: From C. H. Meierhoff in Wa- verly, Iowa, 50 Cts. Collecte at Missionfest in Past. Wille's Gcm. in Brownsville, Mo., Oct. 114 MissionSfest Collecte by Past. Fisher at Gordonsville, Cape Girardeau Co. on Mon., 50.00.

For the building fund: From Past. Lenks Gem. in St. Louis 10 00.

For the Emigrant Mission in New York: From Past. Botbs Gcm. in Mobile, Ala., 5.00. From Ph. Frank through Past. Both in Mobile, Ala., 1.00.

For the congregation in Burna Vista, Iowa: from Past. Biltz'S Gem. in Concordia, Mo., 5.00.

For poor students in Springfield: From F. Fricke through Past. Kleist in Washington, Mon., 1.85.

For the congregation in Iowa City, Iowa: from Past. Biltz'S Gem. in Concordia, Mo., 5.00.

For the Deaf and Dumb Institution: From the Sunday School students Past. Botbs in Mobile, Ala., 10.00.

For poor students: Collecte, gcs. on C. Dube's child baptism by Past. Birkmann in Lee Co, TeraS, 3.00.

For the Emigrant Mission in Baltimore: From Past. Both's congreg. in Mobile, Ala. 5.00. From Ph. Frank through Past. Both's same. 1.00.

For Pastor Doescherr From Pastor Dorn's congregation in Pleasant Ridge, III, 5.00.

For Rev. Hirschmann: From Rev. Dorn's congregation in Pleasant Ridge, III, 5.00.

St. Louis, September 22, '77.

E. Roschke.

For the Lutheran orphanage "zum Kindlein JEs" near St. Louis

Received since June 9: From Past. Hofius in TeraS 35 Cts. From some members of Past. Kannings parish in Marfield, Ja. 42.50. From Past. Trtmensteius Gem. in New Orleans 460.00. Mrs. B. by Vorsteher Rohlsing in St. Louis 42.50. From the Women's Association in Lowell by the same 45.00. From the school children of Teacher Härtel in St. Charles, Mo., 43.75. Collecte at the annual festival at the orphan farm 4349.25. From Mrs. Böhm- mer by Mr. Past. Lenk in St. Louis 41.00. For cigars at annual festival 433.30. Profit of lemonade, soda water, Ire Cream 2c. 428.95. from Karl Wehking in St. Louis 410.00. father Joh. Kalbfleisch 42.70. H. Vogt in Des Peres 25 Cts. N. N. in Past. Heinemanns Gem. in Neu-Bielefeld, Mo., 42.00. father E. H. Brinkmeyer in St. Louis 43.00. from d. Drcieinikg.- Distr. in St. Louis: by Collector Schubarth 41.00, by Col- lctor Ahner 45.00, by Collector Brockmeyer 43.25, by Collector Heinig 43.30. from JmmanuelS-Distr. in St. Louis by Collector Wilhardt 42.00. from Past. Goehringer in MaS- coutah, III, 44.00. G. Goehringer, Sr. 41.00. Collecte in the comm. to Boeuf Creek, Franklin Co, Mo, 43 70. From an unnamed woman in St. Louis by Past. Hein 45.00. From Mr. H. Lindert in St. Louis 42.50. Wedding coll. at Mr. O. H. Branden "m Jmm.-Distr. there 47.00. From Mrs. T. in St. Louis 42.00. From knitting & crocheting school in Beth- lehemS-Gem. there 41 1.00. From women "s club there 45.25. From virgins club of Jmm.-Distr. in St. Louis 415.00.

From Mart. Eckert in Darmstadt, Ill., 42.00. From the 'ionSgem. in St. Louis through Collector Göhmann 410.80. From Pastor Maisch in TeraS 41.25, whose school children 75 Cts. D. Harms in Benton County, Mo., 42.00. I. G. Schumann in the Jmm. district at St. LouiS 46.00. Hrn. Dieff Z Bu. Potatoes. N. Fey 1 pc. bacon. Past. Bä'plers Gem. at Cole Camp, Mo. a barrel of molaffes. Past. Cousin 2 sack of potatoes. From the Sew- vrrrin of the Zions DistrictS in St. Louis, 12Kuaben shirts and 16 aprons. From Mrs. Amalie Rohlfing, 8 girls' hats. Mrs. Steinmetz 7 pairs of shoes. Mr. Oppermann 3 Pfv. Butter and 4 dozen eggs. Surplus of beer at the orphan festival 461.35. Wedding - Collecte at W. Wagner in Serbin, Texas, 44.50. From Lena Lehmann there 25 Cts. Teacher Wukasch in Frohna, Mo., 43.00. From the Virgins' Association of the Trinity District in St. LouiS for Ernst Holm 425.00. From Bremen - St. Louis through teacher Karau 42.05. From the Kreuz-Distr. in St. Louis through Collector Mießler 43.00. From the Trinity District there through Collector Ahner 42.00, through Collector Heinig 42.50. From the Jmm. - Distr. there by Collector Günther 46.15, from Mrs. N. N. 45.00. From Mrs. Wittwe "Sievers 41.00. Bequest of the blessed Mrs. Wittwe M. Strethmann in Lincoln, Mo., 425.00. From Past. Th. Grüber in Nebraska 50 Cts. From Mr. Merz in Des PereS 1Z bag of apples. From Greb there apples, plums, peaches and 1 gall. Vinegar. From Mrs. Past. Lehmann 3 jugs of boiled blackberrirs and 2 jugs of mush. From the school children of teacher Wukasch in Frohna, Mo., 45.25. From Mr. I. Wörner in Mokena, Ill., 65 Cts. By Past. F. I. Biltz in Concordia, Mo., from his branch parish 45.90, from N. N. 41.00.

St. Louis, September 10, 1877.

I. M. Estel, Cassirer.

Received with sincere thanks from the undersigned: From Past. I. Penalties 41.00. From Past. EngelderS Jungfrauenverein 44.00. From Past. G. Blankens Gemeinde 4>r-85. from Past. Döhler 50 Cts. Past. Kosterings Jungfrauenverein 410.00. Past. E. A. Frese'S Gemeinde 46.50, whose school children 42.50. From Past. Gräbers Jünglingsverein 45.00. Past. Kühn's congregation 44.70. Past. Hörnicke'S Gemeinde 4.5.00. Past. Scholz 49.00. Past. Drcyer's congregation 414.26. Past. L. Geyers Gemeinde 415.75. Past. SallmannS Gem. 4'10.10. Past. Daib's women's society 49.00. Past. Dulitz's congregations 417.00. From Rev. Querl's missionary box 45.00. Through Rev. Settz Kindtauf- Collecie at Fr. Dreyer 43.00. Brockmann 43.03. From Past. I. v. Brandts Gem. 43.00. Past. Oeijen u. Gem. 08.00. pastor SapperS Frauenverein 410.00. past. H. Crämers Gem. 41.30. Past. E. Lenks Jungfrauenverein 4'5.00. Past. Böschc's 4 congregations 410.00. Past. KniefS Gem. 413.35. Past. Hitler's Gcm. 48.76. Past. Husmann's <">em. 45.00. Past. Brüggemann's Gem. 47.25. Past. Käselitz's grm. 44.00. Past. Engel- brechtS Gem. 47.25. Past. Küchle's Jungfrauenverein 45.00. Patt. Kotbe's Gem. 44.00. Past. F. Schalters Gem. 416.20.

All gifts are for our Brunn'schen pupils. - The Lord richly reward the kind givers.

C. I. Otto Hanser.

(For poor students received by Mr. H. H. Niemann from the worthy congregation Pastor Beyer'S in Pittsburg (for Stud. Theiss) 45.00 and from the worthy virgins' association within the same 410.00. By Pastor Kleist in Washington, Mo., from the worthy women's association of his congregation 410.00. By Mr. M. in Baltimore, Md., 45.00.

IC

. F. W. Walther.

The following gifts of love were requested by the Lutheran JmmanuelSgrmeindr in ! Olive Township, Clinton Co, Iowa, to be received for its support by September 4 of this year: By Messrs. Pastors: G. H. Jäbker, F. W. Pohlmann, I. L. Daib each G3.00, G.. Präger and E. Aulich each H1.00, I. Schulenburg P5.25, I. G. Sauer H11.57, L. E. Knies P8.00, I. L. Crämer SS5.M, G. Baumann K13.00, F. Pieper H7.50, Th. Brohm Pl.50. By the Messrs. Kassirer: I. S. Simon K1.85, E. Roschke K35.60, H. Bartling P22.25, I. Birkner H12.00. Summa Pl34.52.

On behalf of my former congregation, wishing God's rich blessings to all kind givers

Magnolia, Sept. 18, 1877, W. Mallon, Rev.

For the Preachers' "nd Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the period from August 1 to Sept. 15 I. I.

1. contributions:

From the teachers Emrjch, Heider, Kilz and EggerS each H2.M. From Mr. Pastor Stiemkr and the teachers Erck and Köhnke each H4.00. Don Hrn. Pros. Walther H5.00.

2. gifts:

Collecte of the congregation of Mr. Past. Holtermanns in Perryvillr, Mo., 7.60.

St. LouiS, Sept. 16, '77. Oscar E. Gotsch.

With heartfelt thanksgiving to God and to you dear giver, I certify the receipt of the following love offerings for our church building, namely, from the congregations of the Lord Pastors: Praeses Biltz in Concordia, Mo., K10.00, Baumann in New Orleans 13.00, Senne in Alma, Kans, 17.00, E. Denninger at Mount Hope, O., 4.50, I. Daib at Oshkosh, Wis., 3.75, I. Matthias at Paola, Kans., 9.00, L. Stiegemeyer at Dubuque, Iowa, 4.00, B. Sievers at California City, Mo., 4.00, I. Ansorge at Paducah, Ky., 2.75. Further, by Messrs. Roschke at St. LouiS 29.20, Meier same. 23.75, Birkner in New York 10.25, H. Stünkel in Concordia, Mo., 5.00, H. Krenning in Lake Creek, Mo., 8.70.

Topeka, Kans. on September 1, '77. George Klein.

Colorized Baptism and Confirmation Certificates.

Some time ago it was announced in the "Lutheran" that the North-IllinoiS Orphanage Society had issued baptismal and confirmation certificates for the benefit of its orphanage. This society has now fulfilled a long expressed wish and has also organized an edition in color printing. All those who desire such things will certainly find their wishes satisfied. The baptismal certificate gives, among other smaller emblems, two pictures. One depicts Christ being baptized by John, the other blessing the children. The confirmation certificate gives instead a representation of the crucifixion of Christ and the institution of Holy Communion. It should be noted that these certificates are also sold for the benefit of poor orphans. They are available at Nessrs. LrauvS Kinekart, 39 Market street, OkielZo. Price per dozen dl.OO, per 100 pieces K7.50. G.

Display.

May a Christian join a secular labor support association? For the benefit of the Institute for the Deaf and Dumb at Norris, Michigan, published by friends of the same.

A few years ago, the following questions were presented to the theological faculty here:

Are Lutheran parishioners doing the right thing when they join an association of people of all faiths, whose purpose is to serve each other within the association in sickness with money and night watches, to take part in the funeral of association members and to support the widows of the latter with a certain sum of money, while the association has established a connection with the general workers' association in the state of M.?

How should the congregation behave towards this? Some Lutherans have now printed the report on this matter for the benefit of the institution for the deaf and dumb. Since the report deals with questions that probably affect all congregations, it is to be hoped that it will be widely distributed, all the more so since the proceeds will go to the poor deaf-mutes. The publishers have set the price at 10 cents. It is available from Pastor Hügli, 377 dratiot /tvo, Detroit, Mickixa".

G.

Changed addresses:

Lsv. d. /r. Lolrivtsrckschrsr, Hainol, Madison 6o., III.

Hsv. lim. 8tiervk6, ^Vrrrcku, Da-ottv 6o., Isx.

I Xoller, 623 Dala^otts 8t., 8t. Doms, mo.

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Volume 33.

(Submitted.)

Reformation.

Very good, said God, is all that is created, Very good is man, to whom I gave body and soul, On earth he wields the rod of power And never shall his strength flag.

In paradise he dwells, Always spring is around him. Let him be my child, my image, filled with lust and love for me.

Fallen, said Satan, are the children of men, Corrupted by my cunning in body and soul!, Now my command applies to them on earth, Now they die, for they are sinners.

Czar hell descends the soul. The decaying body sinks into the grave. I will torment them forever.

I am rejected, but I take revenge.

Christ said, through my atonement the salvation of all the world from sin and death is accomplished, Satan is defeated through my blood so red.

Rejoice, cherubim and seraphins.

Call out, messengers of peace, hasten, God send no one out any more;

He who believes in me shall be blessed, JnS paradise of heaven he enters.

I have deceived all, said Satan, despite the number of their churches, the priest lord. No one teaches to believe in Christ anymore. The Antichrist was my trap.

How good that I invented the Pabst!

Instead of Christ, he teaches humanity,

Pursue and strangle what teaches right, Truly my first son, dear and precious to me.

Delivered, said the Lord, even from the bonds of error and from antichristianity is my people to the glory of my name. Sing praises and rejoice in all lands!

I awakened only one monk, whom I gave wisdom, courage and victory.

Now it resounds again in the world:

He who believes will be blessed because he holds Christ.

J. P. B.

Dr. Joachim Mörlin

occupies a not insignificant place among the heroes of faith of the Lutheran Church, who did not waver after Luther's death, but bravely fought for the heavenly truth. Worldly people and enthusiasts, of course, look with contempt at such holy fighters of Jesus Christ, they consider them mostly as passionate knockers and harmful disputants, as spiritually dead people. The blind cannot judge otherwise. However, the life of this great man of God shows us that unshakable loyalty to the faith, hatred of all false teachings, can also be connected with godliness and zeal for the same. Let us then - for our encouragement - take a look at the life of this fighter.

Mörlin was born on April 6, 1514 in the venerable Luther city of Wittenberg and was baptized by the Elector Frederick the Wise. His father, Jodocus Mörlin, was then a professor of metaphysics at the university there, but later, through Luther's mediation, a preacher in Westhausen near Coburg.

After he had prepared himself for theological studies under the conscientious guidance of his father, he first visited Marburg together with his brother Maximilian. From here he went to Costnitz because of the peasant unrest. Since it was difficult for his father to pay for his sons' studies, Joachim followed the advice of his friends and guardians to take up a trade that would provide him with an easier livelihood. He was to become a potter. But the Lord had chosen him as an apprentice and arranged it differently. Prince John the Steadfast himself reproached his father for this step. The young Mörlin must now have received support elsewhere, he remained in his studies and in his 18th year moved to the University of Wittenberg to complete his studies. Here he enjoyed the instruction of Luther, Melanchthon and others, became a master after four years and married the daughter of the mayor Sebastian Cordus of Themar in 1536. Luther appreciated the godliness, erudition and spiritual eloquence of the young godly man.

Mörlin taught so highly that he soon preferred him to many older ones and appointed him as his chaplain on August 7, 1539. Mörlin considered himself too lowly to take on such an important office, but Luther encouraged him with the words: "God calls you, my dear Magister Mörlin. After the ordination, he said to him, "Go now and wait for your office; we know beforehand what you can do." Mörlin did not deceive Luther's hope, but administered his sacred office with extraordinary diligence and conscientiousness, and preached with such skill that all his numerous hearers, learned and unlearned, were carried away by it, and Luther himself once, after hearing Mörlin, gave him praise at table before a circle of scholars because of his sermons. In the following year, he became a Doctor of Divinity and was spurred on even more by this high dignity to do the work of the Lord with Esser. In the same year, at the age of only 26, he was appointed superintendent at Arnstadt in Schwarzburg on Luther's advice. Here he worked entirely in the spirit of Luther. He proved himself to be a faithful pastor, full of heartfelt love for souls, full of fervent desire to save them and to place them under the discipline of the divine Word. He therefore also exercised the penal ministry without fear of man. He fiercely attacked, for example, the sanctimoniousness and the habitual Christianity, crudely scourged the usurers, who think nothing but how much they bring to themselves, cunningly deceive the neighbor and want to draw what is his own, and make sure that not a penny is spent for the sake of God and for the need of the neighbor. He earnestly inculcated the sanctity of marriage and zealously opposed its ungodly conclusion, against unions with close blood relatives 2c. By such outspoken language he naturally attracted enmity, especially from the council and the mayor. One went around with it to forbid him the pulpit. The intrepid servant of God, however, did not let himself be deterred, but overcame all disgrace and hostility, firmly confident that "the dear sun would shine again, Christ would come and all would be well. He left, as he himself says, the great noblemen and stood down to the common man. One morning he found a pair of shoes pinned to the door of his house.

Under which was written: *Surge et ambula!* (He took the shoes and wrote under those words: "This is the way of these people, ingratitude at the end of the work. The following day, the council ordered him to resign and leave the city. He urged an investigation, but was not listened to. So he decided to leave the ungrateful city. Before he did so, he turned to his fatherly friend Luther. Luther's comforting reply, in which he drew his attention to the word of the Lord: "If they do not receive you, leave the same city and shake off the dust from your feet," strengthened his resolve and he intended to go to Göttingen. A large part of the citizens gave him, the beloved teacher, the escort and took leave of him with tears.

Mörlin had not been gone long when the majority of the citizens authorized their representatives to apply to the count for Mörlin's recall. In their letter it says among other things: "After the doctor, as a faithful pastor and pastoral caretaker, ... for a good time taught us God's word loudly and clearly, with the greatest diligence, faithfulness, effort and work, so that our children's children will have to thank him after us, preached and presented it, and let himself be found faithful with us in times of death and life, putting all danger behind him, and moreover led a fine outwardly, conscripted, chaste, honorable life.... it would indeed be an unkind, even an unchristian, super-pagan act, if we, who are born anew, as St. Paul says, did not give the highest thanks to God Almighty, later to His Grace and ultimately to Him, to our chagrin" 2c. This heartfelt petition, as well as a similar effort of the citizens to the council, was in vain. Luther, who was delighted with this proof of loyalty and attachment on the part of the community, took up the petition in a letter to a good friend and in it rebuked the unchristian procedure of the council, "which, if it were up to him, should eternally get no pastor. The council turned to the theological faculty of Leipzig for a verdict in the dispute, but received, among other things, the following answer: "Because you have refrained from being both part and judge in your own matter, and have dismissed him before the matter has been properly heard and discussed, we do not see how one could advise and help the unity of the churches and consciences, if you do not restitute him and completely reinstate him and have the matter heard by proper judges. Mörlin now sent out two writings, in one he protested against the unchristian procedure of the council, in the other against the acceptance of the profession on the part of his successor.

Mörlin was already on his way to Göttingen, but he made his way via Wittenberg and there, with anxious concern for the future of the church, took a heartfelt farewell from Luther. The latter comforted him: "Dear Doctor Mörlin, do not worry. They will try, the emperor and the pope, how they dampen the gospel, but in vain. God will do it well. Here I defend myself against the antinomians, and outside they are growing over my head.

However, special invitations had been sent to Mörlin from Göttingen. The secretary of the senate had personally presented him with the honorable request to inspect the church in Göttingen, and Mörlin set off there, for the time being without wife and child.

on. After a sermon held on January 18, 1544, he negotiated with the senate, which enclosed the request to take over the office of superintendent. On the advice of Luther and Bugenhagen he accepted the job. The more extensive his new office was, the greater the amount of effort and care he devoted to it. He found strong support in the noble Duchess Elisabeth, the widowed wife of Duke Erich I of Brunswick-Lüneburg. Her efforts to win her son Erich II for the Lutheran faith were in vain. The latter kept it with the emperor and therefore in 1548 imposed the Augsburg Interim (see Core and Star of the Concordia Formula, page 14.) on his country and persecuted all those who opposed it. Among them was also Mörlin. He and Corvinus, together with other theologians of the country, wrote a refutation of the Interim at the instigation of the duchess. When the council summoned him with several like-minded colleagues and exhorted him "to do cleanly for the sake of the Interim," he replied that "they could not wait an hour to fight this satanic book. Erich was highly enraged by this. Mörlin comforted the grieving heart of the pious mother. When in 1549 her daughter Anna Maria became engaged to Margrave Albrecht I of Prussia, who was devoted to the cause of the Reformation, and the mother's heart was moved by sorrow and joy at the same time, Mörlin wrote her a very sympathetic letter.

Just as Mörlin and the other Lutheran preachers of the country clung with love to their high patroness, the latter in turn offered everything to avert the son's wrath from the afflicted church and its servants. But all her efforts failed because of Erich's servile zeal for emperor and pope. Erich had Corvinus seized and arrested. Regarding Mörlin, he issued a mandate to the council of Göttingen, commanding that "from this time on, the useless priest and blasphemer be deprived of his office and expelled from the country. In a second, sharpened mandate, he resolutely rejected any interference by his mother in Mörlin's favor.

Thus Mörlin had to take up the walking stick for the second time. On Jan. 17, 1550, he left the city with blessings and exhortations to the community. But since the duke was not satisfied with his mere removal, but wanted to get hold of him, he had horsemen posted everywhere to cut off the fugitive's path and would probably have seized him if his patroness Elisabeth had not taken care of his safety. She gave him secret advice for his escape and gave him a cover of 14 horsemen, who brought him on January 20 "under the guidance of God and the holy angels" on unknown ways to Oldendorf. Mörlin's wife, who had just recovered from a child, had to stay behind as a woman in childbed. When she had barely recovered enough to dare the journey with the infant, 40 citizens volunteered to accompany her to Heiligenstadt. For this they were to be punished severely, but Duchess Elisabeth prevented this through her intercession. On his journey, Mörlin also came to Arnstadt, where he had the courage to preach a guest sermon on the Gospel Luc. 2, 33-40 on the Sunday after Christmas. From here, he soon turned to Schleusingen, where he took the protection of the

of the Henneberg court enjoyed, even lived in the castle and preached with much acclaim.

In the meantime, his high patroness, Duchess Elisabeth, had recommended him to her son-in-law, Margrave Albrecht I. of Prussia, and to her daughter Anna Maria, the margrave's second wife since the beginning of 1550. He could not comply with her request to travel to Prussia, because at that time he was afflicted with serious illness together with his family. After the illness had passed, on August 25, 1550, he undertook the journey to Königsberg, the Margrave's residence. Initially he was appointed superintendent for Prussian Holland, but the sermon he preached in Königsberg made such a good impression on the margrave that he had him granted an honorable position in Königsberg itself. Mörlin became pastor at the cathedral church, where two caplains stood beside him.

Soon after taking up his post, Mörlin was drawn into a fierce battle. Osiander, preacher and professor in Königsberg, taught wrongly about the high article of our faith, about justification (p. Kern and Stern 2c. p. 27 f.). Mörlin was his most distinguished opponent. With all determination he stood up for the pure doctrine of the divine word and of our Lutheran church. Even after Osiander's death (1552), Mörlin had to defend the pure doctrine against his son-in-law, the court preacher Funk. The otherwise pious margrave, however, moved by the palliative representations of the Osiandrists, gave a strict order in January 1553 not to attack the Osiandrian doctrine. Mörlin, who knew well how to separate the spiritual from the secular, exhorted his people in the pulpit to render the owed obedience to the authorities, also to keep quiet in the religious trade in question and to beware in every way of revolt and indignation. "But as far as the recognition of the mandate under the laudable princely name is concerned, in case of God's eternal disfavor and forfeiture of temporal and eternal welfare, they should not parry nor obey the same, but give to the dear God what is God's, and to the secular authorities what is theirs." As a result of this sermon, Mörlin was called an agitator by his enemies.' He was dismissed from office and expelled from the country. He went to Danzig to wait and see what success the intercession of his friends would have with the margrave. In the meantime, the princely mandate met with resistance everywhere. Nobility and cities lodged open complaints against it. Princess Anna Sophie, the Margrave's biological daughter, also interceded on Mörlin's behalf. The rector and senate of the university issued him an honorable certificate, which praised his rare talent, the purity of his teaching and his life, his conscientiousness in pastoral care, his unshakable courage in difficult battles, his gentleness and patience, which he also demonstrated to his enemies, as well as his obedience to God and the authorities. In a letter, his congregation also asked the council most earnestly, that the same would be used for their deserving pastor, as a highly learned man imbued with the Holy Spirit, who could hardly be found a second time and could not be outweighed by any money, with the margrave. The council handed over this petition to the prince with an urgent recommendation. The women and virgins also sent a petition to their mother of the land.

set. Finally, on the Monday after Palmarum, about 400 women and maidens (including many noblewomen) and children appeared at the Margrave's castle and lined up in a long alley. When the Margrave, who had just come from church with his family, arrived in the castle courtyard, the whole crowd fell to their knees and raised their hands imploringly, while a deputation emerged from them and presented the Margrave with a petition. The latter gave them a hard time, rejected the writing and climbed the castle stairs, whereupon the crowd broke out into heart-rending wailing and weeping. When the margravine had accepted the petition, but could not give any other comforting information, Rehtmeyer tells in his Braunschweigische Kirchengeschichte, "first the boys in their order, then the maidens, then the adult maidens and finally the women went around the fountain in a proper procession on the castle square and sang first the song: 'Ach Gott vom Himmel, sieh darein', then 'Es woll uns Gott genadig': Then they sang "God be merciful to us", and finally they sang the valet: "Have mercy on me, O Lord," and then they went home again.

But even this moving procession was without success, as was Mörlin's letter to the Margrave, in which he asked for an investigation and offered his life in case he was found guilty. Even a legation of Duke Johann Friedrich of Saxony, which appeared at the court in Königsberg in favor of Mörlin, had no effect. Mörlin was not even allowed to visit his wife, who was still terminally ill in Königsberg. He now asked the council for his dismissal and received it along with excellent references.

The high degree of esteem in which Mörlin was already held abroad is evidenced by the fact that soon after his departure he received honorable appointments from three different sides, including one from the city of Brunswick to the superintendency of that city. Mörlin decided in favor of Brunswick, which had thought of him first, and left there on July 25, 1553.

(Conclusion follows.)

(Sent in by Pastor Dicke.)

A conversation between Peter and Heinrich about the marriage with the late Women sister.

(Conclusion.)

P. I can already see, dear friend, that you have given yourself over to the hope of being able to refute me; but I am not yet overcome. Yes, only now I bring my main counter-evidence, and if you can't refute it thoroughly, I won't give in. The other, however, was not so completely clear to me, but here it is different.

H. Just confidently come out with what you have. Even an earthly fighter is called a coward if he throws the films to the wind. In the spiritual sphere, it must rather be the case that everyone expresses his convictions and concerns freely and honestly in Christian order. Only by weighing the reasons and counter-reasons in a matter in the fear of God does one become clear about it.

P. My main counterproof is contained in the 18th verse, namely in the words: "Beside her, contrary to her, because she is still alive"; because in these words God Himself has made an exception to the above rule.

It says in clear words: "because she is still alive. God does not want a man to take another wife, least of all the sister of his first wife; but if the first wife has died, there is nothing to prevent marriage to the sister of the first wife, as the words "because she is still alive" indicate; for it seems clear to me that it is permitted after the death of the first wife. What else could these words mean, if they should not say that? Yes, I maintain that such a marriage is not only permitted, but that in many cases it seems quite advisable and is to be regarded as a good work; for who will best take care of the half-orphaned children, a stranger or their own aunt? That the latter will be the case, you will certainly have to admit; for it is quite generally conceded in our days.

H. To take your last objection first, I answer: If one does not have God's word and his revealed will for a work that is to please God, then it is little human feat that one spends for the same, and there it is said: In vain do they serve me, because they teach such doctrines, which are nothing but human commandments. Experience also shows that in many cases what one had expected from such human wisdom does not come true; indeed, the opposite of what one is used to claim is found; for the children would often be better off if they had been given another stepmother instead of their own aunt.

But as for your first reason, I answer: From the 18th verse, or from the words: "Beside her, contrary to her, because she is still alive", neither a clear prohibition nor the permission of such a marriage can be proved. They contain a clear prohibition to marry two sisters during their lifetime, and one of the explicit prohibitions in regard to polygamy of the Old Testament, in that God thereby forbade a special kind of it, namely such, which at the same time included too close blood relationship. A similar case is found in Leviticus 20:14, where it is declared a vice if someone takes a daughter in marriage and the mother in marriage. There, too, only the lifetime of the daughter is spoken of, which can be seen from the fact that they were all to be burned, which was not to happen after death, but during their lives.

The prohibition of marriage with the deceased wife's sister is clear from the general rule cited and from the analogy (similarity) with regard to the widow of the deceased brother, as indicated above. The permission, however, is not given in any syllable, but must first result from a conclusion; for what is undoubtedly given in clear words refers only to the lifetime of the one sister. What may or may not happen after her death is not stated in these words, and a possible permission to marry the other sister after the death of the first wife is inferred from misunderstanding.

It is just as if one wanted to draw the conclusion from the words: "Call me in time of need": therefore one does not need to call on God outside of need. Indeed, the examples which show that one must not draw one-sided conclusions and follow them must not even be taken so far; for the words of the eighteenth verse themselves contain such an example; for with the same right as a man would draw from the words, "Because they have not called upon God in time of need," he would draw from the words, "Because they have not called upon God in time of need," he would draw from the words, "Because they have not called upon God in time of need.

The same right can also be used to conclude that a marriage with two sisters is forbidden during their lifetime, but the marriage with the other sister is permitted after the death of the first wife: To marry two sisters during their lifetime is only not permissible if it is repugnant to the first wife; for it is expressly written: "repugnant to her". If she was therefore satisfied, such a marriage was to be permitted; for it should not take place only in the event that she did not consent. By her consent, however, the reason for the prohibition would fall away, and thus the prohibition itself would be lifted. If the one says, "Yes, but that is not possible, for otherwise there are many reasons against it," the other may reply: You see, if God forbids something by stating certain circumstances, it does not follow that the forbidden thing is sinful only under these circumstances. Those words would only prove what the first one wants to prove, if it would say: only if she is still alive. Teachings of the divine word concerning faith, commandments that bind or release consciences, may be based on conclusions only if they are unquestionable and irrefutable and do

not otherwise conflict with the clear word of God. But where does such an undoubted and irrefutable conclusion arise in this case, and where is the confirmation of Scripture for it otherwise? But whoever does something without God's word must do it in uncertainty, yes, in doubt, but whoever doubts and yet does it is condemned. Rom. 14, 23.

Another reason why God specifically forbade the marriage of two sisters was because of the double marriage of Jacob's arch-father with two sisters and the example that the children of Israel could have easily taken and referred to in this piece.

P. If the matter stands like this, then marriages that have been concluded in this way should actually be separated again; because then they are actually not real marriages at all, because they are concluded completely against God's word and will.

H. Of course, they are not made in a way that is pleasing to God. But do the ungodly, for example, make their marriages in a way that can please God? Is that why they are not marriages? Or if, for example, children marry without the will of their parents, do they do so in a way that pleases God? Certainly not. But are they therefore to be separated again? One can therefore enter into a state so that one is really in it, without having entered into it as it should happen according to God's word and will. So it is also with the marriage in the sisterhood; because that these are really marriages and as such are not to be separated, that God himself has given to recognize in his word; because he makes under the marriages, which should not be closed for reasons of too close relationship, himself a difference, in that he ordered the one to kill, to stone and to burn; to the other, however, a punishment threatened, which could be realized only by the continuance of such a marriage. They were to remain without children. Since we are not talking about fornication and adultery here, but about marriages, it is clear that God wants them to continue; but such married couples were to have their special punishment at the time of the Old Testament, childlessness. Whoever has entered into such a marriage, perhaps in ignorance, should not worry about this threatened punishment, but repent from the heart, and this sin will be forgiven and he will not be allowed to commit the sin of fornication.

He was to be under God's wrath in his marriage. See Deut. 20:20.

P. Now I am glad from the bottom of my heart that we have discussed this matter; also, by God's grace, I can say that I now look at the matter quite differently. I am especially happy that I now know myself to be one in truth with you, my old friend, in this matter as well.

H. The Lord allows the sincere to succeed. Whoever diligently searches the Word of God, invoking God, and submits his reason to the Word in all things, will be led by the faithful God from one knowledge to another. But because our knowledge here will always remain piecemeal, may the gracious God one day lead us to where all error has an end and where we will then see him face to face. P. H D.

(Submitted.)

Pastor Severinghaus.

In his busyness, of which he himself so often and gladly tells, he also publishes a paper that rises every 14 days in Chicago like a whirlwind and a fluttering spirit (Ps. 119, 113.), and then spouts its "loose doctrine" (Ps. 31, 7.), untruth, also spiteful invective, etc., in many places - all in general-synoval wctherzigkeit. If the editor were not on tense terms with the truth, as almost every emptying of his editorial drawer shows, then the paper would be called instead of "Der Lutherische Kirchenfreund" - the un-Lutheran enemy of the church, and many simple-minded people would no longer be deceived by it. This is also proven by the number of September 1, in which a letter of King Frederick William I of 1726 is published, which not only confirms the known crudeness of this king, but also the hostile attitude of Pastor Severinghaus against the Lutheran church. At that time, the reformed king wanted to introduce the equal rights of the Lutheran and reformed churches, in short, the union with violence and harshness, to which he also added scorn; he wanted to be the sole ruler in state and church. Of course, the Lutherans had to suffer and fight hard under this kind of regiment. In his "insurmountable" troubles, the provost Roloff turned to the king "in all submissiveness and the certain confidence" that he "would deign to accept this in mercy". Provost Roloff "also supported this petition with a number of theological concerns. But what answer did the conscientious provost get from his king? He wrote: "...I consider your objections to be mere buffoonery. *) I consider both religions to be one and the same and I do not find any difference, so I want it to remain with my order". Further, the king, who only had a mind for appearances, answered: "The difference between our two religions is truly" (he swears and with him Severinghaus!) "a clerical quarrel. The same faith is in all things, both the election of grace, and holy communion (!).... The parsons whine school rats on.... It will not be said, are you Lutheran, are you reformed, it will be said: have you kept my commandments (!), or have you been a good disputator, it will be said: away with the last to the devil in the fire." Then this one concludes

*) Bon "Kirchenfreund" blocked printed...

King with the wish "that God may send to the devil all those who cause dissension" (thus also the apostles).

And this disgrace of "a prince without understanding" (Prov. 28, 16.) of the right unity and doctrine, who therefore "likes to lie" (Prov. 17, 7.), to his disgrace the unscrupulous and mean editor of the "Lutherischer Kirchenfreund" (Lutheran Church Friend) puts before his poor readers as a spiritual delicacy and that without any custody, yes, as the beginning and the end show, with pleasure. It hits the Lutherans, especially Missouri and the Synodal Conference, certainly thought the un-Lutheran and anti-church Severinghaus. But there he let the "Berlin Bear" put a silly bear on him. - Wow, that's a cannon! thought the blind Edltorenberz. Yes, full of dirt and stink. And what a sword! Well, if it is, it is directed against people like Severinghaus. For who "caused the disunity"? Who remained "in all things, both the election of grace and holy communion," etc., alone with the word of God, the Lutheran or the Reformed Church? Did Luther fall away from Zwingli, did the Lutherans fall away from the Reformed, and did they "cause" the "disunity" with them, or is not rather the opposite the truth? Did the Lutheran church fall away

from the unirreformed church, or did the unirreformed not rather separate and form a new sect, but thereby also start the war by becoming the enemies of the Lutheran church? Was it not so at all times and everywhere, in Germany and here, also in Chicago, where Severinghaus works as an enemy of the Lutheran Church in league with the false believers? - As little as this truth can be overturned, we still do not want to say "that God may send to the devil all those who cause dissension." On the contrary, we want to say: God convert the blind and the enemies, that they may be saved! Their eyes are kept in darkness, so that they do not recognize the true unity of spirit and faith, its reason, founder, essence, fruit and effect. They do not know and do not want to know what the high priest Christ prayed: "That they all may be one, even as thou Father art in me, and I in thee; that they also may be one in us, that the world may know that thou hast sent me. (Joh. 17, 21.) They are blind and do not recognize what the holy apostle Rom. 15, 5. implores from God, "that you may be of no **mind** one toward another according to Jesus Christ", and to which he so earnestly exhorts Rom. 16, 17. so earnestly exhorts, "that ye take heed to them (Reformed, Unrighteous 2c.), who judge separation and offence, beside the doctrine which ye have learned (from God's word), and depart from the same." We therefore pray, "But whosoever teacheth and liveth otherwise than the word of God teacheth, profanes among us the name of God: so keep us, dear heavenly Father!" In this we will be eternally well. But Severinghaus, if he relies on Frederick William I (Jer. 17, 5. and Ps. 146, 3.), will then also experience how he drives. r.

(Submitted.)

No more debt in the synod treasury!

With what joy, with what rejoicing, would such a message as our heading brings be welcomed in all the congregations of our Synod! And

Indeed, we could soon be delighted with this message, if only the appeal of our dear supervisory authority in St. Louis, which appeared in the "Lutheran" of September 1, would find a happy echo in all our hearts. Without a doubt, that proposal "to raise a church collection for the redemption of our synodal schools on the Reformation Day of this year" was generally applauded, and in larger and smaller circles people will have encouraged each other to follow it. This has also been done in our Fort Wayne Pastoral Conference, among others; and finally, the same has instructed the undersigned to refer again, with a few words of encouragement, to the proposal contained in the last but one "Lutheran", so that there may not be a single one in our Synod who overlooks it.

Well, dear members of our synodal congregations, read once again the "Proposal and Request" of the supervisory authority of our seminary in St. Louis, and then ask yourselves whether it is not possible that we raise a collecte for the redemption of the synodal debt in the fullest sense of the word at our Reformation feast this year, namely that we redeem the entire synodal debt! It is possible, if only everyone has his heart in the right place.

It is certainly not necessary to point out to you everything that should move you to accept this proposal with joy. You know yourselves what we have in our synodal community, what an abundant blessing God has showered upon us within our synod through its institutions, through preachers and teachers who have been sent out, through our synodal assemblies for decades. Thousands owe it by God's grace to the ministry of our synod that they do not languish in the labyrinths of the sects, that they do not meet eternal death in the deserts of unbelief and apostasy, but can rejoice with David in truth: "He feedeth me in green pastures, and leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." (Ps. 23:2, 3.) How, should not gratitude to God for such blessings so inflame our hearts that we would be ready to make the greatest sacrifices for the preservation of our synod and its institutions? But have we already made all these greatest sacrifices? Say, is not our ingratitude to blame for our synodal debt? Have we not often lacked proper recognition and gratitude for the rich spiritual blessings in our synod? Have we not often grown weary of doing good in regard to our synodal treasury? Or have we, in the same measure in which God has blessed us more and more abundantly, also given more and more abundantly to Him? Is not rather the opposite the case with some of us? Has not here and there the eagerness to contribute to our main treasury, our synod treasury, diminished?

Well then, if we have missed something in this matter, let us make up for it now! Let us, like one man, rise up to common work, let no one retreat! Dear brothers in ministry, encourage your congregations, inspire them, inflame them, so that they go with holy zeal to this work pleasing to God, which is to be undertaken for the glory of His name. But do not just let your congregations give, but set a good example for them by also giving abundantly, even though you are often among the poor whom the church always has with her. But you princes among the people, you rich, whom God has blessed with earthly goods before others, what would it be,

If, for once, instead of the 5 or 10 dollars that you have contributed up to now, you offered 500 or 1000 dollars? Remember, the princes of the people of Israel contributed such great gifts to the construction of the temple at Jerusalem that when that magnificent building was completed, there was no debt on it. Do you not want to help our synod, which is building a much more glorious temple, so that its debt burden is at least now taken away from it? Do not hide behind the so-called "bad times", do not excuse yourselves with the fact that you have to "increase". Rather, God grant you a mind like that godly merchant of whom the following is told. He gave a large sum of money every year for the expansion of the Kingdom of God. But once he suffered a heavy loss in "his" business. Everyone therefore expected that he would now contribute either nothing or very little to the mission. But lo and behold, what did he do? He doubled his contribution instead of 500 he gave 1000 pounds sterling. When he was asked why he was doing this, he replied: "My Lord has taken much of the goods that were once entrusted to me. I do not know what God intends to do; perhaps he will soon depose me completely as his steward. Then I will use the goods I still have to administer as well as possible: I will give them for His kingdom, where they cannot be lost to me." Who among our wealthy brothers will go and do the same? You dear brothers in the countryside could perhaps do even more. This year, for the most part, you do not have to gnaw over bad times, over a poor harvest; rather, you have to thank God for a rich harvest blessing. One hears in many cases that there has not been such a harvest for 20 years. Oh, then let this kindness of your heavenly Father move your heart and help with your abundance here, where there is such a great lack. And how wonderful it would be, and how much your gratitude (if it comes from a believing heart) would correspond to the greatness of your earthly blessing this year, if your gifts this time for our synodal treasury exceeded all your previous gifts for the same! - But even you poor, who really feel the pressure of time, do not think: Oh, our small donation is of no use, we want to leave it this time. No, come, just put your mite in the box of God in faith, and you will have done more than many a rich man who gives hundreds from his abundance.

And shall I now still address individuals? You parents, you house fathers and house mothers, how much do you often spend even in these so-called "licking times" on a wedding feast or any other guest meal? Can you not turn the same sum once to your dear synod and prepare her with it more than a joyful meal? How often do you save something at your mouth to give joy to your dear ones! How, if you once proved this love to your synod? You have probably also set aside a penny for the time of need. Now look, the need of our synod is presented to you, is it not also your need? Well then, in true trust in God, say with Luther: "Joachimsthaler" (greenback, gold thaler), "out! The Lord Christ is here! And when the time of need really comes for you, he to whom you have given will repay you abundantly; he will make his promise to you true: "You will suffer no lack of any good." - And you young men and virgins, who in spite of the "bad times" have as much to look forward to

on the adornment of the body than in the past, will you not also contribute a considerable sum for your spiritual mother, our synod, which so faithfully and abundantly offers you the most glorious, imperishable adornment, the garment of righteousness, in Word and Sacrament, free of charge? - In short, all of us, young and old, rich and poor, let us each contribute our share so that the debt of our synod will not only be reduced, but completely paid off. May there not be a single congregation in our synod that withdraws from this laudable work! May there not be a single congregation that apologizes to itself: We have our annual collections for the synodal treasury; we do enough with that. May others now also do their duty. Remember, dear brethren, we do not want to hold an ordinary collection on the aforementioned feast day, but an extra collection to pay off our debts. And all our communities from California to the Atlantic Ocean, from Canada to the Gulf of Mexico should participate.

But, some people might think, you're making too much fuss! Surely the matter is not that important? - But how, is it not a matter of great importance, is it not to the glory of God, if we, who in our synod have so earnestly testified against all careless incurring of debts, who have condemned it as a grave sin, if someone incurs debts and indifferently lets one year after the other pass without caring whether or when they are paid: - will it not, I say, be to the glory of God if we as a synod act according to this our testimony and pay our synodal debts?

But, it is true, it does not need many words. Only gather, dear brethren, on the Reformation Day in your houses of worship to hear once again of the abundant blessing which God once poured out on His Church through His servant Luther on that day, and which God has been distributing so abundantly among us for almost 30 years now through the ministry of our Synod! Will then what you hear on this day awaken in your hearts the rejoicing: "The Lord has done great things for us; we are glad of them! - Then not only your hearts, but also your hands will open; then your gifts will not be small, but great, so that a high mountain of our synodal debt can be paid off. Yes, God may give grace that our "Lutheran" will really bring us the joyful news in the course of this year: No more debt in the synod treasury!

H. G. S.

To the ecclesiastical chronicle.

I. America.

Dr. Seiß and Brigham Young. When Brigham Young, the famous devil apostle, died, his false fame resounded to all countries. Most of the secular newspapers took care of that. What a panegyric it was! And it was very repugnant to a righteous Christian man. But Dr. Seiß, as an allied Union man, could not be absent. With the world he had to blow the same horn. Brigham was again a "great man", like Muhamed and Luther, whom he, as is known, not long ago placed next to each other as admirable heroes of the faith. "No name", writes Dr. Seiß among others in the "*Lutheran and Missionary*" (No. 829.), "was probably more widely and generally known than that of the Mormon.

prophet of Utah. He was to many the wonder of the age. Some regard him as a fool and a fanatic; but he was neither." Should we think, dear reader, that we live in a time when a "Lutheran" preacher and editor of a "Lutheran" church newspaper still has to be reproached for the fact that that lying prophet was, however, according to God's Word, apparently both a fool and a fanatic? Dr. Seiß continues: "Whether he (Brigham Young) was a *sincere* believer in the *Mormon creed* or a deceiver who played on the credulity of mankind is a question which men will never be able to answer with certainty. In the realm of the spirit, the greatest improbabilities seem probable, and things that seem too unreasonable and silly for us to believe for a moment find in others the most sincere believers and the warmest defenders. Admit a principle, and without much difficulty accept the conclusions drawn from it. The infallibility of the pope covers all the errors of Rome. The divine mission of Muhamed is the guarantee of the truth of the Koran. Thus, accepting the assumed fact that God makes revelations to his people, and strengthened in his *faith* by the almost miraculous preservation, growth and prosperity of that people, Brigham Young could very easily have been *sincere* in the conduct of the work to which he believed himself called, even in his belief in those creeds which so grossly offend the sense of an advanced and Christian civilization." Luther and other proven servants of the Lutheran Church, Dr. Seiß, while himself bearing the Lutheran name, treads in the dust before his readers, but for Brigham Young, that man of shame, whose very name has a ghoulish sound in Christian ears, he claims honor from his readers. Admittedly, a fine honor! This is terrible. The principles pronounced by him above can spring only from unionism and from great blindness in spiritual things. For what man could fall lower than he who in all seriousness takes such Mormon devilish lies for truth; this is no excuse for him, but shows that he is under a terrible judgment of delusion for the sake of his wilful resistance. C. S. K.

An abominable doctrine of repentance is pronounced in the "Family Friend," a Methodist paper. It says: "In a certain sense, repentance is the exclusive work of the sinner: Suffering for sins committed and turning away from one's sins is, of course, self-work. If it were not to a certain extent self-work, God could not condemn the unrepentant; for if the repentance is the work of

another, the other is responsible for the unrepentance. It is said, however, that God has given repentance, e.g., to the heathen - is probably meant to mean that he has convinced them by the Holy Spirit of their punishability and of the necessity of a Savior - **but the fact is that repentance proceeds from the repentant.**" - Who is not frightened by such teaching! Self-induced repentance is nothing but hypocritical repentance! God save every poor sinner from such self-made works! Incidentally, here again the Methodists show their kinship with the Roman papacy in two ways: first, by presenting repentance as a work of man, and second, by opposing the divine word with their "yes". G.

That the poor Negroes in the South are spiritually degenerate and sink back into paganism is explicable when one considers what ignorant and immoral

Preachers have them. In a report of a certain Revels of Mississippi, which the Methodist "Apologist" communicates, it is said: "Many of the so-called preachers are as ignorant as many of their hearers, and even more ignorant than some of them: they are therefore also unable to interest and instruct them. This class of preachers, and they are numerous, seek to achieve success in their assumed profession by talking loudly, pounding the Bible and hymnal, and stamping heavily on the ground. Usually such a preacher shouts until he has put his ignorant hearers into such a state of excitement that they whoop and skip until they drown out his voice; and then, when it is all over, they do not know a word that the preacher has told them. In this way the ignorant colored church members conclude that a meeting has not been beneficial, unless the wildest excitement has prevailed for two or three hours. Many of these so-called preachers are immoral in their conduct; and it is true in regard to the audience that those who give little and often no evidence of piety often make the most noise. Is it any wonder that the colored churches have no influence, that instead of elevating the colored population of the South, they keep the same absolutely in their ignorance and degradation? I do not wish to be understood as if there were no pious, intelligent and useful colored preachers and congregations in the South at all, - I thank God there are many such - but in comparison with the others which I have described, they only count very few."

How the papists raise all that money. This can be seen, among other things, in the letter issued by the Roman Archbishop of Milwaukee to the priests of his archdiocese. It reads: "Reverend Sir! By letter of October 20, 1876, we had decreed that for the formation of priests for our archdiocese a collection be held, which even in small parishes **should** reach at least the sum of thirty dollars. The Legislature of Our Holy. The legislation of Our Holy Church and especially the Ecclesiastical Council of Trent grant Us such and even more extensive powers for the preservation and promotion of the most important diocesan institution, the seminary. In your parish this Our decree has not yet been fully complied with; there remains there the sum of at least . . . Dollars remains to be paid. This is an actual debt which will remain on the parish until it is paid off. We expect that this will be done by a collection or from the chair's pension before the next seminary collection this fall. Milwaukee, 6 Sept. 1877. † Johann Martin, Archbishop of Milwaukee."

Preachers as agents of life insurance companies. Under this headline, the "Merry Messenger" writes: "The Observer, whose editor is the director of a life insurance company, but also a preacher of a congregation, warns preachers against becoming agents of life insurance companies. He seriously advises active preachers who are already such agents or still want to become such agents against it. And this he does for the reason that such companies like to make use of preachers for the sake of influence, but the preacher's influence with the congregation suffers as a result. Moreover, he says, "that conscientious life insurance companies and officials will not persuade a preacher to resign and take one of their agencies, and he even pronounces a "curse" on one who persuades a preacher to resign and take an agency, and he wishes chastenings from God on such a preacher who does so. The editor of the Observer will know from experience what he is talking about, indeed so sharply. talks. Hopefully, the preachers of his readership who are entangled and caught up in this will take this warning to heart. A preacher who is able to preach and leaves the ministry and enters into such doubtful, even God-opposing business, should then be honest enough to return his preaching license to the church, since he has withdrawn from its service."

God's judgment on a preacher's enemy.

Christ says to the apostles and to all his faithful servants, "He who hears you hears me, and he who despises you despises me. Luc. 10, 16. And Paul writes: "The elders, which do well in the ministry, are counted worthy of double honor, especially they that labor in the word and in doctrine." 1 Tim. 5:17. From this we see that while a preacher who does not preside well over his ministry, that is, either teaches falsely or lives in mortal sin, is not worthy of any honor for the sake of his ministry, which he desecrates, a preacher who administers his ministry faithfully is not only worthy of double honor, but also that God will one day treat all those who despise, offend and persecute faithful preachers as if they had done all this heartache to him, God himself. Godly faithful preachers may have their weaknesses, but that will not excuse the people who are against them and persecute them.

A strange example of a sacrilegious enemy of a preacher, whom God's terrible judgment finally overtook, is told to us from that frightening time after Luther's death.

When Duke Johann Friedrich of Saxony once in 1562 decided to drive a large number of faithful preachers out of office and country into misery, *) he used his unfaithful chancellor Christian Brück, the son of the famous Saxon chancellor Georg Brück. When Christian Brück, in the name of the duke, ordered those preachers with great impetuosity to clear the land, one of these preachers addressed him with the following words: "Mr. Chancellor, do you not think that now that you have chased 30 faithful preachers into misery, you are touching the apple of the eye of the Lord Jesus Christ, whose servants we are? (Zech. 2:8) Repent and stop persecuting faithful servants of Jesus Christ, or the Lord God will punish you severely and terribly. Let us complain to him in our prayers." Brück replied scornfully: "You loose priest, I'll grab the apple of the Lord Christ's eye, as you say, he will probably push back my hand if it hurts him and if he feels it. - What happens? After a few years, in 1567, he was captured as a rebel, condemned, put on torture to be quartered alive; whereupon he publicly confessed that nothing gnawed and bit at his heart so much as that five years ago he had said to the expelled faithful preachers, "That the Lord Jesus would thrust back his hand if He felt that he was attacking the apple of His eye." These words, as he himself confessed, now burned on his soul, heart and conscience, as if he were already sitting in hellish fire. He could not come to rest until Magister Joh. Weidemann, one of the Pre-

He asked that the report of his misdeeds and of his repentance be read out publicly from all the pulpits in Thuringia to the surprise of others. He also asked him that the report of his misdeeds and of his repentance be read out publicly from all the pulpits in Thuringia, to frighten others. After enduring this, he was then

*) See: The Concordia Formula Core and Star, I, 33.

In a terrible ordeal on April 16, 1567, he was actually quartered alive and the pieces of his body were hung up in Gotha. This story can be found in the book: "Des lutherischen Concordienbuchs gründliche Historia von Georg Müller. Freiberg 1680." p. 86. ff. W. [Walther]

Divine- Justice.

In the "Berliner klinische Wochenschrift" of Nov. 20, 1876, a physician relates the following distressing case:

On New Year's Eve 1873 to 1874, the journeyman carpenter L. in K. (Rheinbaiern), a man feared for his impudence, while passing the churchyard, made a bet with several comrades for a few pints of beer that he would enter the churchyard over the wall, walk three times around the Franzosenstein - a monument erected for Napoleon's soldiers - and thereby call three times quite loudly on God and the devil, if such existed, to take him. The villain did this to the horror of his comrades, who were convinced of it through the gate. At the third meeting they noticed that his voice suddenly choked and he hurriedly ran away to the other side of the churchyard. They found him pale with horror, trembling, without headgear, his hair sticking up, barely able to stammer a few words. They brought him home, where after some time he regained speech and consciousness and told his mother, his comrades, and later the doctor, the police and the Protestant pastor that at the third call to God or the devil to fetch him, he had suddenly felt himself attacked and held by the left arm, that an indescribable terror had seized him, that for a moment he had stood motionless still, and then, feeling that he was no longer being seized, had run away in nameless dismay; As he was about to climb over the wall, he felt himself stopped again at the back of his skirt and was robbed of his headgear. Since then he had lost rest and sleep, health, appetite and any desire to go among people. In his left arm he felt a cold shiver constantly trickling up and down. The arm became very swollen and was painfully red around the elbow joint. In the mouth the manifestations of scurvy with aaShaftem stench became more and more apparent. Gradually all the limbs were seized by scurvy, all the remedies applied by the doctor helped only temporarily, on the 40th day the man breathed out his martyred, tortured soul. To these words the doctor adds that the clergyman, whom the sick man asked and to whom he repentantly confessed his sins, was astonished at the nameless horror expressed in his face as well as in his words, and that this priest, who as a field chaplain had seen many dying men, had said to the doctor that he had never met a dying man with greater fear of death and anguish of soul than this one. This illness caused the greatest stir among the entire population; the crowd of curious people, who, as they said, wanted to see the "devil's prisoner," became so great that the police had to be called in for his protection and also to establish the facts of the case. His funeral attracted a countless, never-before-seen crowd, to whom the clergyman addressed these words: "Whoever feels free from guilt and sin, let him cast the first stone at this repentant sinner!"

This report of a very intelligent physician, whose description of the individual dreadful symptoms of the disease has been passed over here, and the inclusion of this report in one of the most read medical journals, is surely something to take note of also for the unbelievers, who see here confirmed in a shocking way the word : "Do not be deceived, God does not allow Himself to be mocked!"

Comfort from baptism.

Every believing Christian may reproach himself: I became a child of God in baptism, an heir of his kingdom, why should I despair? Enough children of God have comforted themselves with this. When the pious and faithful maid of Christ, Mechtildis, was severely challenged by Satan that she should be lost because of her sins, she only gave this answer: I am a baptized Christian - and thus came to peace. - Vandregisillus had built two monasteries, but since he was severely challenged, this did not give him any comfort. Tr finally found it in the words: I have been baptized in the name of Christ. - Albertus, the famous Duke of Saxony, said: "This is my greatest consolation and defiance against the evil enemy's attempts, that I remember my baptism. As he pursued the fleeing enemy in small armies and came to a river, the horse stumbled while pushing through, threw the emperor off, and dragged him, who was hanging in the stirrup, through the water. Although he was saved by his entourage, he died soon after. Before that, however, after he had recovered a little, his last words are said to have been: "O God, blessed for ever, who, when I came into this world, gave me poor sinner a new birth through water and the Holy Spirit, I beseech Thee that Thou wouldst receive me now, as cleansed once more by water, into eternal life. O Lord JEsu, receive my spirit!" - One day Dr. Luther asked Hieronymus Welker, later superintendent at Freiberg, who had been staying in his house for eight years, how he was doing. "Pitiful and afflicted," Welker replied, "I do not know how it comes." - "Have you not been baptized?" Luther replied, comforting more with this brief question than he could have done in a formal sermon of consolation. (Hirt & Heerde.)

Roman Monks.

Martin Cromer, d. 1589, bishop of Wermeland, wrote of the Roman priests: "No one does his office and most of them do not even understand it. We all neglect the worship and the blessedness of the people entrusted to us and shamefully misuse the goods of the poor and the inheritance of Christ; we throw our official duties on the vicars, and would to God that we would only see to the appointment of them on godliness and learning and not hire them again to other vicars. But, what is worse, the matter has come to such a point that we are afraid to be considered and held as priests. We surrender to all kinds of vices and knavery without shame, and boast of our sins." - "Day and night we have to do with our interest and tithes, and have driven the holy Scriptures far away from us. The people certainly now learn more evil than good from the priests."

Angel Protection.

"Anno 1716, April 18, Johann Christoph Franck, Franck's son, a child of seven years, climbed up the church canopy *) and as he wanted to run away on it, the board broke and the child fell down into the church. But the divine omnipotence and the protection of the angels had preserved this boy in such a way that he did not hit his foot on any stone, but got up without the slightest injury and walked away. In memory of him, the following was written on the board that was put back into the hole:

*) This was the name given in many places to the floor space above the ceiling of the church.

Anno 1716 the 18th of April the then school servant, Mr. Johann Georg Franck's son, Johann Christoph Franck, fell through it to the stones, but by God's protection without damage and breaking a limb, and this board was struck again in 1716 the 14th of May." (Gothaischer Kirchen- und Schulen-Staat, II, 5, 61.)

Roman Monastic Fraud.

Georg Fabrius tells in his travel description that he once came with his travel companions in the vicinity of Rome to three wells, which were not far from each other and are said to have sprung from the fact that the head of the apostle Paul, when he was beheaded on Emperor Nero's order, burst open three times from the earth. Fabricius and his companions saw that all the houses ran to this well and drank from it. When they asked why this was happening, they were told that it was written on the hanging tablet: Whoever drank from one well would be safe from fever for a whole year, but whoever drank from all three would have nothing to fear from fever for three whole years. When Fabricius and his companions laughed at this, a monk sitting with them said: "This is written down only for the sake of the simple, unintelligent rabble, so that they may be put in a holy fear and kept in check; intelligent people do not turn to such things, for it is all null and vain.

G.

True Conversion.

The conversion of souls is not a fictitious false thing, nor is it done in appearance or with the tongue (as many are thus converted), but means to turn heartily and with all right earnestness and to become another man, although the flesh and the outward man do not cease to dispute and lust against it. And by no other way or remedy is the soul so changed and converted to the Spirit (that it becomes itself and all its thoughts, desiring and thirsting after God and what is God's), than by the sweet words of the gospel, which are words of grace and sharp darts of the strong, wounding with love, that they may become joyful and free, whom before the law and lust had made unwilling and servants, and therefore hypocrites and false converts. That therefore the work of the gospel and the fruit of the word is the righteous change and conversion of souls. (Luther, IV, 2224.)

A sermon by Luther, addressed to the atheists.

Who wants to live in good säuisch,
Like Epicurus, the goal is,
He thinks nothing of God and man, believes that there is no God who sees and judges;
Believe that there is no leden after this, although his heart cries out against it.
Think, you are born alone,
What you see is yours in collar;
Drink, eat, spit and be full and great Like a sow, take good care of yours.
Do you die as a pig and a cow,
So say: This is the way to heaven, where the angels run with clubs and burn such sows in the fire.
For such an epicurean wishes:
Awe, who would never be born!
It would be much better for him to be dead than to mock God in heaven.

(IV, 2205.)

My soul is afraid to dwell with those who keep the peace. Ps. 120, 6.

Let us lay down all hope of peace while we live, and let us be sure that if today we overcome one kind of temptation, tomorrow another will come in its place. If today you resolve and account for one argument and counter-accusation to an Anabaptist, a Sacramentarian or a Coinist, tomorrow he will invent and bring forth ten others; for the devil's heart is quite rich and fertile in lies. But let all the world's agility stand here: the Holy Spirit calls the heretics peace haters. This is the very name they bring upon us: "You," they say, "are the one who makes Israel restless; for before you, Luther, came forth, religion was fine and well, there was peace; what do we have now but frightful unrest? "In this way, those who make disturbances in the church accuse the true church, but they call themselves lovers of peace and unity. This is to be endured. Therefore we must comfort ourselves with the testimony of our conscience, which excuses us before God for seeking peace from the church, which they even oppose and annul. (Luther, IV, 2422.)

"I saw you lying in your blood," Ezek 16:6.

Pastor Schlier tells in his "Missionary Lessons for Protestant Congregations": A missionary once asked a converted Indian how his conversion was going. At first, the Indian could not give a proper answer. But as they were walking together in the forest, the Indian stopped, gathered some fallen wood, put it in a circle, put a worm in the middle of it and set the wood on fire. As soon as the worm felt the heat, he crawled soon to this side, soon to that side; everywhere was fire. After turning in vain on all sides, it returned to the center of the circle and stretched out in despair to die. At that moment the Indian took the worm in his hand, and the worm was saved. "This," he now said, "was the way God led me; I felt the fire of divine wrath and tried to escape; but everywhere I saw this fire before me, nowhere did I see help and salvation. At last I hopelessly gave it up and also thought to despair - then Jesus came and saved me from the fire of hell."

L. in C.

Flower reading from Luther's writings.

It is impossible to make a heretic and apostate keep his mouth shut. But this is possible if we overcome them and convince them of their error; item, that we warn our people to beware of their error as of the most harmful poison. For a bishop should be skilled not only to teach the simple, but also to punish the contumacious. Titus 1:9: Hereby we will be content, that ours, having been warned, may persevere in right doctrine. But it is not to be hoped that we will convert the heretics and those who lead the wheels of

heresy. . . Therefore, after we have admonished them once and for all, let us leave those who sin and do not convert, not out of error but of their own will, and let us fight against them with prayer according to David's example; just as we must pray for our own that they may not be deceived by false appearances; otherwise we have nothing more to do. (IV, 2393. f.)

Is it not much better a thousand times to keep God's word than to leave the word and keep peace, although, to say, peace is heavenly?

lish would be? What can I say much? I do not wish to live in paradise without God's word, but with the word it is easy to live in hell. How then we live in this world as in hell, and comfort ourselves with all this hope that God's word indicates to us, and through this hope we overcome all kinds of creuz and misfortune. (IV, 2426.)

Of all gifts, the gift of the divine word is the most glorious, which one who takes away takes away the sun from the world. For what is the world without the word, but hell itself? (IV, 2467.)

The Word of God, which promises us, should move us more than the present or approaching danger. For if God, under the pope, has preserved the church and tolerated for a time the one figure in the sacrament and other abuses that the godless teachers introduced into the church; if he has also allowed the bright light of his word to rise in the thick darkness when it had dwindled, why should we despair? The mercy of God is greater than heaven and earth, and can swallow up the errors into which the elect are sometimes brought. (IV, 2925.)

Ordinations and introductions.

In accordance with the commission received, Candidate E. Stubnatzy was ordained and installed in the midst of his congregation at Middle Creek on the 15th Sunday after Trinity, and 14 days later he was installed in his congregation at Stevens and Nemaha Creek by K. Th. Grüber.

Address: Rov. L. Ltudnnt*x,

Dineolv, Daneastr 60., Nebr.

On the 12th Sunday after Trinity, Candidate G. E. Friedrich was ordained and introduced as a traveling preacher for Dakota in the midst of the Lutheran congregation at Wall Lake by the undersigned. I. F. Döschner.

In the newly established congregation at WaShburn, Ill, my previous branch, Mr. Pastor F. Ledebur was installed by me on the 17th Sunday after Tr. Mr. Pastor L. Weber assisted. W. Krebs.

Address: Rov. 8. Deäodur,
JVatchluim, JVooZforl 60., Ill.

Church consecration and introduction.

On the 14th Sunday after Trinity, the Lutheran congregation of St. Peter's in Albany, Pepin County, Wis. consecrated their newly built church to the service of the Triune God. Pastor W. I. Friedrich delivered the dedication sermon.

On the 18th Sunday after Tr., in accordance with the order received from the undersigned, Mr. Candidate I. C. Heyner was ordained and inducted into his office. H. F. Pröhl.

Address: livv. 4. 6.
Llonäovv, Luüulo Oo., JVis.

Mission Festivals.

On the 18th Sunday after Tr., the congregations of Secor, Darna, Benson, Washburn, Lacon and La Rose, Ill, celebrated a community mission feast within the latter. Pastors Gieseke, Ledebur, Weber, and undersigned preached. The Collecte (4'49.66) was designated one-third for Springfield Seminary, one-third for Washburn congregation, ter Nest for Negro Mission. W. Krebs.

On the 17th Sunday after Trin. the congregation of the undersigned at Ellisville, St. Louis Co, Mo. celebrated a mission feast, in which also Rev. Th. MicßlrrS congregation thcil participated. Rev. E. W. Kähler preached in the forenoon, and in the afternoon Rev. H. BartelS gave a lecture on mission history. The collecte was 466.25, half of which was earmarked for inner, the rest for the Negro mission. E. T. Richter.

On September 9, the Lutheran congregations of the surrounding area celebrated their community mission festival at the congregation of the undersigned at Prairietown, Ill. Rev. Fiachsbart preached on inner mission in the morning, Rev. Schieferdecker on outer mission in the afternoon. The collecte was it 102.00. I. Bergen.

On the 16th Sunday after Trinity, the five Lutheran congregations in Jackson County, Indiana, celebrated their first mission festival. T ic Pastors E. A. Brauer and G. Polack, Sr. preached in German, Rev. H. G. Fischer in English. The collecte (intended for inner mission) was 474.25, C. Kretzmann.

On September 19, the Lutheran congregation at Norfolk, Madison County, Nebraska, celebrated a mission feast in fellowship with the neighboring congregations. In the morning, Rev. Baum- höfener on external mission, in the afternoon Rev. E. I. Frese on internal mission, and Rev. Estel gave a lecture on the conversion of the New Zealanders. Half of the collections (434.80) were earmarked for inner mission, half for outer mission. A. W. Frese.

(Delayed.)

Our congregations in Milwaukee once again celebrated a mission feast, namely on the 10th Sunday after Trinity, to which guests from the congregations of the Wisconsin Synod as well as from other neighboring congregations had also come. In the morning Pastor Osterhus preached on inner mission, after which Pastor Kühle reported on our mission field in the states of Wisconsin and Minnesota and in the territory of Dakota. In the afternoon, Pastor Spren- geler preached on heathen missions, and O73.83 was collected for the negro mission, while the morning collection was 492.40 for inner missions. C h. H. Löber.

Conference - Displays.

The West Iowa Specialconference will meet, s. G. w., at Fort Dodge, Iowa, on Tuesday, Nov. 6. - What a joy if All came! C. F. Herrmann.

The Dodge-Washington Conference will hold, s. G. w., its next sessions from October 22stcn to 24 at Hustisford, Dodge County, Wis. W. Schimpf.

Revenue to the Middle District's coffers:

For the building fund: Past. Germann's congregation in Peru 410-00.

For Past. Eisenbeiß' congregation in Martinsburg: Kindtaufcollecte bei Hrn. E. Hölke 43.75.
 For the community in LockHaven: From I. Schnaible in Lafayette 3.00. M. Schnaible ibid. 1.50. A. Brnk- hardt sen. ibid. 75 Cts.
 For Rev. Doescher: From Rev. Heintz' Gem. in Crown Point 2.00.
 For the Emigrant Mission in Baltimore: From Past. Heintz's Gem. in Crown Point 1.00.
 For the emigrant mission in New York: part of a mission festival collection Pastor Brackhage'S 20.00. From Past. Heintz's congregation in Hobart 2.73.
 For poor students in Fort Wayne: Wedding coll. at H. Wellenkamp by Rev. Brackhage 3.50. Rev. Diemers Gem. at Archbold 3.53. Part of Missionsfestcollecte in Jackson County, Ind, 425.00.
 For the College household in Fort Wayne: From Past. Mertz's comm. at Brownstown 5.00.
 For the heathen (Negro) mission: part of a mission festival collection by Rev. Brackhage 42.00. By Rev. Schoneberg'S congregation in Lafayette 3.75. Rev. Niethammer's congregation in La Porte 18.00. By Marie Barlag there 1.00. Part of a mission festival collection in Jackson County, Ind. 24.16. Part of a mission festival collection in Napoleon 26.35. Rev. Zschoche'S Gem. in Marion Township 7.00. Past. Bode'S commun. at Fort Wayne 14.81.
 For inner mission: from Past. Heintz's congregation in Crown Point 4.17. Part of the mission festival coll. in Jackson County, Ind., 25.00. For the Northwest District: wedding coll. at W. Düsing's in Waymansville 5.15; also at Mr. Blumenschein's in Neu Dettelsau 4.03; Past. Steinbach's comm. in Fairfield 9.28.
 For sick pastors and teachers: From an unnamed person through Past. Grüber in Van Wert 2.00. N. by Past. Brackhage 2.50. Past. Eveis' Gem. in Bingcn 7.00.
 For the synod treasury: From Past. Kunz's congreg. in Julietta 7.30. Teacher Roescher in Fort Wayne 2.00. Past. Mertz at Brownstown 2.00. Wittwe Katharine Zelt by Past. Brackhage 25.00. Past. Runkel in Aurora 2.00. By members and the women's club of the Gem. Past. Mees' in Columbus, O., 35.00. Past. Nützel'S Gem. in Columbus, Ind., 4.76. Past. Fleischmann in Kcnballville 2.00. Past. Schöneberg in Lafayette 3.00. Past. Diemer in Archbold 2.06. Past. Jor' Ge n. at Logansport 8.60. Past. Böse's Gem. at Sou. Ridge 7.86. Past. Seitz's Gem. at Columbia City 5.50. Past. schumm's Gem. at Willshire 5.00. Past. Nicmann's Gem. at Cleveland 2! 4.50. Past. Böse a. d. Soutd Ridge 2.00. teacher Mcsserli in Lafayette 2.00. Past. Bobe at Fort Wayne 2.00. Rev. Aaron at Lafayette 2.00. Rev. Schlesselmann at Reynolds 2.00. From his congregation there 2.00. Past. Hüge in Bremen 2.00.
 For the Toledo congregation: From Past. Zagel's parish at Fort Wayne 413.00. Past. Diemers Gem. a. d. Rrdge 3.94. I. Schnaible in Lafayette 2.00. M. Schnaible das. 1.50. Past. Schoneberg'S Gem. das. 11.50. Past. Heintz's Gem. in Crown Point 1.50. From the Gem. in Reynolds 3.00. Past. Haffold'S Gem. in Columbia City 5.00.
 Widows' and Orphans' Fund: Don Director Hanser in Fort Wayne 4.00. WeddingScollece at Mr. AsmuS in Logans- port 6.25. From Wittwe Conrad 1.00. Thanksgiving Offering from Mrs. Lci- ninger, through Past. Diemer, 2.00. Past. Reichmann in Wapako- netta 1.00. Mrs. L. Sammetding that. 1.50. Teacher Mcsserli in Lafayette 2.00. WeddingScollece at Th. Weimar, by Rev. Neichhardt, 5.00.
 Fort Wayne, Sept. 30, 1877. E. Grahl, Cassirer.
 I gratefully certify that I have received from the congregation of Pastor Böling in Waldenburg, Mich. a collection of 420.61 for poor deaf-mutes for the procurement of clothing.

G. Speckhard.

Entered the coffee of the Eastern District:

For synod treasury: from Ashford congreg. 42.60. Trinity congreg. in Buffalo 28.65. North East congreg. 4 00. Olean congreg. 6.55. Allegany congreg. 5.30. Williamsburg congreg. 10.50.

For the widows' fund: From I. H. N. in Pittsburg 5.00. Receipt from Jmmanuels Gem. in Baltimore 29.88.

For the inner mission: Bon of the Gem. in Eden 10.50.

For the Addison household: from the North East community 5.00.

For the orphanage at Mount Vernon: By Cassirer Grahl 6.00.

For the Deaf and Dumb Alt. near Detroit: From St. Paul's Congreg. in Baltimore 24.46. From Confirmands in Port Richmond 2.35.

For church building in JowaCtty: From St. Paul's" Grm. in Baltimore 12.00.

For church building in Buena Bist": From Sanct PaulS-Gtm. in Baltimore 12.00.

For Pastor Oestrmeirr: From Past. Fick 1.00. Pastor Zollmann 2.0". From the congreg. in Olean 5.22. From members of the congreg. in Port Richmond 5.25. From members of the genien de in Bayonnr City 5 50.

Wr the pastors Oestermeier, Döscher, Rufs. Jske and teacher Hops: Collected in Martini congreg. in Baltimore 41.00. Virginians' Association of same congregation 10.60.

For poor students in Fort Wayne: From the Gem. in Ashford, for A. Rehwald 3.40. Gem. in New York 12 75.

For poor students in St. LouiS: From the Maidens' Association in Port Richmond 20.00, for Pechtold.

For poor students in Springfield: from St. Paüts-Grm. in Baltimore for Schwankovsky 7.35.

New York, September 1, '77 I. Birkner, Cassirer.

For poor students: Through Hrn. Past. Lochner, Theile der Arenzvilrr Missionsfest Collecte 430.00, for poor ^students in general and 424.70 for Kaiser. From Neu Bremer Návverein 16 shirts, 9 pairs of underpants, 3 pairs of stockings. Through Mr. Past. Schuricht from the Women's Association of his congregation 43.50, for Fedder" sen. By Mr. Past. Tbeel from Newton 45 00, for Dubber- stcin. By Mr. Krumpdol; collected on Mr. I. Andersen's wedding 45.00, sur Andr. Müller. By Mr. Past. Rohr from his branch 45.00, and by Mr. Past. A. Wangerin, Collecte of his parish, 45.25, both in dir Kaffe for provision of laundry. Through Mr. Hartmann of the Effingham Women's Association, 1 quilt, 1 sommrr skirt, 7 bosom krmdrn, 12 handkerchiefs, 4 pillowcases, 2 towels, 4 pairs of socks. By Mr. Pastor Dunfing of Pirrr 42.00, sfor F. EhrrS. By Mr. Pastor Sickcr 427.00, dcsgl. by Mr. H. Flohr 41.00, and Miss B. Otterstedt 41.00, for Menke. By Mr. Past. I. M. Hahn from the sewing club of his Grm. 45.00. By Hin. Nirmann from the PtttSburgher Frauenvrrrin 410.00, from the Jungfrauenverein 410.00, and from the Grm. 45.00, for A. Schwankovsky. Through Mr. Past. Daib from the support fund 414.00, for Dubberstein. By Mr. Past. Schulenburg, from the fund of Mr. Pastor Kretschmar 43.70, for " rabarkewitz. By Mr. Pastor H. F. Grupe collected on Mr. A. Weidmann's wedding 42.60, for Nirmeier.

For the seminary budget: By Mr. Past. Lochner, part of the Arrnzville Misfionfestcollrcte 430.00. By Mr. Past. Schaaf, surplus of travel money of the 2nd Minnesotarr Confrenz- districtS, 42.60. By Mr. M. Friedrich in Calhoun County, Ill, 45.00. A. Crämer.

With heartfelt thanks to the benevolent benefactors, I acknowledge that I have received the following gifts for the support of my illness: By Mr. Kassirer I. Birkner 430.00. By the same, 2nd consignment, 45.00. By the same, 3rd consignment 429.92. By the congregation in Bergholz 413.25. By the same, 2nd consignment, 415.31. By the same, 3rd consignment, 5.00. By Prof. Wyneken 42.00. By Mr. Dreyer in ^anesville 1.00. By St. Paul's congregation in Pomeroy 39.25. By the congregation in St. Johnsburg 20.00. F. W. Oestermeyer.

Our calendar for 1878

has just left the press. It needs no recommendation. The content is also excellent this time. The main article, which is given next to the calendar, is a biography of Paul Gerhardt, the poet of lovely songs and brave fighter for Lutheran truth. And certainly it can only be a blessing if we diligently hold up to ourselves the examples of the ancients, and also that of this great witness. The biography, which comprises 20 pages, is accompanied by a beautiful picture! Paul Gerhardt, which is also suitable for framing. In addition, the calendar contains some information about the pious Elector August and his likewise pious wife, about pictures 2c. The end is formed by statistical news from the synodal conference: institutions, journals, the directory of all pastors, professors and teachers.

The price is 10 LtS. the piece, postage 3 Cts.

Changed addresses:

kcv. Tim. 8t.iclnko, 'VVarää, viadicktlinAs, Dazsottv 60th, Tox.

Lov. D. Loiukarät, Vinton, Lenlon Oo., Iovs.

Rov. O. D. Dricckricü, Oontrevillo, IurnorOo., Dakota Dsrr.

Rsv. IV Oostormo^or, ^anosvi'.I", Odio.

Lsv. "1. ck. Dunrikor, Oroonvoock Dakos, Marskall,

Dzon 6o., Minn.

Lov. 3. 6. ^.Ibreckt, Hanovsr,)iVrişkt 6o., Minn.

Lsv. <1st IV Doesekoi-, oare ok Lov. 3rd IV LuonAsr, -1015 13td8t., Lt. Douis, Mo.

Volume 33.

(Submitted.)

"A Mighty Fortress is Our God."

"Our God is a stronghold," Therefore we must not tremble. What do we care for the enemy's mockery And what for Satan's accusations?

We have secure hoarding:

God's word has brought us salvation. And has turned the night of sin into eternal light.

"By our power is nothing done," God fought for us.

For suffering he took on the flesh and suffered death.

Yes, our Savior is God Himself, Jesus Christ, and the power of our enemies, their cunning and perfidy cannot harm us from now on.

"And if the world would be full of devils", Want to catch us by force. So we look to the cross and let us nod in fear.

Will the world make us want

Pulling towards her chest:

We look at Christ's distress In suffering and death, So lust is killed.

"The word they shall leave standing", The word of the holy God, It continues its course And only laughs at their mockery.

T h e Word so gracious Leads us the right path, The Word of the Tribe of the Cross, The dear Lamb of God,

Will lead us to victory. A. N.

(Submitted.)

Call from the west to the east. Ezra 5, 2.

Rise up to the battle, faithful men of Zion, To the holy fight for the pure teaching!

Whatever cunning and trickery the enemies devised, How strong-armed seems the Philistine army, With fear and compulsion to banish the small band.

As if the booty were but small: Be comforted! It fights for you, whom legions of angels serve from the zones of heaven!

It does not apply new dispute with new weapons, Not new targets also on new track;

You do not want to create something new by yourselves, which would appear on the plan in amazement,

St. Louis, Mo., November 1, 1877.

No. 21.

From the great heap greedily to gape, As if a great work you yourselves have done: You fight from a new field with old arms, Sure of victory, for God's glory alone! What God graciously did in the west sprout, That in the east your faithful hand planted; As there, richly watered by the rain of grace, To the ripe harvest the green seed arose, From old tree stump young shoots sprouted, Penetrating youthfully all around the land: So will the harvest lord also lay rich blessing From your sowing work there! Hasta.

Sermon

delivered at the opening of the Synod of Missouri, etc., Western District, at Altenburg, Mo. on October 10, 1877, and communicated by resolution of the same by

G. Schaller.

Text: Rom. 8, 28-30.

God's election of grace to eternal life is an inscrutable mystery, which, like all mysteries of faith, is revealed in Scripture, but revealed only to the extent that knowledge of it is necessary for our salvation. Apart from what we know of it, there is much that we do not know, that we should not know, that is hidden and incomprehensible to us in it. For example, God has told us in his words that he has chosen his own from eternity, but he has not told us who these chosen ones are. Furthermore, God wants all people to be helped, that they all come to the knowledge of the truth, he does not want anyone to be lost; however, although God wants this and does not want that, and although he is almighty and can do what he wants, and no creature is able to resist his will, still many do not become blessed, but are eternally lost. Furthermore, although all men are in the same condemnation, and all by nature resist grace and cannot but resist it, yet God has chosen some of them, and rejected others; and while he takes away the resistance in some, he does not take it away in others. Further, God gives the gospel to one people and not to another, converting one man and not another.

Some believe for a while and are pardoned sinners, but then fall away and are finally lost anyway; others stand idle in the marketplace all day long, but, like the thief, are converted at the last hour and become eternally blessed. These and similar things are all unfathomable depths and abysses for human reason. And yet reason is most concerned with these incomprehensible mysteries hidden from us by God. It is so presumptuous as to immerse itself in the unfathomable abyss, it wants to climb up into God's council chamber, it wants to fathom the unfathomable, to comprehend the incomprehensible, as if beatitude depended on it. No wonder that she becomes a fool about it, that she finally goes astray; no wonder that such a presumptuous person either fleshly safely in the open redoubt or despairs. - What God has hidden from us of his secret counsel and will, we are not to know, because it would not be good for us to know it; nor are we to want to investigate it. How sternly Luther warns against all idle, rash musings concerning the election of grace, when he says, among other things: "One should beware with all diligence of the: For by this a man is brought by Satan to disregard God's word and the sacraments, to think of Christ as a cruel tyrant and bully rather than as a savior, and to let nothing but blasphemies prevail. For goodness' sake, do not speak of the deed! It is like an unquenchable fire, dear sirs, when a man begins to dispute about verse; for the more he disputes, the deeper he gets into it, so that at last he must despair." - And yet Luther himself preached and taught so well and comfortingly on the subject of the Fall that once the court mistress Barbara von Sala, after hearing Luther preach on election in Leipzig, declared that if she could hear another such sermon, she would want to die so calmly once again. From this we can see that when Luther warns against the disputation on election, he means only the rash brooding of reason about that which God has not revealed to us. It is different with what is clearly and distinctly revealed to us in God's word about the election to blessedness.

is taught. To preach and act on the latter is not only not harmful, but highly beneficial; not only not unnecessary, but highly necessary; not only not an impulse to faith, but a strengthening of it; not only not terrible and appalling, but highly comforting. In many passages of His Word God has spoken emphatically of election to life, and what is said of the whole of Scripture is undoubtedly true also of this part of it, namely, "But whatsoever things were written aforetime are written for our learning, that we through patience and comfort of the Scriptures might have hope." - With this last, so important point we want to stop for today and look at it on the basis of our text:

The doctrine of the Scriptures of election to blessedness, which is highly comforting for the faith.

Let us

- I. pay attention to what Scripture teaches about election, and then
- II. Consider how highly comforting this teaching is to our faith.

I.

What the Scriptures teach about election to blessedness is clearly evident from our text, for there can be no doubt that it deals with election. It is expressly said here, "Those whom he hath before ordained, that is, chosen, he hath also ordained to be conformed to the image of his Son." And when the apostle continues, "And whom he hath ordained, them hath he also called; and whom he hath called, them hath he also justified; and whom he hath justified, them hath he also glorified"-he is not only speaking of an ordinance that happened before the world, but he traces everything back to an eternal counsel of God, which he calls purpose, saying, "Who are called according to purpose." In this purpose and counsel of God the whole mystery of election is comprehended. This purpose of God was conceived in all eternity, but it was carried out and thus revealed in time. If, therefore, we wish to speak of election in accordance with Scripture, we must first consider the eternal purpose of God and then the execution of it in time in the light of Scripture. Now what does Scripture teach about this, if we want to briefly summarize the relevant content of it? It is the following.

God, according to his omniscience, foresaw that man, although created in holiness and righteousness, would abuse the freedom of his will and, by turning away from God, the highest good, would make himself a servant of the devil. Now it was God's free choice whether he wanted to let him lie in eternal death with his whole generation or not. But what an abyss, what a depth of divine mercy and love! God consulted with Himself on how to help the human race in its mortal wounds, and it was decided that the eternal Son of God should become a man, born of the virgin, so that He might satisfy the justice of God through Himself, give Himself for mankind, offer Himself as a sacrifice and gift to God on the cross to reconcile all men, so that just as through one man's sin condemnation might come upon all men, so also through one man's righteousness justification of life might come upon all men.

At the same time there was a discussion about the order in which the man of this obedience of the son God, that he would become his own and that he could exist with it in life and death. Then the divine answer established this decision: "I will that all who believe in my Son shall have eternal life. To this end I will call them through my servants the prophets and apostles; I will not look at the person, but will accept some from all kinds of people to be my children. I will give them my signs and seals of grace and of the covenant, the burnt offerings, the rainbow, the circumcision, the pillar of fire, the tabernacle of testimony, the mercy seat, the paschal lamb, and my Holy Spirit, until the time when my Son will manifest himself in the flesh, suffer, die, rise again and go to heaven; Then I will give them, for the word of the gospel, holy baptism and the supper, by which my Spirit will glorify and testify to them that I am their God and Father and they are my children.

Then it was further asked whether all men would be saved, converted and saved by this salvific order? - Ah, said the divine mercy, as surely as I live, I swear by myself that I have no pleasure in the death of the wicked, but that the wicked may be converted from his nature and live; my will is that not one man perish. But what shall I say? I already see before me how many people, with whom I am so heartily well

meaning, will plug their ears before my servants, reject my grace and persist in impenitence until their death. These I will bear with great patience on the face of the earth, I will feed them, I will clothe them, I will shed my blood for them; I will have them all called powerfully, I will communicate my sacraments to them and do all good to them, although many of them are vessels of wrath, vessels of wrath, prepared for condemnation not by me but by themselves and Satan. On the other hand, I see a great multitude, many thousand times a thousand, who rejoice in my calling and grace and will willingly give up their wives, children, fields, livestock, and even their lives, if only they win Christ and have me, the Lord.

Finally it was asked what would be the outcome and the end on both sides. Then the divine answer spoke: "Those of whom I see beforehand that they will be stiff-necked, will not believe in my Son, or will not remain in him, but will spurn my grace and reject him, I will, after just judgment, give them over to their carnal mind, to the desires of their hearts, abandon them and finally condemn them eternally. But those whom I have provided and chosen as mine, who as my dear children believe in my Son, desire forgiveness of their sins in him and persevere in faith to the end, to them I, the Lord their God, together with my dear Son and the Holy Spirit, speak, write, vow, swear, testify and seal that I will call them to the fellowship of my dear Son; I will also make them righteous, yes, I will also make them glorious. Through much cross and tribulation I will purify them, cleanse them, prove them; in all temptations I will preserve them, and though I lead them into hell a thousand times, I will pluck them out again a thousand times, and though I strangle them a thousand times, I will make them alive again a thousand times, and at last accept them in honor, that they may thank me for it forever. Thus, out of eternal counsel and purpose, with the most holy atoning blood of my

I have been sworn and betrothed to them by the Son, with my gospel and its seals, circumcision and the paschal lamb, baptism and the Lord's Supper, before the time of the world in the secret council of the Holy Trinity, and I reveal it through our two mediators, Christ Jesus.

That this is the purpose of God and his eternal plan, we know from the revelation of it in time and from his holy word in the scriptures. For what God has decided in the depth of his divinity, he has carried out in time and the holy scriptures from the beginning to the end are nothing else than an exposition and revelation of the execution of this eternal conclusion. Thus St. Paul also says: "Whom he hath ordained, them hath he also called; and whom he hath called, them hath he also made righteous; and whom he hath justified, them hath he also glorified." O, a marvelous golden chain of divine grace, descending, as it were, from heaven to earth, from eternity to time, and then returning from time to eternity, from earth to heaven! That Christ came and redeemed the world of sinners, that since his ascension and the sending of the apostles the gospel has been preached in all the world, that the servants of the great King are everywhere issuing invitations to the wedding of his Son, that the Christian church was planted and founded by the word, first in Palestine, then in all of Asia, Africa, Europe, and finally in the New World and in all the islands, that the lampstand of the word has been set up here and there with glorious splendor and radiance; that it now shines and glows among us, that, as elsewhere, so also here among us, those who are chosen are called together with all others, that those who do not willfully resist the call come to faith in Christ, are justified in such faith, sanctified in justification, and preserved in sanctification, then to die blessed, to pass from the contending to the triumphant church, and after hard struggle and strife to bear the palms of conquest before Christ's throne, and thus finally to be made glorious, - all this is the execution of God's eternal purpose, and through it it is revealed. Election and nothing else is therefore also the reason why the elect are called in time, justified as called and believers, and as justified are finally also made glorious and blessed. The fact that I now hear the Gospel proclaiming salvation, that my heart is inclined to accept it, that I believe in Christ my Lord, that I have forgiveness of sins in Him, that I am preserved in such grace from day to day until my last day and hour, and that I finally attain glory and blessedness, has its reason in the election of my God and in nothing else. - That, on the other hand, those who despise the counsel of God against themselves, reject the word of God and do not esteem themselves worthy of eternal life, are finally rejected and condemned, does not have its reason in an unconditional counsel of God, according to which God has predetermined them to eternal damnation of his own free will without regard to the merit of his Son; For there is no such counsel in the merciful God, who decreed all things under sin, that he might have mercy on all, who earnestly offers his grace to all without exception, with a solemn oath, even with tears.

(whoever teaches such an unconditional conclusion blasphemes God); - but this is only due to their wilful reluctance, as Christ says: "Jerusalem, Jerusalem, how often have I wanted to gather your children together, as a hen gathers her chicks under her wings, and you have not wanted to. Indeed, they are not chosen; but they are not chosen because God eternally foresaw their malicious, wilful and stiff-necked resistance - not determined beforehand, but - and therefore also from eternity passed the verdict of rejection on them. Thus: That the children of God will be eternally saved has its reason in election; that, on the other hand, the others will be rejected has its reason only in their wilful and stubborn reluctance, and thus there is only an eternal election to blessedness, but not a predestination to damnation. This is the teaching of Scripture about election to blessedness, and far be it from us to try to penetrate with our reason into this incomprehensible mystery, into the counsel and will of God that is hidden from us. We are satisfied with this revealed will of God and, bending our knees in humility, exclaim with St. Paul: "O what a depth of the riches and wisdom and knowledge of God! How utterly incomprehensible are his judgments and inscrutable his ways! For who has known the mind of the Lord, or who has been his counselor? Or who has given him anything before, that he should be repaid? For of him and through him and to him are all things; to him be glory forever and ever." - As appalling as this doctrine is to all wanton despisers of grace, it is comforting to believing Christians.

II.

Let us therefore consider, secondly, how highly comforting the Scriptural doctrine of election to blessedness is to our faith.

Of course, if, as we have seen, our calling, justification, and glory have their foundation solely in God's eternal election, then no foundation for our blessedness can lie in ourselves. For our part, all merit, all worthiness, all works, whether small or great, are excluded; there is in us no anticipation, no accommodation, no sending ourselves or preparing ourselves for grace, no free self-decision; for we are called according to His purpose, since we ourselves were not yet, and therefore had done nothing. We were chosen before the foundation of the world was laid, says St. Paul; and not because God was pleased with us, but in Christ we were chosen, not for the sake of our faith or in view of our faith, but only in view of the sacrificial lamb on the cross of Calvary. Thus all boasting falls away, and we are left with nothing but unworthiness, dishonor, and shame. - But in this way God alone is given the glory, God alone the praise, God alone the fame. Oh, what consolation, what joy for all true children of God, that the great God is glorified and praised alone through the scriptural doctrine of election! Must this not make us certain and joyful in our faith?

Furthermore, this doctrine is so highly comforting to our faith because it confirms the doctrine of justification. We rightly recognize in the doctrine of justification the heart and center of the whole Christian doctrine. Where this

If the doctrine is obscured, the way to salvation is obscured; if it is lost, the possibility of salvation is lost. For since there is salvation in no one else but in Christ, he who does not seek and find it in Christ must lose his salvation. Where, however, this teaching is pure and clear, the gate of heaven is opened to all sinners, the heart of the Father is opened, so that one can see into the abyss of eternal love and mercy. Oh how delicious, sweet and lovely is the word of absolution, which calls out to the lost world in the Gospel again and again! How blessed we are to have received, without our merit, a treasure from God in this teaching, which millions and millions do not even know! - But this very noble good, the doctrine of justification, is gloriously confirmed by the scriptural doctrine of election. For now I know that God has already decided from eternity to make me blessed in no other way. Already in eternity, when he saw me lying in my blood, he said to me, "You shall live; I have recognized you in Christ as my dear child, you shall live; my Son is your mediator and guarantor, he bears your guilt, I am reconciled to you; I also give you faith in this my Son; I strengthen you; I sustain you by the right hand of my righteousness; you shall live not only in time, but also forever." - If then I believe that I have been chosen by God in Christ from eternity, it is also certain that I can attain salvation only by grace for Christ's sake and through no work or merit. And thus, through the teaching of the Scriptures on election, the pure and honest teaching of our church on justification is confirmed. O, what a comfort to our faith!

But in view of what has been said so far, you, dear listener, have perhaps been tormented by a doubt for a long time. You say: If only I knew whether I am chosen; there is no name of the chosen ones in the Scriptures, not even mine. But the number of the elect has long since been determined, there is not a single one more, not one of them; if I were not elected, it would be absolutely impossible for me to be saved. - Do not forget that you rise too high with such thoughts and want to find out by reason whether you are chosen or not. But that means to begin the building of the house at the roof. There, of course, one must fall. God has laid a foundation for us, on which we are to build, through which we are to ascend into heaven, Jesus Christ; he is the way, he is the door, through which we come to the Father. Hold fast to the promise of the gospel, that Christ, the Son of God, came into the world to bless all nations on earth, that is, to redeem them from sin and death, to make them righteous and blessed, and that he did this by the command and gracious will of God, the heavenly Father, who so loved the world that he gave it his only begotten Son, that whoever believes in him shall not perish but have eternal life. If you follow this advice and realize beforehand that you are by nature a child of wrath, worthy of eternal death and damnation, from which no creature in heaven or on earth could save you, and then take hold of God's promise and believe that he is a merciful, truthful God, who, out of pure grace, without any merit on your part, faithfully keeps to you what he has said, and you believe that for this reason he sent you Christ, his Son, to make amends for your sin, to give you his innocence and righteousness, and finally to deliver you from death and all misery: Doubt

Do not think that you belong to the group of the elect, to the group of the living, your name is written in the book of life; for Christ is the true book of life, in which all those are written who are chosen to salvation. So seek him, believe in him, abide in him, and you may also believe and rejoice and be comforted that your name is written in heaven, that you are chosen. Yes, in faith in Jesus Christ you may confidently write and speak your own name to all the promises of God's grace in Scripture: I am the chosen of God! - Is then the teaching of the Scriptures about election frightening for the faithful? Is it not rather highly comforting?

But it is especially so for the believers in tribulation and suffering. St. Paul does not use the doctrine of election in our text chapter to frighten, but on the contrary to comfort the Christians in Rome and all Christians with this very certainty that all things must be for the good of those who are chosen to eternal life. For those whom he chose beforehand, "he also ordained to be conformed to the image of his Son." We know that Christ, the Son of God, suffered and died on the cross, that he endured misery and hardship, even death and the torments of hell, for our sake; we are redeemed thereby. But such suffering could do the Lord Christ no harm at all, so that he rather entered into his glory afterwards, as he himself

says: "Did not Christ have to suffer such things and enter into his glory? And St. Paul writes: "He that descended is he that ascended above all heavens, that he might fill all things." Now, as it is with the suffering of Christ, so it is with the suffering of the faithful and elect; they are to be conformed to the image of the Son of God, that "he may be the firstborn among many brethren." In his eternal counsel, before the foundation of the world, God graciously foreknew and determined which and how many crosses and salvific tribulations he would lay upon each of his elect, and at the same time provided the outcome of all trials, and ordered everything so that everything would serve them for the best, even the tribulations. O, what a mighty comfort in all the cross is faith: I am chosen in Christ! All the tribulations of the world cannot break the golden chain which God hands down from heaven, and by which he draws me up into heaven, the chain of eternal election; the eternal purpose of God to choose me in Christ, the mission and dedication of his Son, my calling to him, my faith in him, my justification for his sake, my glory and blessedness. For indeed it is incontrovertibly certain, "Whom he hath ordained, them hath he also called; and whom he hath called, them hath he also justified; and whom he hath justified, them hath he also glorified." So believing Christians can say: What I now suffer in the flesh, I suffer not according to the will of the world and of Satan, but according to the good pleasure of my God and according to His eternal counsel. It is good for me, it must be so, if I am to attain eternal bliss in any other way. In this I am to become like my Savior, so that I may also become like Him in glory. This very cross, this very hardship, this temptation, this suffering that I bear, under which I lie, sighing and weeping, and often crying out, "Lord, how long?" 2c. - God has for me from eternity

This is connected with my election and promotes me to my blessedness! Oh, good for us! If our blessedness were in our hands, if it depended on us, oh, how soon it would be lost! But now it rests securely in God's hand; no tribulation, no challenge can take it from us. For Christ says of His sheep, His elect, "They shall never perish, neither shall any man pluck them out of My hand." Therefore believers can also triumph: "I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God, which is in Christ our Lord. O, exuberant comfort, which springs from the teaching of Scripture concerning our election to blessedness!

Since it is certain that God cares so much about our salvation, that he has been so earnestly concerned about it from all eternity, has taken counsel, and has chosen us in Christ before the foundation of the world, and since there is such unspeakably great comfort in our election, we should certainly also make every effort to establish our calling and election, as St. Peter admonishes: "Therefore, dear brothers, make every effort to establish your calling and election, for where you do so you will not stumble. Peter exhorts: "Therefore, brethren, make all the more diligence to establish your profession and election, for where you do this you will not stumble. But how," says someone, "are we to make our election firm ourselves first? Is it not firm from eternity, so that even the gates of hell can do nothing against it? And should we make our election firm, since we are by nature incapable of thinking anything good, let alone doing it? The answer to this is: The election and eternal providence of God does not need to be made firm in itself; it is firm enough in itself. The calling is also strong and firm, for whoever hears the gospel, believes in it and is baptized is called and will be saved. But since we are called to this, we should show every diligence in sanctification, so that our calling and election may be firm not only with God, but also with ourselves, and we need not doubt it. For how could we take comfort in our election if we wanted to serve sin, if we stained our conscience with all kinds of wanton sins? It is impossible for someone who does not repent, who does not cleanse himself of his sin, to be God's chosen one. Yes, if such a person had really been converted once and had been made a partaker of grace through faith, what good would it do him if he had forfeited this grace again through mortal sins, placed himself again in the power of the devil and persisted in such apostasy from God? Should not the word of the Lord be fulfilled in such a person: "If the righteous turns from his righteousness and does evil and lives according to all the abominations that the wicked does, should he live? Yea, all his righteousness which he hath done shall not be remembered, but in his transgression and sin which he hath committed he shall die"? For this reason we should apply all diligence in sanctification, all diligence in the fear of God, in faith, in love for our neighbor, all diligence in our profession, all faithfulness in our Christianity, in prayer, in the use of the holy means of grace. For if we do these things, our own conscience will not condemn us, but the Holy Spirit will rather bear witness to our spirit that we are God's children, who do not live according to the flesh, but according to the spirit. And so we will keep our mention of

Let us therefore remember the words of St. Paul: "The firm foundation of God exists, and has this seal: The Lord knows His own, and we do not need to doubt it, but become more and more joyful in our faith from day to day, more and more certain of eternal life and our salvation. Let us therefore be mindful of the words of St. Paul: "The firm foundation of God exists and has this seal: The Lord knows His own: Let him depart from unrighteousness who calls on the name of Christ"; and that word, "Work out salvation with fear and trembling." But to God and to the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings and heavenly things through Christ, even as he hath chosen us by faith before the foundation of the world, that we should be holy and without blame before him in love, and hath ordained us to filial piety with him through Jesus Christ, according to the good pleasure of his will, unto the praise of his glorious grace, whereby he hath made us acceptable in the Beloved; to him who is blessed and alone mighty, to him who is King of kings and Lord of lords, to him be praise and honor and glory and power forever and ever. Amen.

Dr. Joachim Mörlin.

(Conclusion.)

Mörlin also had a troubled beginning in Braunschweig. In the midst of the din of war, accompanied by armed soldiers, he moved in. The zealously Catholic and imperially minded Duke Henry the Younger laid siege to the city. On October 11, a 12-pound bullet flew into Mörlin's house, but without damaging anyone. After the duke had concluded a treaty with the city, Mörlin could now work unhindered, and he soon succeeded in winning the love of his congregation to the same extent as in Königsberg. At the same

time, on his recommendation, the well-known Martin Chemnitz was appointed his coadjutor. Even abroad, Mörlin maintained the most loyal love and devotion to his former sovereign, Margrave Albrecht, and forgetting the experienced hardships, he continued to pray publicly for "the old gray head in Königsberg", while at the same time he continued to zeal against the false doctrine of the Osiandrists in word and writing. He also took the liveliest part in the fight against other errors, together with the noble Chemnitz; the judgment of the equally learned and pious theologian was consulted several times, and thus his activity was called upon on many sides, e.g. in the dispute against the Schwenkfelders and the Sacramentarians. In 1558, at the invitation of the Saxon duke, he traveled to Weimar and Jena in matters of the synergistic dispute. When the reformed Heidelberg Catechism appeared in 1563, the reformers spread the lie that Luther, in a conversation with Melanchthon before his death, had confessed that too much had happened in the sacramental controversy and that something should be done after his death. Against this lie, which was also spread in more recent times (and especially here in America in the General Synod), Mörlin wrote a paper under the title: **"Wider die Landlügen der Heidelberger Theologen."**

He also took church discipline seriously in Brunswick. Under his presidency, it was decided on July 17, 1555, and subsequently proclaimed from all pulpits, "that those who, in spite of all faithful exhortation, have not been to the holy supper of the Lord for the longest time in two years, and who therefore die, shall not be punished according to Christian law.

They were to be buried for their own use, so that they would not make themselves so guilty of their grave sins before God's judgment, but would publicly testify their displeasure and punishment, according to God's command, against their wickedness, much less allow pious, obedient Christians and stiff-necked unbelievers to be regarded as equal, and thus make an unnecessary thing out of the holy Christian religion."

At the time of the plague in 1566, Mörlin proved to be a fearless servant of God. We cannot help but share something from an extremely faith-filled letter written in Latin and German to the anxious superintendent Eilhard Stygonbode in Peine: "Grace and peace through Christ. Through Christ, I say, who overcame sin, who overcame the accusing law, that is, that little animal which is called pestilence and is infinitely less than it. Why then are you so fearful, dear brother, in this so gentle breeze, which harms no one, moves no one even a hair of the head, without him in whom we not only believe, ... but who seizes us completely and receives us not only into his protection outside of himself, but into himself completely.... The number of your days is described before you were conceived in the womb; this number will not confound the pestilence, not the poisonous Satan, not even all the gates of hell.... Therefore, dear Mr. Eilhard, let the world be struck with pestilence as great as vinegar jars; yours is the calling to go among the people. Speak from the mouth of Christ, not from the flesh: Where is death? Where is the plague? Where is the devil? Here I am, weak indeed, but for that very reason taking refuge in him who is my strength and my firmness against all attempts, cunning and power of darkness, and only go out freely in defiance of the devil, where the profession and the need of the neighbor demands it. God sends the plague, not the plague God, according to his will. The pious God is ours, that is why he is called the pious God, and he is also ours, that he does what the godly desire. I humbly throw myself at his feet every day. If he will have me, I know where I shall go, and heaven is mine, mine, mine; for Christ is mine, if I were a thousand times weaker, that the glory of glory might be his. ... This I write with a good and brotherly mind; for you are dear to me, as you are dear to Christ. He will keep you. Our posts are marked with the blood of whom? He keep you once and for all. Amen."

Mörlin's services to Brunswick are described by Rehtmeyer as follows: "He was an excellent and zealous theologian who brought the Brunswick church into good standing through his eloquence, wisdom, faithfulness and reputation. Under his supervision, the secular and domestic Staud has been most peaceful and happy. .. He has presided over his office with the highest earnestness and zeal, also with praiseworthy example, and has often preached sharply punitive sermons; nevertheless, he has been exceedingly dear and pleasant both with E. E. Rath and citizens, as well as with his colleagues because of his fear of God and peculiar sincerity, in that he heartily loved his church and community and held the ministry in honor... He held steadfastly to the teachings of the same Luther and opposed all the harmful errors that arose at that time, as well as the Majorists, Osiandrists, Synergists, Calvinists 2c.... He thought very highly of Luther's catechism and presented it excellently to the youth, so that Dr. Chemnitius wrote of him:

I often think of the good Mörlin, how he used to preach the catechism and was so joyful about it, when the time came, that he wanted to preach it annually for a quarter or half a year, and explain the Christian doctrine from it to his listeners in a simple way; this he considered to be the greatest glory, if he could prove his art with it. He used to address the young preachers, who had just come into office, thus: Work honestly, mean it faithfully and pray diligently, and God will give his blessing abundantly.

In the meantime, the political activities of the vocal leaders of the Osiandrists in Prussia opened people's eyes more and more. Funk, the court preacher, was sentenced to death by a Polish commission for high treason. The old duke saw that he had been betrayed and reconciled with Mörlin, to which the Duchess of Mecklenburg may have contributed a great deal during her visit. It may also have touched his heart that Mörlin had not stopped praying for his gray head. On November 30, 1566, he addressed a friendly handwritten letter to him, in which he assured him of his kindness and called on him to come to Königsberg with Chemnitz and wrote, among other things: "For we especially want to see your person before our departure from this world, to talk with him and to be assured of much Christian comfort from him.

Since both delayed their arrival, the Margrave sent a special delegation to Brunswick, which was to ask both men to leave, even if only for a while, in order to restore order in the church, which was in such a state of disarray. After all objections had been taken away from Mörlin, he set out with Chemnitz. The book they had prepared, in which the doctrinal falsifications that had so troubled the church after Luther's death were refuted and condemned, was examined by a synod and found a willing reception throughout the country. During their presence in Königsberg, both men were offered very honorable positions in the country: Mörlin the bishopric of Samland and Chemnitz the former position of Mörlin. It was promised that everything would be done to bring about their dismissal from Brunswick. Soon a princely legation appeared in Brunswick, urgently requesting her dismissal. So agitatedly did one of the envoys make his appeal to the council that tears came to the eyes of the Brunswick syndic. "Thereupon," as Rehtmeyer relates, "from that time on, the matter was considered and vehemently disputed among them on both sides with the involvement of the minister and the lords of the castles in the name of the whole church under secret and public prayer with many reasons." In view of the great danger in which the church in Prussia found itself, the Brunswickers finally yielded to the urgent pleas and decided that they would let Mörlin go, but that Chemnitz should take his place in Brunswick.

After a touching farewell, Mörlin left the city of Brunswick in December 1567 after 14 years of faithful work to the great sadness of his congregation. Since the plague was raging in Königsberg, he stayed at the margrave's request at the castle in Brandenburg until the danger was over, and then, although often afflicted by severe physical pain, he returned to his old sphere of activity with unbroken spiritual strength and freshness. He preached diligently, taught the

He supervised the church, led the consistorial negotiations, as well as the ordination of the preachers to be hired. From now on he lived in the most intimate company with his father, but unfortunately only for a short time; for already on March 20, 1568, the old margrave died in his 78th year, on the same day as his wife.

Mörlin administered his office for a few more years and was afflicted by the most severe stone pains, so that he himself was bedridden for a year. On this sickbed, his concern for the ministry and the congregation often caused him to sigh that he was, as he put it, "gaining his bread by sinning," although he still tried to serve the church through his daily heartfelt prayer.

On May 23, 1571, he was released from his earthly pains by a blessed death - he died as a result of a painful operation. A richly decorated monument in the cathedral church in Königsberg, where his and his wife's bones rest, is dedicated to the memory of this noble man.

Let us then also praise God for this gift which he has given to his church. Mörlin's blessed effectiveness was not only limited to Arnstadt, Göttingen, Brunswick and Königsberg, but also extended to the outside world, and in that he countered the doctrinal corruptions that arose after Luther's death, and as a blessed instrument of God helped to save the Lutheran Church from ruin, we also have to enjoy it.

And how encouraging and strengthening is his example! We see in him a glorious faith and beautiful fruits of faith. With childlike simplicity he bows down to the whole Word of God and does not let himself be moved even a finger's breadth away from it. Manly strong he rises above all the sufferings of this time, undaunted he shows himself in danger, courageously he opposes all the enemies of God and his word. It is said of him that when he went to bed he often put on his pillow and said to it: "Under this pillow I put all my worries, so that I can sleep

without their complaints." In the enjoyment of a blessed peace he is ready to sacrifice all the comforts of life, yes, body and goods Even taken by Christ, he burns with desire to win souls to the Lord Christ. He was a man who, as Myconius says, "only wanted to save everything from hell at once and carry it to Christ. He was restlessly active in the service of his master. He exercised the most unselfish generosity towards the poor; although, according to the report of an eyewitness, 20 to 30 poor people were often gathered at his door, he did not turn anyone away; and when his own means were exhausted, he took it upon himself to exhort others blessed with earthly goods to actively help him. He diligently visited the sick and those who had come home from other crosses and refreshed them with the comfort of the divine word. His zeal for godliness was great, in which he also practiced himself. At the same time he was far from all false holiness. He loved singing and music and was happy. Often he used to say, "Dear children, let us be merry when God gives us a merry day, sad ones we have enough otherwise and will have more than we wish." Although he was continually afflicted by house crosses during his life, he was always devoted and patient, even thinking that God was angry with him if he did not even help him.

He was a highly gifted man: he had a clear mind, a splendid knowledge of Scripture, great strength of character, ravishing eloquence. Nevertheless, he did not exalt himself with it, he did not abuse it for selfish purposes, but used it for God's glory and for the good of his church.

The teachers will shine like the brightness of the sky, and those who guide many to righteousness like the stars forever and ever. Dan. 12, 3. G.

The synod at Altenburg.

On October 10 and the following days the Western District of our Synod held its meeting this year in the midst of the dear congregation at Altenburg, Perry Co., Mo. Although a not inconsiderable number of Synod members were absent, especially from the far West and South, everyone who could make it possible was certainly glad to come. For at this meeting the important doctrine of the election of grace was to be discussed, for which many had longed for a long time. There are so many wrong opinions about this doctrine, the true Lutheran doctrine concerning this article is recognized by only a few; many ignorant and wrong people think that Luther stood in this matter just like the blaspheming Calvin. The doctrine of the election of individual human beings to salvation before the foundation of the world is downright denied by renowned new theologians, and so on.

The discussions were also extremely encouraging and faith-strengthening. Everyone could convince himself that the doctrine of the election by grace, as it is confessed in the Concordia Formula according to God's Word, is the only correct one, because it alone gives all glory to God. Oh, if only quite a few of our opponents could have been there and listened, many would no doubt have stopped accusing us of dead orthodoxy because we put so much emphasis on the doctrine and practiced it diligently; many would have had to give the truth the honor and say that such discussions of the doctrine were at the same time exceedingly edifying and conducive to the Christian life.

The interest in the doctrinal discussions remained the same until the last day of the session; indeed, in order to be able to finish with them, some afternoon hours were devoted to them even on two days, and efforts were therefore made to shorten the discussion of other matters as far as this could be done. Such matters were: Elections of delegates to the Synod of Delegates and to the Synodal Conference, mission, declaration concerning the general presidium, position on the Hermannsburg Mission, etc. In matters of mission, a free meeting was held one evening, the decisions of which the synod subsequently adopted as its own. How the missionary appointed by the Mission Commission was dismissed in a beautiful evening service with prayer and blessing is reported elsewhere. Concerning Prof. Walther, the synod declared that he could no longer hold both offices, that of a theological professor and that of the president of the general synod.

Among the guests who attended the synod, there was also - to the great joy of all - a dear member from the Saxon Free Church.

Everyone who was privileged to be present at this Synodalvcr-

The people of Altenburg will long remember the beautiful days spent in Altenburg with joy. Praise be to the Lord for all His abundant mercies

To the ecclesiastical chronicle.

I. America.

How sermons are preached in the *Council* can be seen in the "Lutheran", which publishes a weekly sermon by *Council pastors*. Although it is readily admitted that in these sermons there are also many good and excellent things, a faithful Lutheran who reads these sermons cannot come to any other conclusion than that the congregations in the council who have to hear such sermons are to be pitied, and that it is not to be "wounded" if these congregations do not get any further. Apart from the rhetorical gibberish that is delivered in these sermons, there is also much that is false and corruptive to the soul. Let us pick out something of this kind from a sermon. In a sermon on faith, which is found in the number of Oct. II, it says: "Faith has both a human and a divine point of view. One is the work of man, the other is the gift of God. Both make up the one doctrine. Where one or the other is missing, faith is not there. How can I believe if God does not give me faith, and the reverse is equally true, how can God give me faith if I do not believe. . . It is the union of these two ideas that constitutes justifying faith. . . This union of human effort with the divine gift in the one doctrine of evangelical faith results in the imputation of Christ's righteousness to the believer." The author finds the human idea of faith mistaken in the expressions: Looking to Christ, coming to Christ, fleeing to Christ, taking hold of Christ, etc. "These figures of speech," he says, "which indicate efforts on the part of man, show that the inspired writers looked from this standpoint to the plan of salvation." On the subject of children's faith, he says: "If knowledge must precede faith, children cannot possess it without knowledge. If faith includes the grace of God, they may possess the gift. From the Savior's words, 'Such is the kingdom of heaven,' it is clear that he regards children as belonging to his kingdom. We know that the human idea of faith implies knowledge, but this does not imply that the children are unbelievers. They neither trust in Christ nor reject him. But if the human idea is impossible to them, does this imply that God cannot give them the gifts of his grace? Not at all; for his Word assures us that regeneration can be wrought before birth. . . . Children undoubtedly have representative faith if their parents are believers." Concerning the blessedness of the Gentiles, it is admitted that there is also for them a plan of salvation "nag unknown to us. - Poor congregations who have to hear such preaching! G.

"*Common Sense*." Under this title a new paper has been founded in this city, which is to serve "the elevation of reason and the overthrow of faith. It says in an article: 'It is not necessary to say that the purpose of this paper is to tear down all the churches in St. Louis and erect schoolhouses, hospitals and halls for lectures. We want no excitement or hurry in this iconoclastic business of ours; no mob, no disturbance, but only a few people and a machine, such as they are now using in taking down the top floor of the *Southern Hotel*. Of course, some will think that this is not possible. Wait and see!'"

G.

Roman Bible Hate. Recently, while riding on the Illinois Central Railroad, a Roman priest threw a Bible found in the railroad car out the window and was dismissed on the claim that bad pencil drawings had been in it. Now the Bible has been found and no such drawings have been discovered! G.

The **Universalists** believe, as is well known, that in the end all people, pious and godless, will be blessed. The "*Cynosure*" reports from an interchange of a Universalist preacher who eagerly presented this doctrine and to whom a committee of his society paid their respects with the request to preach something else for once, since this doctrine was quite immoral, especially among young people, and only strengthened them in their sin and shame. G.

"**The Witness of Truth**", the new paper mentioned in the last but one issue, has now been published. In the preface the history of its origin is given for explanation and justification. The second article is entitled: "Is the struggle over the doctrine: - 'The Christian congregation gathered around the Word of God is the owner and bearer of all ecclesiastical power' - then really a struggle over secondary matters and over nothing?" It is directed against Dr. Moldehnke, the editor of the "Herold," who would not permit a discussion of the doctrine of congregational rights in the "Herold," and had pronounced: "To us, of course, the whole dispute is a minor matter." The third article was a thesis on the right relationship of a local Lutheran congregation to the synod, which is not yet complete. We can only rejoice over the appearance of the paper. God grant these men constancy and victory! G.

Churches sold. The Rev. Heydler's church at Nochester, N. N" and the Rev. Bolz's at Buffalo, both belonging to the New York ministry, have been sold for debt. "Both congregations," says the Church Friend, "have built too grandly, and the creditors could come to theirs by no other means." Would that the congregations would let this serve as a warning, not to be "over able," to undertake costly church construction.

A non-believer, Mr. N. G. Ingersoll, recently gave a lecture in San Francisco, as he publicly indicated, for the benefit of three charitable institutions in the city. The proceeds, after all expenses, amounted to nearly \$500. The directors of the institutions, however, did not want to accept the money because Ingersoll had attacked Christianity in his lecture. Glory to such men! G.

The National Federation of German Christian Young Men's Associations in America recently held its fourth annual meeting at Pekin, Ill. The associations forming this federation are found in various sects: Methodists, Presbyterians, Baptists 2c. The organ of the federation is the "Bundesposaune". The editorial committee includes a Unirterian, a Presbyterian, not a Methodist, a Reformed, a Baptist, a member of the Evangelical Fellowship and one who bears the Lutheran name. As gladly as we acknowledge that many of these young people may mean well, we must regret that Lutherans, who thus make common cause with all kinds of sects, think that they can be good Lutherans in such colorful company. To the great sadness of the "Bundesposaune", none of the decidedly Lutheran papers has communicated the call to the convention. G.

At a Methodist campmeeting held recently in Lancaster, S. C., according to a report in a local newspaper, two children were immediately killed and one fatally wounded by the stomping and rolling of canvassers who had been taken into a tent because of their agitated condition. Whoever does not see that the devil, the murderer from the beginning, is active here, must be blind.

II. abroad.

Wirthshausbesuch. In a notice of the Baden Ober-Kirchenrath to the synods of the previous year, it says, among other things: "The attitude of the youth gives rise to bitter complaints everywhere. They are accused of increasing wildness and unrestrained hedonism, while parents are either unable or unwilling to resist the excesses of their children. A great temptation are the many taverns, which increase from year to year as a result of the freedom of trade, to which must be added the numerous merchants who sell brandy. The frequent taverns, as reported in Mannheim near Heidelberg, are the breeding grounds for all kinds of mischief. Wertheim says: "The life of the tavern is in full bloom; the result is the destruction of family life, economic losses, and often the ruin of the house. Even schoolchildren follow the train to the tavern, and women and girls no less so. In Wertheim, schoolgirls went to the beer house without supervision and to a neighboring village for dancing. In Altnendorf, thirteen adult girls have been punished in a single month for being in the tavern without supervision. - Would to God that only the regional churches had to complain about frequent visits to taverns and drinking houses! But, God be lamented! Even in our Free Church, many who want to be good Lutherans are not ashamed to visit these gathering places of drunkards. W. [Walther]

There is a great demand for Bibles and Testaments among Russian soldiers. An agent of the British Bible Society has already sold 60,000 Bibles and parts of them.

Display.

According to the "Constitution of the Synod of Missouri, Ohio, et al. VI. § 13", the district president is authorized, in cases of urgent necessity, to publicly announce that a synod member is under investigation for obvious offences. Such an emergency has occurred to a decisive degree on account of the former pastor of one of our synodal congregations in Detroit, Mr. E. Dankworth. Unfortunately, such frightening rumors are circulating about him that the undersigned, for the sake of God's honor and our church fellowship, feels compelled to report that the above-mentioned, who has already resigned from his office himself, is, according to 1 Timoth. 3:7, the above-mentioned, who has already resigned from his office, is no longer an eligible candidate for the office of preacher for souls who are willing to follow the light of the divine word and Lutheran doctrine until he has completely cleansed himself of the evil reputation and certain accusations that have been brought against him and are on the third level of admonition. Until then, our synod will also recognize his membership in it as suspended for the time being.

Frankenmuth, August 29, 1877.

O. Fürbringer, d. Z. President of the northern district 2c. * «-

The undersigned, who was in charge of the last public investigation in the matter of Mr. E. Dankworth, feels compelled to submit the following to the public in connection with the above "announcement".

In response to a written inquiry addressed to me by the Lutheran St. Pauli congregation (dated August 22 of this year), "whether any member, on account of the charges brought against Pastor Dankworth, 'could protest against his re-election,'" I replied to the voting members of the congregation in a letter dated August 27, among other things, as follows:

I. "Mr. Dankworth has been referred and has confessed:

"That he has 1. for longer than a year and a day terribly neglected his ministry, preparing little and not at all for his sermons.

"2. that he drank intoxicating drinks in excess, frequently visited drinking saloons and even seduced young people to visit them with him;

"3. that he had incurred debts in a dissolute manner and, without knowing how it was possible, had continued to make certain promises to pay them without actually doing so;

"4. that he not only did not keep an account of the money collected for the 'Lutheran' and the 'evening school', but also kept it for years and used it up;

"5. that after repeated futile reminders from the publisher of the 'Evening School', he had asked him to draw on him at his bank, but then had not honored the note in question, but had it returned as a protested note;

"6. that, as his own dispatch proves, he telegraphed to the general agent of the Synod, '*herewith* I send you \$50.00, send the "Lutheran" again*' but sent nothing, nor did he ever mention this alleged shipment again in new reminders;

"7. That he withheld for at least one full year a congregational collection for the synod that had been handed to him two years ago, amounting to more than \$100.00.

II. "To these referred and admitted atrocious sins of Mr. Dankworth is added that he is strongly suspected:

1. to have temporarily embezzled a missionary receipt handed to him, and to have lied when he claimed to have sent it directly to Germany by means of an unrecommended letter in American paper money, without being able, when questioned, to state even approximately when this had happened, namely after he had previously declared, when asked about the missing receipt, that he wanted to ask Mr. Barthel to have the receipt published in the "Lutheraner".)

"2. He is further strongly suspected of gross falsehood in that he claims to have sent by mail to St. Louis in local paper money the congregational collection for the synod, which amounted to over \$100.00 two years ago, and that he nevertheless instructed N. N. in St. Louis to quickly deposit \$100.00 in the synod treasury for his vindication; which was then also done; †)

"3. he is strongly suspected of lying in that he first wrote to Mr. Pastor Lemke in Monroe that he had sent him 425.00 **) in a letter to Manistee, but then reported to him that he had succeeded in getting the letter back (which the postmaster declares to be impossible), and that shortly afterwards he again publicly claimed to have sent the money to Mr. Pastor Lemke. . .

"Against the reappointment of a man, however, who is publicly convicted and confessed of all these sins in part, and in part is strongly suspected, who has given rise to such great annoyance, who also has an evil rumor in the whole city where he is known, who even on July 29 publicly in the congregation, when his conscience was still active, answered the question: Whether he could remain pastor,

Upon request in Hermannsburg, I received from there, as Pastor Schwankovsky reported to me on Sept. 17 of this year, the news that Mr. Dankworth had sent in the mission collection, but that it had not arrived until August 4. J., the message was received that Mr. Dankworth had sent in the mission collection, but that it had only arrived on August 4, while he had long since declared to Mr. Pastor Schwankovsky that he would send it to him. From this date, it is clear that the mission collection was sent only as a result of the first investigation initiated against Mr. Dankworth on July 15 of this year, that he had therefore kept the collection until then, and that this declaration was a lie. W. [Walther]

†) However, only in mid-August of this year during the course of the last public inquiry led by me. W. [Walther]

**) A debt that has often been claimed in vain. W. [Walther]

When he himself declared: "He can no longer be a pastor here," that here (in Detroit) "he has given such trouble that the congregation must dismiss him",*) - to protest against the reappointment of such a man in Detroit is not only the right of every member of the congregation, but also a sacred duty, since according to God's word every church servant "must have a good report and a good testimony of those who are angry. (Acts 6:3, 1 Timothy 3:7).

From this it follows of itself that even our Synod cannot approve such a man among its preachers; first, because it is contrary to God's Word, and second, because according to its Constitution (Cap. II. § 5.), among the "conditions under which the connection to the Synod can take place and the fellowship with it can continue" also belongs "the integrity of the conduct of the preachers and deputies". Therefore, should Mr. Dankworth not persist in his resignation, should your congregation call him again, and should he allow himself to be reinstated, the Synod will feel compelled, for its vindication and as a warning, to make known publicly in the "Lutheran" the whole disgrace of Mr. Dankworth, which it would gladly refrain from doing if he voluntarily resigned from office." - So much from my letter to the congregation of August 27. - —

In the meantime it had come to the knowledge of the Presidium of the Northern District that Mr. Dankworth's reinstatement to his former office, to which he himself had resigned, was imminent. Therefore, the above "announcement" of August 29th was received for the "Lutheran". Since Mr. Dankworth now also sent in the "declaration" published in the "Lutheraner" of Sept. 15, "that for reasons of conscience he has resigned from his office at St. Paul's Parish in Detroit, Mich, (namely, for the sake of the given and, if he remained, continuing offense, as he explained to me personally), that notice was withdrawn after the consent of the district presidency had been obtained, partly in order not to give the offense a wider spread than it had already found without urgent need, and partly in order not to make repentance more difficult for the fallen man through severity, even if just severity.

Now that the St. Pauli congregation has reported to me that they re-elected Mr. Dankworth on October 4 of this year and that he accepted the re-election contrary to his sacred promise and in spite of the "declaration" published by him in the "Lutheraner" of Sept. 15. If he had accepted the "declaration" published by him in the "Lutheraner" of Sept. 15, then not only the public suspension of the aforementioned from membership in our Synod had to come into effect, but also, for the sake of the honor of God and the orthodox church, the above-mentioned further public announcements had to be made, as difficult as it has become for me to see myself forced to do so by the guilty party himself. May God have mercy on him who has sunk deeper and deeper from step to step, protect him from final hardening, and grant him true repentance to life, for the sake of Jesus Christ. Amen!

St. Louis, Mo, Oct. 20, 1877.

C. F. W. Walther,

d. Z. Presiding Officer of the General Synod of Missouri 2c.

*) This is how it reads verbatim in the minutes confirmed by the municipality. W. [Walther]

Ecclesiastical bulletin.

The decision of the Evangelical Lutheran Synodal Conference of North America to proselytize among the heathen Negroes of the southern states has been carried out by the commission appointed for this purpose by God's help to the extent that a missionary has been appointed for this work in the person of Pastor J. F. Doescher of Yankton, Dakota Territory. And since the same has accepted the calling in trust in God and with the approval of his congregations, he is commissioned by of the Reverend President of the Lutheran Synodal Conference, Prof. W. F. Lehmann of Columbus, Ohio, and in the presence of our Reverend Synodal President, Pastor I. Biltz, was solemnly installed and confirmed in his office by the undersigned members of the Mission Commission at the conclusion of the meetings of the Western District Synod of Missouri, Ohio and other states, at Altenburg, Perry Co. As the assembled Synod and the congregation of Altenburg have united on this day in fervent intercession for the missionary and the prosperity of his work, so also all worthy Synods and members of the Lutheran Synodal Conference will diligently remember the missionary and his work in their faithful prayers. May the Lord accompany this mission with His rich blessing, so that we will soon be able to report of congregations of the pure confession among the Negroes of this country! First, the missionary will orient himself in his great field and make a beginning in Memphis, Tenn.

I. F. Bünger.

C. F. W. Sapper.

The honorable editors of the ecclesiastical periodicals within the Synodal Conference are requested to copy.

Address: Rsv. "I. Doesolier, ears ok Rev. H. Kikek,

55 Hlinin 8tr." Newpüis, lenn.

Reminder for Synodalcassirians.

After the majority of our district synods have decided not to send any gifts for the Leipzig and Hermannsburg missions, the synodal treasurers are obligated to no longer accept such gifts as synodal officials.

C. F. W. W. [Walther].

Inaugurations.

On the 18th Sunday after Trinity, Pastor I. Bundenthal was introduced by me in Lansing, Michigan. I. H. Witte.

Address: liov. 8 Lunckutkal.

Lox 1036- Dansin^, BliokiANN.

By order of the honorable Presidium, Rev. Paul Th- C. Rösener was installed by me in his congregation at Spring Creek on the 19th Sunday after Trin. with the assistance of the Rev. C. Braun. A. Hof i n S.

Address r 8cv. V. TK. 6. vocsvnor,

Idoss Hill, Harris 6o., Texas.

According to the received notice, Pastor Hermann Sagehorn was introduced by me to the Trinity congregation in Nantoul, Wisconsin, on the 19th

Sunday after Trinity.

C. F. Keller.

Address^: 8ev. 8, gagekorn,

Totter's Blills, 6alumet Oo., BVis.

On 16tcn Sunday n. Tr. Mr. Pastor I. Schulenburg was installed in my former branch parish at Josco, Waseka County, Minnesota, in the place of the reverend presidency, A. Sippel.

Address: Rsv. 3. locrucnburZ,

Vasdra, Blinv.

Church dedications.

On the 17th Sunday after Trinity, the Lutheran congregation of St. John's near Monticello, Jones County, Iowa, consecrated their newly built house of worship (30 X 45 with tower) to the service of the Triune God. Pastor Schürmann preached in the morning, Pastor C. Franke (in English) in the afternoon, Pastor Sticgemeyer in the evening. I. I. Oetjen.

On the 21st Sunday after Trinity, the Lutheran congregation of Jmmanuels in Jda, Michigan, was able to move from their old house of worship to the new, a magnificent frame building, 32X64, with a 90-foot tower, and consecrate it to the service of the Triune God. Pastors Weisel, Hattstädt, Hoyer and the undersigned were active in this festivity. Preaching was in German and English. H. W. Querl.

Mission Festivals.

On the 18th Sunday after Trinity, the two congregations belonging to the Ohio and Missouri Synods celebrated their first mission feast in Liverpool, Oregon. Pastor C. Lemke preached on external mission and Signer on internal mission. The collect was 427.20. Ph. Schmidt.

On the 16th Sunday after Trinity my congregation in Clayton Township, Adams County, Ill, celebrated a mission feast, at which I preached morning and afternoon. The contribution in the morning was 4137.82, of which 4100.00 was in a packet, with the designation: for heathen mission; the afternoon collect yielded H17.26. The whole contribution thus consisted of 4155.08. Jacob Seidel.

Conference - Displays.

Baltimore Districts: Confrentz on the 13th, 14th and 15th.

.November. H. Walker.

On the 20th of November, s. G. w., the Esfingham Conference assembles at Effingham. L. Frese.

The mixed pastoral conference of Milwaukee and the surrounding area will meet, s. G. w., on November 13 and 14 in the midst of Pastor Bading's congregation. One should report in time. G. Kühle.

(Delayed.)

Revenue to the Eastern District's coffers:

For the synod treasury: From Past. Krafft 4'5.00. Past. Kugele 2.00. Past. Dreyer 2.00. From the congregation in Johan- nisburg 7.85.
 For the widows' fund: From Past. Kugele 4.00. Past. Dreyer 4.00. Teacher Feiertag 2.00.
 For the college maintenance fund: From the Gem. in New York 7.20. Concorbiasest-Collecte of the Gem. at Blrd Hill 4.00.
 For'r poor students in Fort Wayne: From Grm. in Williamsburg for Purzner 10.00.
 For the orphanage near Boston: From the Women's Association in Olean 5.00. From I. Urban 1.00.
 For inner mission: mission festival collecte dcr churches in and near Buffalo 50.00.
 For the Heathen Mission: Mission Festival Collecte of the congregations in and near Buffalo, for the Indian Mission, 50.00. Likewise for Hermannsburg 40.23.
 For the congregation in Topeka: Through Past. Dreyer 3.00.
 For the Buena Vista church building: Through Pastor Dreyer 2.00.
 For Pastor Ocstermeier: Don Past. Fleckenstein 1.00.
 For Pastors Jske and Rufs: From Wittwe Peters 2.00. Wittwe Gramm 1.00.
 For fellow believers in Jankton: Don ter Gem. in Wolcottsburg 4.00.
 For the new prof. in St. Louis: Don Rev. Gram 5.00. Don Rev. Graves 5.00. From the Trinity congregation in Buffalo 13.10. congregation in Patchin 7.00.
 New York, August 1, 1877. I. Birkner, Kassirer.

Revenue to the Western District's coffers:

To synod treasury: from Past. Nethings Gem. at Lincoln, Benton Co, Mo, 48.00. From Jmmanuels District at St. Louis, Mo, 29.70. Jubilee Tollectr of the congregation at Lake Creek, Benton Co, Mo, 24.00. From Past. Stephen's Gem. at Waverly, Iowa, 6.85. From Trinity District in St. Louis, 12.20. From Rev. Brandt's Gcm. in Lowell, North St. LouiS, Mon., 420.00. Past. Holls' Gcm. in Columbia, Ill, 7.00. Past. Polack's Gcm. in Cape Girardeau, Mo., 7.00. pastor StudtS St. Marlins parish in Luzerne, Iowa, 5.65. from St. Paul's parish Past. Studts at Luzerne, Iowa, 6.20. From Rev. Polack's Gcm. at Cape Girardeau, Mo., 7.00. Rev. Graebner's Gem. at St. Charles, Mo., 11.85. Collecte collected at F. L.'s wedding by Rev. Jungck's at Jackson, Mo., 4.15. Coll. of Gem. Past-Vetters in Cole County, Mo., 8.00. Collecte of Gem. Past. Jungck'S near Jackson, Mo., 11.20. Collecte of the Gem. Past. Mueller's in Osage Co, Mon, 5.00. From Past. Matuschka's .Gem. in New mile, Mo., 2.50. Past. Biltz's Gem. in Concordia, Mon., 20.00. Of Mrs. Rect. Gönner in Altenburg, Mo., 25.00. From Past. Löschen's Gem. in Iowa County, Iowa, 8.24. From Rev. Löschen's Gem. in Keokuk County, Iowa, 2.31. From Dr. W. Sihler in Fort Wayne, Ind. 2.00. From Pastors: Caten- husc, Walther, Lohr, Bock, Scholz, Nützel., C. H. Lückner, Jungck, Brandt, Grupe, Dmetro, Gümmer, Bremer, W. Lückner, Wisch- meier, Griebel, Mertens, Baumann, Löschen, Tönjes, Grüber, Ansorge, and Hölzcl, each, 2.00; Brauer and Vran, each, 3.00; Maisch and John each 1.00; Mertens and W. L. Fischer each 4.00; Baum- höfner 5.00. Of the teachers: Hölshchr, Mackenscn, Seboldt, M. Große, Nagel and Deffner each 2.00; Herder 1.00; Mente 4.00; Koscielski 6.00.

For inner mission: MissionSfest-Collecte of the Gem. Past. Rupprechts in Madison County, Nebr. 17.40. MissionS- fest-Collecte of Wem. Past. Lentzschs in Saline County, Nebr., 12.00. MissionSfest-Collecte of the Gem. Past. Richters in Ellis- ville, Mo., 33.00. By Past. Töwe in St. Louis, 6.00.

To the Synodal Missionary Fund: Missionary Feast. Collecte of Rev. Rupprecht's congregation in Madison County, Nebr. 17.40. Mission Festival Collecte of Rev. Lentzsch's congregation in Saline County, Nebr. 12.00. From Rev. Matuschka's Gem. in New Melle, Mo., 3.00. Of Rev. Strobel's pupils in Wilton, Iowa, 5.00. Don Mrs. Sinn in Giddings, Ter., 50 Cis.

For the Negro Mission: From W. Weidemann through Past. Stephan at Waverly, Iowa, 2.00. ;From the young couple on the day of their wedding, L. Lange, in St. Louis 25.00. Bon der

Grm. Past. Ansorge's in Paducah, Ky., 4.70. Mission frst coll. drr Gem. Past. Richters in Ellisville, Mo., 33.25.

For building fund: from Rev. Polack's congreg. in Cape Girardeau, Mo., 2.00.

For the Emigrant Mission in New York: By Past. Scholz in Holt County, Mon., 1.25.

For the emigrant mission in Baltimore: through Past. Scholz in Holt County, Mo., 1.25.

For the Deaf and Dumb Anstalt From the Gem. Past. Jungcks at Jackson, Mo., 2.55.

For Rev. Brunn's institution: Mifionsfest-Collecte of the Gem. Past. Lentzsch's in Saline County, Nebr. 12.00. From G. Beuckmann and son by Rev. Matthias in Paola, Kans. 7.50.

For poor sick pastors: Through Pastor Döschner 267.14.

For poor students: ByN. N. in St. Louis 1.00. Frederick Hcllbusch by Rev. Frese, in Columbus, Nebr. 1.25. By Rev. "scholz, in Holt County, Mo., 3.25.

To the seminar-HauShaltskassr in St. LouiS: Collecte of the Gem. pastor Matuschka's in New Melle, Mo., 12.50.

For the Martinsville congregation, Nebr.: From F. Nothdurft through Past. Jungck at Jackson, Mo., 5.00. By Past. Grupe's Gem. at Cape Girardeau, Mon., 5.15.

For the congregation in Lock Haven, Pa: From Past. Grupe's Gcm. at Cape Girardeau, Mo., 5.00.

For the congregation at Toprka, Kansas: from A. Hensdorf in Holt County, Mon., 1.00. Collecte collected at wedding at I. Bück and Voltmer's in Holt County, Mon., 7.50.

For the purchase of an organ in Addison: from the Women's Association of the Gem. Past. Baumanns in New Orleans, La., 25.00.

For teacher Hopf: From teacher Just in Baden, Mo., 50 Cts.
St. Louis, Mo., 22nd loc. '77. Ed. Noschke.

Revenue into the Illinois - District's coffers:

For the synodal treasury: By Past. M. Große from his congregation in Hartem 410.25. By Prof. Selle from the Synodal Chest of Trinity Congreg. in Chicago 3.25. By Teacher A. Grahl 2.00. Teacher Waichilewsky 2.00. Teacher L. Appelt 4.00. By Past. Seidel by Mrs. H. FlcSner in Keokuk Junction 5.00. By Past. Piffrits Gem. in Richten 11.00. By Teacher Zutz 2.00. By Past. A. Wager in Chicago: From Mrs. Bcduhn 1.00, Mrs. Lübke 4.50. From Teacher E. E. Marr 6.00. By Past. Döderlein from his congregation in Homewood 9.83. From teacher E. Rosen 3.00. From Past. Katthain from his parish in Hcylcton 6.00. By Past. Muller in Ehester from his gem. 11.75, by N. N. 1.00. By Teacher Kopittke 2.00. By I. L. Th. in Chicago 5.00. By Rev. Steege, Thanksgiving Collecte of his congreg. in Dundce 11.60. By Teacher Ch. Miller 2.00. (summa 4102.18.)

For the synod building fund: from Past. Pissels Gem. in Richton 12.55.

For the inner mission: Half of the collections at the mission feast of the congregations in Blue Island, Coopers Grove and Bachelors Grove 32.20. From Past. Rauscherts Gem. in Dalton IO.M. By Joh. Lunow, a part of the Collecte at the mission feast in Past. ^res's Gem. in Effingham 20.50. By Past. H. Schmidt in schauburg from a virgin 1.00. By Past. I. Bergen in Prairie Town, a part of the Collecte at the Missionsfeste 45.00. By Past. Trautmann, a portion of the missionary festival collection from Downers Grove 16.52. ("summa 4125.22.)

For Synodal Heathen Mission: Half drr Mission Festival Collecte of Blue Island, Coopers Grove and BachelorS Grove congregations 32.20. Through Past. Miracles in Chicago by F. Fink 5.00. Through Past. Döderle'n in Homewood by Mr. Siekmann 5.00 and by Mrs. C. Steege 2.50. By Past. F. Lochner, a portion of the mission festival collection from Arrnzville for the Negro Mission 10.00. By Past. Burfeind, one third of the Mission Festival Collect from Dr Vric's Grove 14.00. By Past. I. Bergen in Prairir Town, a part of the Mission Festival Collect 16.00. By Past. Trautmann, a portion of the Mission Festival Collect in Downers Grove 34.45. By Rev. Holiday from Mrs. Meyer in Aurora 1.00. By Teacher Carl Iahn in New Haven, Ind: From some school children 55 cts, Anna Brudi 45 cts, Marie Wille 20 cts, Johanne Brudi 41 cts & Ottilie Brudi 41 cts. Through Past. Krebs in La Rose, half of the Collecte at the Mission Feast for the Negro Mission 14.00. (Summa 136.17. (Conclusion follows.)

For the Preachers' and Teachers' Widows' and Orphans' Sasse (of the Illinois District), the following have been received.

1. contributions:

From the pastors: G. A. Schieferdecker, G. Löber 45.00 each, E. Mariens, H. Loßner, F. Ottmann 44.00 each, C. A. Trautmann 42.00. From Prof. Lindemann 42.00. Don the teachers E. Kopittke, E. A. Zutz 42.00 each.

2. gifts:

From the congregation of the Past. Irancke 443.41. From the congregation of Past. Frederking 45.60. From I. L. Th. in Chicago 42.50. From Hermine Eichmann by Past. Succop 50 cts.

Chicago, Ill, 24 Place. 1877. H. Wunder, Kassirer.

For poor students received by Rev. F. I. Th. Jungck at Jackson, Mo. from Mr. F. Nothdurft 45.00. By Rev. I. Nething at Lincoln, Benton Co, Mo. from N. N. in his parish 45.00. C. F. W. Walther.

For poor students received: 12 pairs of stockings from Mrs. C. Nothdurft in the congregation of Rev. Jungck, 4 shirts from Mrs. Timken in the congregation of Rev. I. Hoffman" in Spring Valley, Kansas; 411.00, collectirt at the wedding of Mr. M. Böning in Frohna, Mo., "by Past. Hochstetter for Stud. J. Mayer. G.

For poor students through Mr. Kassirer Simon 46.13, through Mr. Kassirer Roschke 421.60 received with thanks.
Springfield, Oct. 10, 1877. H. Wyneken.

The following monies were received in the fund for Michigan students in need of support: Collecte from M. Buchinger's wedding in Frankentrost L9.50. Collecte on Fr. Hehl's wedding in Jda H6.55. Collecte on Klaus v. Glahn's wedding in Leland H7.12. Collecte on E. M. Schiefer's wedding in Frankenmuth K7.00. Collecte from the parishes: St. Joseph H5.24, Benona P3.25, Sturgis K2.50, Royal Oak O3.85, Rogers City G6.00, Section XII K150. Bon W. B. K1.00. Mr. Pastor Lange 1.00. - Sincerely thanking the dear givers on behalf of the recipients Jos. Schmidt.

Books - Display.

Proceedings of the Sixth Assembly of the Lutheran Synodal Conference of North America at Fort Wayne, Jnv. July 18-24, 1877.

Dear readers already know that important matters were discussed at this year's meeting of the Synodal Conference; these were: The establishment of parochial schools, the use of orthodox agendas, hymnals, catechisms, teaching and edification books in the parishes. The relevant theses read: "It is a blatant contradiction against the confession, if a Lutheran church body calling itself Lutheran and wanting to be Lutheran does not show any seriousness and eagerness to start up orthodox parish schools, as much as it cares for them, where they do not exist. - "It is further a contradiction against the confession if a Lutheran body does not see to it that only orthodox agendas, hymnals, catechisms, teaching and edification books are used in its congregations, or does not take due care that existing orthodox books of this kind are abolished and orthodox ones introduced." Other items were: Illumination of the reasons given for the change of the parochial relationship; heathen mission, translation of the Concordia book into the English language 2c. The dear reader will find the proceedings on these important subjects in detail in the report shown above. May it find wide circulation and be well studied. It is available from M. C. Barthel at the price of 20 Cts. G.

Our calendar for 1878

has just left the press. It needs no recommendation. The content of it is also excellent this time. The main article, which is given next to the calendar, is a biography of Paul Gerhardt, the poet of lovely songs and brave fighter for Lutheran truth. And certainly it can only be a blessing if we diligently hold up to ourselves the examples of the ancients, and also that of this great witness. The biography, which comprises 20 pages, is accompanied by a beautiful picture of Paul Gerhardt, which is also suitable for framing. In addition, the calendar contains some information about the pious Elector August and his likewise pious wife, about pictures 2c. The end is formed by statistical news from the synodal conference: institutions, journals, the directory of all pastors, professors and teachers.

The price is 10 Cts. the piece, ports 3 Cts. G.

Festive Christmas Carol for mixed choir by W. Mösta, teacher and organist at Logansport, Ind. Price: 15 cents each, K1.25 the dozen.

Since the existing good choral pieces are often too difficult for the performance of our usual choirs, and the congregation is better served when the choir performs something easy well, rather than difficult, not correct and tasteful, the composer tries to offer something appropriate in the above Christmas piece for rehearsal. The text is Luc. 2,10.11. and 14., as well as Isaiah 9, 6. and 7. Written in 6- and D-major, the piece comprises 73 measures - is therefore neither too long, nor too short - is easy to perform in every respect and sounds lovely.

After repeated play-through, the sender believes he can well recommend the work to our ordinary community choirs.

Orders should be addressed:

Dir. 4 V. 2IoW1.a, Doxausport, Inä. 8. L. **"Liturgical Children's Service.**

on Christmas Day at St. Paul's Lutheran Church in Baltimore".

to be had at teacher B. Feiertag, 489 Saratoga Street, or at teacher W. Meyer, 18 Schroeder Street.

Baltimore, Md.

The receipts of Messrs. Eißfeldt, Birkner (1 Ort.), Bartling (18 Oct.), O. Hanser and Past. Döscher, as well as a payment list of "Lutheran" readers will follow in the next number.

Changed addresses:

Ü6V. 3. di-ooFemuolltzt, Xrtznsvillö, Lass 6o., III.

12. v. ^VillenderZ, Lv., 24o.

Volume 33.

(Submitted by Dr. Sihler.)

On the ecclesiastical situation in Germany.

One of the most excellent Lutheran churches in the century of the blessed Reformation and in the following was that of the present Grand Duchy of Hesse. It is true that this church was also in a troublesome relationship with the state and the secular sovereign; but the Hessian princes of that time were heartily devoted to the confession of the Lutheran church and were not indifferent or even hostile unionist-minded persecutors and oppressors of confession and church, as is the case today. The pure Protestant, i.e. Lutheran, doctrine continued unchecked at that time, and there was also no lack of defense, namely the punishment of the papist and reformed heresies, against which today the pastors in the so-called Protestant, i.e. unionist, state churches are not allowed to raise any testimony from God's Word. Thus, at that time in Hesse, Holy Communion was served according to the Gospel, without the suspicious unionist formula of distribution that is now in vogue; for this is introduced, to please the reformists, with the words: "Christ says: This is my body," etc., in order to express that Christ does speak in this way, but that everyone is free to believe it or not.

As the pure doctrine was predominantly present, the right doctrinal discipline was also not lacking. Now false teachers, as wolves, dogs and foxes, as thieves and murderers, can rob God of his honor and their listeners of their salvation for years and decades without hindrance; and none of their ecclesiastical superiors asks about it, if they only send in their reports, registers, tables and lists as prescribed. And if they are also good epicures who occasionally get drunk and give their parishioners a nuisance, the ecclesiastical superiors take little or no notice of it. At that time, however, a false teacher of the church, who persisted in his false doctrine despite all punishment and rebuke with God's Word, was finally deposed, and rightly so.

This was also the case with church discipline, especially with regard to the Lord's Supper. The confessional

The paternal interrogation before the handing over of the key took place everywhere; obviously ignorant persons or dogs and swine were not accepted; the latter were taken into church discipline and, if no repentance and correction took place, finally excluded from the church. The pastors were not deprived of the binding key. Orthodox hymnals, catechisms and agendas were available everywhere and in constant use.

Under such circumstances, the teaching and discipline of the divine word could not fail to have a salutary effect; for even if it does not make ecclesiastical hypocrisy impossible, as is unfortunately the case everywhere and at all times, it cannot fail that the word of God preached purely and loudly and also applied salutary to the individual, according to Isa. 55:10, 11, bears fruit in a richer measure than if it is falsified with the teachings of men. And so the Hessian people of that time were also such, who on average walked in the fear of God and His word. The Holy Scriptures also had their home in the home, and the fathers of the house kept their children and housemates in the teaching and discipline of the divine Word. The number of true Lutherans, i.e. Christians who were both orthodox and believers, was certainly not small in Hesse at that time.

But how very different it looks there now! Everything has turned into the opposite in the most horrible and most deplorable way. The curse-worthy Union, that deceptive work of the devil in the 19th century, has also done its work there. In fact, the Lutheran Church perished in it and was swallowed up by it. And the state power, under the pressure of the liberal, i.e. unbelieving masses, voters and elected, in the state representation and finally in the state synod of 1873, has honestly cooperated in this work of destruction. But also the state university of Giessen bears great guilt for this ruin of the Hessian church. Founded by the godly and orthodox Landgrave Ludwig in 1605, it was in the course of this century and even later, at the time of B. Menzer, Winkelmann, C. Dietrich, a place of faith of the Lutheran Church and a planting school of faithful and capable servants of the same. More recently, Professor Noack was allowed in 1862 in an essay "Die

Resurrection of Christ, viewed in the light of today's science" deny the same freshly. The Ministry of the Interior, however, which had received a complaint from a number of Hessian pastors, only punished "the frivolous and mocking language" of the essay, but did not attack the content, that disgraceful denial of the article of faith in which the righteousness and blessedness of Christians is based: this - it declared - "belongs to the field of biblical-critical investigation, which must be released to science and therefore is not in itself to be judged as an attack on the Christian faith. The Oberconsistorium, however, dutifully agreed with this decision of its higher authority. And instead of this blasphemous false teacher being called to account and deposed, the ministry left him quietly in his office and did not prevent him from continuing to poison the future shepherds and teachers of the Hessian church. His colleagues, however, the other professors of theology in Giessen and those at the seminary for preachers in Friedberg, did not protest against this disgraceful ministerial decision, thus approved it by their silence and remained the good brothers and colleagues of the blasphemous man, and also hardly punished him before his atrocious heresy came up for complaint. For it is part of the curse of the so-called "scientificity" in the theological faculties of the German universities that there is indeed a mutual honoring and honoring, but no mutual punishing of error among the professors, even the Lutheran ones. And since hardly any of the learned gentlemen believe in the literal inspiration of the Holy Scriptures and therefore have no righteous fear of God and His word, it is no wonder that hardly any of them are certain of their faith and doctrine, and that no one has the courage to punish his unbelieving colleague. Cursed be all scholarship and so-called "scientificity" in the field of theology, which does not submit to the Word of God, as it reads, and the confession of the Lutheran Church based on it, and does not only desire to serve it! And woe to the theologians who, from the natural light of reason, as a source of knowledge, distinguish in the holy Scriptures

They want to know what is God's word in it and what is not. Even if they are not malicious children of unbelief and enemies of the divine word inwardly, they cannot possibly have firm hearts founded in God's word, which are partakers of the very rock nature of this word; they must necessarily be driven to and fro by all kinds of winds of doctrine, erratically and in vain, like the waves of the sea; They remain all their lives as if on a swing, swaying and wavering, have no happy heart, no real peace in their conscience, and can get deeper and deeper and more and more dangerously into all kinds of doubt and devilry, so that they finally suffer shipwreck altogether in the faith; for they do not have the comfort of those who are challenged by the inspiration of the divine word, but are otherwise devout believers in Ps. 119:38: "O Lord, let thy servant keep thy commandment steadfast unto thy word, that I may fear thee."

But let us return to the Hessian church after this digression. There the city pastor Ewald in Darmstadt held a shameful blasphemy sermon on the story of the Lord's temptation, in which he portrayed Christ as an "ordinary man" who was "tempted and lured by his own lust and was only merciful because he knew the power of sensuality from his own experience. And what was the effect of this sermon? A storm of applause throughout the city, nay, an address to the blasphemer, furnished with many thousands of signatures, in which the signers professed his blasphemies to be their faith, nay, the very faith of the whole national church. But the matter comes even better. A certain Mizenius, assistant preacher in Darmstadt, not only put a dirty comedy "Birnmöst" into print, but also took offense at the saint; for in a writing published at the dedication of Luther's monument, "Luther and the Church of Our Time," he poured out about the secret "received from the Holy Spirit" the filth and filthiness of his heart sunk in immorality and unchastity and of his tainted imagination. This abomination made such a fuss even in liberal Darmstadt that he could no longer stay there; he was offered in vain to three other liberal cities; but finally the church authorities considered him good enough to entrust him with a boys' school in the university city of Giessen and to keep him in the community of the regional church. Isn't that horrible?

It is true that for decades the Hessian church has been a church that is actually unchurched. According to the latest church constitution of 1874, however, it has formally declared itself as such, although it still holds on to the name "Protestant". And accordingly, by virtue of this constitution, the superintendents and deans are now charged as an important official duty with "the execution of the ecclesiastical union of the uniting Lutheran and Reformed religious congregations by means of a solemn service."

Earlier, in the course of the 17th and the first half of the 18th century, the ecclesiastical superiors of Lutheran Hesse considered it their most noble duty to zealously and carefully guard the purity of the Lutheran confession and the practice corresponding to it. Now they are doing just the opposite. For by turning their zeal to the enforcement and cultivation of the union, they are undermining the Lutheran confession, preventing the parishioners from rallying around it, and thus proving themselves to be confessionless, even hostile to the confession. Accordingly, they also occupy the originally Lutheran parishes.

They reformed, uninformed and even completely unbelieving candidates and pastors. Therefore, they also tolerate obvious false teachers, but do not tolerate that these are duly punished by Lutheran-minded servants of the church and that the union contrary to Scripture is presented in the light of Holy Scripture as a deception of the devil and wretched human power: Light of the holy scripture as a deception of the devil and miserable Menschcngemächte is presented. Thus, no candidate will be bound to the Lutheran confession at his ordination, and every pastor is required to serve Holy Communion to Reformed persons as well; no one may sign himself as a "Lutheran pastor" in official certificates.

Unfortunately, also the big bunch of pastors submits to this godless rape and tyranny. In this way, they prove that they fear men in servitude, but have no fear of God and his word, which will judge them one day in their hour of death and on the last day. They thus show themselves to be belly servants and hirelings, but not faithful shepherds of the sheep of Christ commanded to them, shepherds, but not

pastors, landlords, but not shepherds of souls.

But among these apostate Hessian pastors there is a small group of so-called renitents who are caught up in a miserable prayerfulness and a strange delusion. Although the Hessian church had already been united for decades and the above-mentioned prohibitions of the ecclesiastical superiors had been in force, they did not oppose them at that time, but calmly put up with this union abomination. Now, however, after the new church constitution of 1874 has declared the Union to be consequently decided, they want to remain in the national church with protest. They are under the whimsical self-deception that they could thereby, as their good right, regain the Lutheran confession. At the same time, they childishly cling to §8 1. of this constitution, which, modeled on the Prussian one, speaks of "the confession remaining unharmed. And in doing so they do not see, or do not want to see, that in all the following paragraphs this §1. 'is made a mockery of and the confession is fundamentally abolished and destroyed. Instead of leaving the national church in accordance with God's word and the conscience bound therein, in which the government does not put any difficulties in their way, they remain with their lame protest in the national church, thus also in communion and church fellowship with unbelievers and obviously unbelievers, teachers and listeners.

No one will be surprised that in such a degenerate and rotten church the wholesome church discipline of earlier times has completely fallen away. Of course, there is no longer any question of registering for confession and a confessional interrogation. This favorable opportunity for the salutary exercise of private pastoral care remains completely unused, in which the wise and faithful steward used to give each of his household members his due, teaching, punishment, admonition or consolation. Now, however, the sanctuary is given to the dogs and the pearls are thrown before the swine; for God-deniers, cursers, drunkards, fornicators, usurers come to the Lord's Supper and receive it. And when some years ago a pastor wanted to exclude from Holy Communion a man who publicly declared himself to be a God-denier in the inn, and the man complained about this, the church authorities told the pastor "he should be tolerant of people of other faiths (?) and not proceed so exclusively. This is one of the characteristics of the unbelieving, liberalistic, even antichristian spirit of the times in Germany.

People that the ecclesiastical superiors, because they do not childishly fear God and His Word, are held in servile fruit before the threats and defiance of the church rabble and are imprisoned therein.

From time immemorial, the Hessian Lutheran Church also had an orthodox hymnal, in which the Mark and core hymns *) from the 16th and 17th centuries can be found in abundance. It is quite natural that this hymnal, which punishes unbelief in every line, must have been a thorn in the side of the apostate Hessian church regime. But the enmity against Christ did not let it rest to rob it from the people as well. And so a new, ostensibly "improved", but actually wickedly unbelieving, unchristian and unbelievable hymnal without salt and lard was produced by these and those rational rhymers and smooth licked phrase-makers.

Of course, all the anointed core hymns for the church festivals are missing in this unbelieving product, and so are the wonderful songs of confession, penance, faith and prayer, praise and thanksgiving, cross and consolation, death and funeral songs of the earlier believing times, which the old hymnal contains in abundance. The old songs, however, which were still included, were most shamefully falsified and distorted by the counterfeiters and poisoners in the service of unbelief and hatred of Christ, so that there is nothing left of their original form and beauty. The disdainful denial of the deity of Christ runs through all of them directly and indirectly; and the hostility against the evangelical doctrine of the justification of the poor sinner by grace alone, for Christ's sake, through faith, without the cooperation and aid of works, can be seen everywhere. On the other hand, human wisdom, human power, and human virtue, as capable of righteousness before God and of salvation, are everywhere puffed up against the holy scripture and the language of conscience, like a pig's bladder with three rustling peas. Summa: God, virtue and immortality is the triune God of this stillborn child, the new Hessian hymnal.

Some samples may prove this.

In verse 6 of the childlike and charming Christmas carol: "Praise God, all you Christians" 2c., the Lutheran Church sings thus:

He changes with us whimsically, flesh and blood he takes on And gives us into his father's kingdom The clear divinity on it.

So instead, in the new Hessian hymnal, it reads:

"He comes by his truth power, To God draw us near;
Before its light the night must
Of superstition flee."

The glorious confession song: "Keep us, Lord, by your word" 2c., in which the church prays and asks for preservation in the true faith against the enemies of the Lord and their attempts, reads thus in the New Hessian hymnal:

"The imperiousness that drags the foreign servant, He believes wrongly, he believes rightly, By force before the magistrate's office, Remain condemned among our people.

We go in twilight, soon err, Wisdom does not exercise force, Let peace and toleration be general, Not mighty be the persecutors.

The scepter exercises equity,

Forbid not the reasons quarrel, We peaceful is, not vice teaches, That peace remains undisturbed."

*) About these songs see an essay in another column.

Instead of the mighty attack on the heart of God in that glorious Luther hymn: "Preserve us, Lord, in your word" 2c. and instead of its firm trust in the power and goodness of the Lord against all attacks of the enemies of God and his word, the new Hessian hymnal delivers here a tolerance contrary to the Scriptures even against false and unbelievers, and that in a hollow, rattling phrases and impotent, unrhymed rhymes. And instead of nutritious and tasty food, it offers the hungry only oatmeal and an unsalted water soup besides poison.

Wonderfully enough, Paul Gerhardt's glorious song of the cross and consolation, in which the doctrine of justification also runs through, namely: "If God is for me, then all things are against me" 2c., has found its inclusion in the new Hessian hymnal. But how disgracefully it is dressed up in it and looks much worse than a previously beautiful face, which was then torn and disfigured by pockmarks! Thus reads verse 3 of Paul Gerhardt's hymn:

"The reason I am founded is Christ and His blood;

That is what makes me find

The ewgr true good.

There is nothing on this earth about me and my life.

What Christ has given me is worthy of love."

In the new Hessian hymnal, however, verse 3. thus reads:

"If I fail out of weakness and not only out of intent, Strengthen my soul.

The high confidence;

The one, Lord, who does your will,

As best he ever can, addition honest to fulfill, Look on with grace."

Is not this rhymesmith a shameful knave, who in this rhyming babble at the same time tramples underfoot the biblical doctrine of hereditary and real sin, of the merit of Christ, of faith and of the forgiveness of sins, and in its place places on the throne the lie of self-righteousness and sanctimoniousness, the pride of reason and virtue? And even worse than here, this abomination is expressed in the following rhyming claptrap, with which the conclusion should be finely made.

However, it reads:

"But if you practice your duties honestly, then be confident and never fear.

Your God witnessed your virtue, And he, your God, rewarded it.

A heart pure from sin and vice cannot be wretched forever."

The masters of the church regiment first tried to smuggle this godless, unbelieving product of the new hymnal into the congregations quietly and carefully through the service of the pastors, these cowardly hirelings. But while these cowardly servants of men, who should have stood up like one man against this book of lies, were compliant agents of their ecclesiastical superiors, the latter found significant resistance in their introduction of this wretched piece of work into the congregations. The power of the old faithful hymns became quite obvious. For although the poor people had already been corrupted many times by unbelieving preaching, these songs, to the astonishment of the ecclesiastical tyrants, still had so much room in their hearts that they offered unexpected resistance to the introduction of the new hymnal. It therefore took the exertion of all official authority against the people, who were already gagged, to force this disgraceful

The aim was to introduce the old hymns of the faith from the public worship service.

But the unbelieving church rulers went even further. From time immemorial, the small Lutheran catechism had been in use in the Hessian church. However, with the onset of rationalism, all kinds of unbelieving catechisms came into use, depending on the taste of the pastors, and later the Baden Union Catechism was introduced by the church regiment, which was in direct contradiction to the Lutheran Catechism. And here, too, the wretched pastors submitted "with guilty reverence" to "the commands and orders" of the ecclesiastical rulers.

Thus, the once flourishing orthodox Hessian church has been swallowed up by unbelief and union, and only a few small communities have left the regional church. May the merciful and compassionate God open the eyes of the so-called renitents to follow this example.

(Submitted.)

Inner Mission.

In number 13 of this journal, the work of the heathen mission was put to you, dear reader, with "warm" words. Since the wish was expressed from various sides that some words should be addressed to you about inner mission, and the undersigned was asked by several brothers on the occasion of a conference to do so, he will try to fulfill this wish in the following.

We Lutherans in this distant Occident are without doubt among the happiest people in the whole world. This happiness does not consist precisely in the fact that we live here in a richly blessed country, nor in the fact that we are citizens of the much-vaunted free states of North America, but rather in the fact that we have found and possess in this country a treasure against which all the glory of the world is to be regarded as nothing. This treasure is the pure, truthful, supremely comforting and blessed gospel of Christ, the Son of God. Without this gospel we would be the most miserable and poorest human beings under the sun, even if we had all the gold of California and the black mountains in our pockets. Why is that? Without this gospel, we would know nothing of Christ and his reconciliation of the world with God; without it, we would not know that we are so richly redeemed through him, and without it, we could not believe in him and thus not be justified and blessed, nor be God's dear children and heirs of eternal life. Praise and thanks be to God! This gospel of Christ, which is the power of God to save all who believe in it, we have and possess pure and unadulterated, unaltered and unutilized.

And how did we come by this treasure? Truly, we did not seek it, but found it; we did not ask for it, but it was freely given to us by the gracious and merciful God.

But we are also happy people in another respect. Not only is this gospel given to us by free grace, we may and should not only accept it, stand in it, and be saved by it, but we may also practice usury with this entrusted treasure, which yields exceedingly rich interest for us and our debtors.

in. Yes, even more, we are graced to be God's fellow workers and God's husbandmen in His spiritual work. This blessed gospel and the holy sacraments, which are intimately connected with it, are the means of grace by which the Holy Spirit calls sinners, enlightens them with his gifts, and sanctifies and sustains them in the right united faith. Now it is certain that we can no more convert and bring a man to God than we can convert ourselves and bring ourselves to God by our own decision. But we can, by God's grace, and that is why, according to God's command, we should bring and advertise these means to salvation to all those who live without them and therefore still without God in this world. If we owe this to God and to all our fellow "sinners", if it is our most sacred Christian duty not to keep the high good given to us and entrusted to us like that shawl in the sweat shroud, but to make usury with it for God's sake, for our own sake and for the sake of our neighbor, then we are to do this in a

We owe a very special sense to those who are children of our dear Lutheran Church and our fellow believers. We owe it to these fellow believers, to whom God Himself exhorts us to do the most good, to follow them, to seek them out, to show them the Lord Jesus and the Lord Jesus Christ.

To praise his saving Gospel, to gather them into congregations, to help that they are again supplied with Word and Sacrament and their children with Christian schooling: this, my dear reader, is, as you already know, the work of the inner mission, in which we may be co-workers.

This work of inner mission is especially incumbent upon us in this country. Thousands of our German fellow tribesmen, among them so many of the faith, come over to us every year. Most of them - with the

exception of a few - are looking for earthly treasures, temporal goods, physical well-being. And in doing so, they sometimes completely forget the heavenly treasure, the eternal goods and their spiritual well-being. Like sheep without a shepherd, they are scattered to and fro. Behold, these fellow believers who are scattered to and fro, these partly already spiritually degenerated and unconcerned about their salvation and therefore unhappy, we happy ones must become helpers of their bliss and their joy in and in the Lord Jesus; we must help them, urged on by the love of Christ. But we are offered such ample opportunity to do so, and we are so urgently called upon to do so by God Himself, as well as by the need of our fellow sinners, that it is impossible for us to cease this service of love or to be lax in this work of the Lord. Or shall we perhaps be struck by that terrible word: "Cursed be he who does the work of the Lord carelessly" (Jer. 48:10)? Oh, that we might be salutarily frightened by this serious word of our God, but that we might be all the more provoked by his friendly voice of encouragement in the Gospel" to do the work of the inner mission, which is bound to our hearts and consciences, more faithfully, more eagerly and with more sacrifice of our goods than has been done so far. If one reads the news and reports of our few missionaries sent from the various mission areas, they are for the most part lamentations. Almost all of them say that there is a lack of workers and the necessary support to carry out the blessed work properly. From almost all states and territories of the Union and from Canada voices are heard: Come, come, you

Lutherans, and help us; send us preachers of the gospel. And oh, how often and much must those who hunger for the bread of life be comforted with promises - perhaps with mere promises! For example, voices are raised that in California, Oregon, Washington Territory, Idaho and Montana there is a great mission field. "If this large area is not to be lost to the Lutheran church, then the work of the mission must be taken up here in earnest very soon," reports a lonely, penniless worker from there, who is struggling with worries about the most basic necessities of life. In the northwestern and western states on this side of the rocky mountains down to the south and again in the northern, even in the eastern and central states, as well as in the British possessions, there are everywhere mission areas, some quite large and some not so large. And everywhere the doors are open to us! Truly, "the harvest is great, but the laborers are few.

The saddest thing, however, is that the rich harvest fields - partly through our fault - are literally flooded with false apostles and deceitful workers. When we finally arrive, we usually have only the gleanings. This has already happened in many states and cities and in the counties that are now abundantly populated and no longer belong to the mission areas. Sects and enthusiasts, especially Methodists and no less the Unirte, have taken it upon themselves to disparage our fellow believers from their mother church by lies and deceit and to draw them into their nets. We came - too late! Thus, at present, these enthusiasts and sects are nowhere more active and busy than in the new states and territories, into which the stream of emigration is pouring. And what should put us to shame: these false prophets are usually well equipped, they are provided with only what they need, so much so that they often build or rent churches and meeting places from their own resources for those they have chosen as their prey. We should also be ashamed of the servants of the pope who, like their religious relatives, the Pharisees and scribes, move around land and water to make a fellow pope and, if such a one is not saved by God's grace like a fire from the fire, a child of hell out of him.

My dear reader, if we think a little about what has been mentioned so far, we will have to admit to ourselves that we cannot really rejoice in our happiness as long as our Christian debt, which we have to pay off especially in the work of the inner mission, lies so heavily on our hearts and consciences. How, my dear brothers and sisters in Christ, do we, the abundantly blessed and highly pardoned children of the Evangelical Lutheran Church, to whom God has poured the entire riches of His grace and blessing in Christ JEsu into our laps, not want to let ourselves be stimulated, enticed, encouraged and moved by this undeserved gift, given freely by grace, to carry out the work of the holy mission commanded to us more faithfully and more eagerly than has been done so far? In our dear Lutheran church, has God not in part provided us with richly gifted young men, to whom our precious institutions, adorned with many blessings, are always open and in which they are trained for service in the mission with all diligence and fidelity? What

What prevents us from letting them serve our church with their gifts? Perhaps it is not self-interest, selfishness, the thought that becoming a preacher, a teacher, or even a missionary is not worth it; that another profession would bring in more and make our young people happier? Oh, that would be sad and a sign that we have not yet recognized our and our children's true happiness. Nor do I want to fear, nor can I believe in love, that the support and maintenance of our dear institutions with their teachers and students is too troublesome for us and brings too much damage to our purses. For he who cherishes and carries such thoughts in his heart proves only too clearly that the root of all evil has entangled his poor heart, or wants to entangle it.

Now I know that a true Christian does not need much pleading and exhortation. If the first Christian congregation in Jerusalem, when they found the precious treasure, Christ and his gospel, was so happy that its members were able to sell fields and houses and put the money they had saved at the apostles' feet; if, furthermore, the dear Galatians were so blessed and happy because of the treasure they had

found that, if it had been possible, they would have plucked out their eyes and given them to the apostle Paul: the same love and gratitude for the treasure found and freely given to you by grace, if not in the same measure, will certainly be in your heart. As a Christian, you cannot close your heart to the need and spiritual misery of your fellow believers, but you must open it; as a Christian, you cannot, like that priest and Levite, pass by your fellow brother coldly and without feeling, but you must become a merciful Samaritan to him. Yes, as a Christian you will do more than I would be able to exhort you to do. Therefore, I will leave all further exhortation for now and only remind you of your high titles of honor and what is connected with them; you will find it in 1 Petr. 2, 9; then something else for happy people to take to heart, to make them even happier; you will find it in 2 Cor. 9 at the end of the 6th verse. Read the whole 9th chapter for my sake, it will not be in vain. Hereby be it commanded to God and the word of his grace. Amen.

Osage Bluff, Mo.

C. Cousin.

(Submitted.)

Some remarks concerning the support of sick and retired preachers and teachers.

On behalf of our Synod Western District, I have the following to bring to the attention of all the dear congregations, preachers and teachers of the General Synod of Missouri, Ohio and other states:

In the "Manual" published by the General Synod of Missouri, etc., it says under Cap. VII, p. 76 concerning the support of infirm or sick preachers and school teachers thus:

"1. There shall be a committee to take charge of this matter.

"The members of this committee shall be Pastors Büniger and Brohm and General Cassirer.

"3. the former health insurance fund for pastors shall henceforth be a fund under the direction of the synod and shall also be extended to emeriti (retired persons).

"4. the General Praeses and the District Presides

shall dispose of who is to be supported and who is to be considered emeritus."

The foregoing order, laid down by the General Synod itself and certainly very wise, has, as one hears, hitherto been little or not at all observed; therefore the Western District of our Synod has deemed it necessary to recall those provisions to the memory of all the members of our General Synod and to kindly call upon them to observe them. We must confess to the praise of God that the preachers and teachers who have fallen ill in the service of the church and who have retired have always been taken care of by the active love of the Christians, indeed, in individual cases they have been very generously taken care of; but the way in which this has happened has not been in accordance with the provisions made by the General Synod. It is of no small importance, however, that these provisions be observed and kept in mind, for the following reasons:

God's Word commands that in helping those in need - whether the poor and sick in the congregation or the sick and emeritus preachers and teachers in a synod - everything should be done honestly and properly, not only before the Lord, but also before men. "For God is not a God of disorder, but of peace, as in all the commons of the saints. Let all things be done honestly and orderly." 1 Cor. 14. Likewise Col. 2, 5. "And see that it be done honestly, not only in the sight of the Lord, but also in the sight of men." 2 Cor. 8, 21.

2. When helping those in need, their circumstances, their greater or lesser need, should always be taken into consideration and the gifts should be distributed among them according to this measure, so that some of them do not have enough while others suffer from lack. Acts 6:1-7, Romans 12:8.

Finally, when helping the needy, one should take care to prevent the recipients of charitable gifts from being maligned, as if they had wanted to enrich themselves with the alms they received or to make a comfortable living, and as if they had misused the charitable gifts of Christians. 2 Cor. 8, 20. 21. These sayings apply to both the recipients and the dispensers of charitable gifts. Also note the following passages: 2 Thess. 3, 11. 12. and 1 Tim. 5, 17.

So that, beloved Christians, in this work of love and mercy in question, everything may proceed honestly and properly, before God and man, everyone is hereby urgently requested and earnestly requested to henceforth observe the above-mentioned provisions of the Synod, and to make all gifts intended for this purpose reach the committee appointed by the Synod. Only in this way can it be determined which preachers and teachers are really in need of help and how great their need is, and only in this way can it be achieved that (to use Luther's words) all "are fairly provided for, so that they neither die of hunger nor freeze to death.

Finally, I would like to make the following announcement and request: There are currently a large number of preachers and teachers who have fallen ill in the service of the church as a result of faithful work, and whose condition is such that they cannot possibly take up another profession in order to support themselves and their family. Now, however, in the fund established by the Synod for the support of these our

There is no money available for the pitying sick brethren, because (as noted above) nothing has flowed into it for several years. Therefore, I attach to this communication the heartfelt request that the dear Christians within our synod also remember this fund with love and help to fill it with their mite for the need. And so that we may be all the more encouraged to do so, I leave here a few words from "Porta's Pastorale Lutheri", which thus read: "Among these" (i.e. the poor, widows, orphans, poor diligent students, etc.) "are also those who have faithfully served in the holy ministry and now, due to age or weakness, can no longer administer it. For these are also to be maintained, as God the Lord Himself commanded that the Levites from the fiftieth year onward should be released from the office of the ministry, and should no longer minister, but wait for the ministry of their brethren (that is, attend them with good counsel as tried and practiced men) in the tabernacle of the congregation, but of the ministry they should not attend, Numbers 4:8. 8. If in the Old Testament the old Levites were taken over from the ministry and yet left with the others and entertained, why would we Christians not also show the same kindness to old emeriti and (sick) well-deserving preachers and servants? For it would be a great shameful ingratitude to cast them out in their old age (and in sickness) and to beat them into the grass like old horses or dogs, as nevertheless happens from time to time with great annoyance."

May God also accompany this remembrance and request with His blessing! - On behalf of the Synod of Western DistrictsF . Köstering.

(Submitted.)

The Lutheran songs of the 16th and 17th centuries.

These songs have a great advantage over the later ones. For in the latter, which originate from the time of the first half of the 18th century, a certain sentimental or workmanlike nature very often comes to the fore. In the old Lutheran church songs, however, a different spirit blows and lives. There it is the Word of God, especially the Psalms, there it is the power and the joyful spirit and courage of the church confession, there it is the divine facts of our salvation in Christ, there it is God's ways and ways with his church in suffering and joy, which powerfully inflame the hearts of the orthodox and at the same time orthodox poets, Luther first. What wonder, then, if from such hearts, in vivid contemplation and at the same time from deep inner experience, songs flowed out and sprang forth that bear witness to that origin and came into being through the special prompting of God's Spirit. These are songs that testify just as powerfully to the faith and confession of the church as to the inner life of faith of the poet; they are songs that, as the Word of God seized with the innermost mind and expressed in thought and in the euphony of rhymed verse, also exert a powerful effect; They are songs that, similar to the sermon, wholesomely frighten and break the troubled sinner's heart through the divine law and again raise and comfort the frightened conscience through the gospel in the kindling of faith. These are songs that paint Christ before the eyes of the faithful, as made unto them for their sanctification, and put them into the

They are songs that press upon the heart and tempt and entice them to follow Christ, as in the doing of good, so in the suffering of evil. They are songs that comfort even the heaviest cross-bearers, e.g., in continuous painful illness, in the sweetest way and keep the hope of perfect eternal life fresh and alive in them. These are songs which, from God's Word, vividly and powerfully paint before the eyes of the children of the Church the eternal joy and delight of the blessed elect, as well as the eternal torment and anguish of the persistently unbelieving in the abyss of hell, and impress them upon the souls. These are songs that have survived many edifying sermon books of their time, according to their usage, and that will live on as long as there is a Lutheran church in the German language. And almost all of these songs also have such tonalities that in them the particular mood of the poet and its expression in thoughts and words are captured in appropriate tones and melodies and are, as it were, animated anew in hymns. Compare, for example, the melody of "Aus tiefer Noth schrei' ich zu dir" ("I cry to you from deep distress") with that of "Nun freut euch, lieben Christen gmein" ("Now rejoice, dear Christians together").

(Submitted.)

Right must remain right, and all devout hearts will fall to it. Psalm 94:15.

Dear readers will perhaps still remember that in July of last year, the "Weltbote" published several articles from the pen of the much-named N. Neumann, emigrant missionary of the General Synod, in which our missionary Keyl was portrayed as a dangerous person from whom one must beware. The same, from beginning to end full of malicious distortions and slander, contained in particular the information: Missionary Keyl had helped to bring an immigrant woman recommended to him 225 Thaler. We, the undersigned, after careful investigation, found that this accusation was completely made up out of thin air, and also made this known publicly in the "Lutheraner" (Year 32, No. 16, p. 127). When Neumann did not recant, and since he had been maliciously opposing our missionary for years and had left no stone unturned to undermine the trust placed in him, both here and in Germany, we also denounced earlier accusations on our part; Since earlier accusations on our part had led to nothing with Neumann's superiors, we advised our missionary to bring an action of iniquity against Neumann before the secular court, so that the public in general, as well as our entire congregations, but especially the friends of our mission in Germany, who have often been misled by slander emanating from here, would recognize that everything is done honestly and properly in our emigrant mission. - Missionary Keyl has followed our advice. After Neumann had postponed the case against him for a whole year, it was finally taken up on October 18 and completed the next day. The twelve jurors, who were appointed by law as judges between Missionary Keyl and Neumann, unanimously gave a verdict against Neumann and sentenced him to a \$600.00 fine, after an excellent speech of about an hour by Probate Judge Abr. Dailey in Brooklyn. Missionary Keyl was concerned about preserving his good name and not about money; therefore, after deducting the costs of the trial, he will donate this sum to needy immigrants.

come. - It is clear that the condemnation of Neumann also implies the condemnation of the "**Weltbote**" at least before the world; for according to the law, both the writer and the publisher of newspaper articles containing malicious slander are liable to prosecution. We therefore feel compelled to warn Christianity once again against the "**Weltbote**" as a paper that so carelessly takes up correspondence that damages the good name of a blameless man occupying an important church position.

Finally, however, we ask all our fellow believers to continue to turn with confidence to our missionary Keyl (No. 3 Broadway) in all matters that strike his office.

The Emigrant Commission of the Lutheran Synod of Missouri, Ohio, et al. St.

F. King, pastor at Trinity Parish in NewYork. 602 D. 8tr.- Chairman.

G. C. Holls, Director of the Wartburg Orphanage. Nourrt Verrinn, N. V.

J. Birkner, merchant. 102 VMiurn str., N. Y. - Cassirer.

I. Morch, merchant. 25 Nuicleu Dune, V. C. I. T. Frin cke, Past. at St. Johannisgem.

There Rinkrunuă, 8.I. , -Secretary.

New York, October 23, 1877.

To the ecclesiastical chronicle.

I. America.

In its report to the judge, the Grand Jury of Philadelphia also spoke out against the desecration of the Sabbath through the sale of intoxicating beverages, but also mentioned the passing around of wine in the churches on Communion Day, since, as it put it, "the sleeping devils in the reformed drunkard are awakened again by the sip of wine? One does not know whether one should be more astonished about the abuse of authority or about the equally unchristian and stupid temper fanaticism. G.

A Beecher church. The Beecher family seems to be fond of creating all kinds of oddities, especially in the ecclesiastical field. What Henry Ward Brecher has achieved in this field is world-famous. This time, however, we want to tell something about his brother Thomas. - T. K. Beecher is a pastor at a parish in Elmira, New York. There he had a church planned and built, which shows all kinds of Beecher characteristics. There is no question of a "style". The building is grand, but without any ecclesiastical architecture. Grand parlors and social rooms occupy the front of the building. In these rooms, the ladies of the congregation have a weekly tea party, to which, of course, the gentlemen are also invited - and they come. The kitchen, where regular servants are employed, is located on the top floor of the building, so that the smells from it, coming out while cooking, do not enter the "church". The cooked and fried food is lowered from the top through a "*dumb waiter*" to the hungry parishioners and guests below. Next to the social rooms, downstairs, is a reading room, the pastor's study room, and a guest room with bed and other comforts. A wide corridor leads past these into the so-called "*chapel*", which is quite simply furnished. Above it is a large room, the so-called "*romp room*". In this room, the dear

Youth of the community - to play. The room is also equipped with a stage and other theatrical arrangements, in that small comedies etc. are often performed for the amusement of the children (probably between the ages of about 5 and 60). Next door is the Sunday school room. Finally, also on the second floor, towards the front, is the actual "church". This room is very large, but quite simple and bare, because in it only "church service" is held. - The whole building must be quite a whimsical thing, very much in the Beechers' taste, a curiosity for the city of Elmira that travelers visit, like Barnum's museum in New York. But to call such a thing a "church" is a disgrace and a sin.
(Luth. Kz.)

From the General Synod. The Observer tells of a Lutheran pastor in Kansas who resigned from his office because of a meager income and took a job in a Presbyterian congregation. He notes that this pastor would not necessarily have denied the faith, but that if he had not provided for his family, he would not only have denied the faith, but would have been worse than a heathen. So to the Observer, the breadbasket is above God's Word and the second tablet is above the first. But that is where the religious indifference of a synod calling itself nothing less than Lutheran leads.

General Council. When the Reformed Synod recently held its meeting in Allentown, two Lutheran (?) pastors belonging to the Council gave their pulpits to Reformed preachers. Thus, the Council practiced the principle established therein: Lutheran pulpits for Lutheran preachers. G.

Blasphemous Newspaper Reclamation. For some time now, a certain Heerbrand, who claims to be a descendant of the blessed Tübingen chancellor and professor Jakob Heerbrand, has been publishing a Swabian weekly paper in New York - unfortunately not only in the "Weltbote", but also in the Milwaukeeer "Germania", which is recommended to every "brave Swabian", but against which every Swabian, as well as everyone in general, should be warned. "As is well known, all 'BlättleSschreiber'" (writers of the paper), (it says in this paper) "who - sincerely - mean it with their fellow men - reeta via - (go straight to) heaven". On the other hand, it is "guaranteed" in the most blasphemous way "that a compatriot who neglected to take care of subscribers" would fare badly, in a way not to be reproduced here, but expressed in an outrageous way, if he would once knock at the gates of heaven. So much is enough to fill every "brave" and that is nothing else than: pious Swabian, as every Christian in general, who still watches over the honor of his Savior, as over his blessedness, with disgust for "Blättle" like "Blättlesschretber". The latter himself believes (erroneously, of course) that his forebear (Doctor Heerbrand) would agree with him in terms of humanity as well as morality, but openly admits that be. Jakob Heerbrand would consider him a heathen with regard to religion; - a judgment which, according to the above-mentioned reclamation, one has no hesitation to agree with. O great ancestor, what a grandson you must have! F. W. S ch.

Church sold. In the previous issue it was reported that the church of Pastor Bolz in Buffalo had been sold because of debts. According to received news, not the one mentioned, but another one has been sold. G.

Due to obstacles that have arisen, the Book Commission will not be able to meet on the third Christmas holiday. In due time, the meeting will be called again.

Addison, Ill, Nov. 9, 1877. c. A. T. Selle,
Borfitzer x. t.

Inaugurations.

In accordance with the presidential mandate, Pastor C. Sallmann was installed in his new office on the 22nd Sunday after Trinity.

F.

Address r Rsv. O. NaHmann, 8u\$"r drovs, LLirüsIck 6o., Oliio.

On the 22nd Sunday after Tr., Pastor I. Dröge - müllrr received order according to srin neurS Amt ringführt by me. E. Beck.

Address: Nsv. 3. drosAsmuVllsr, ^rsnsvills, Oass 6o., III.

On the 22nd Sunday after Trin. Pastor H. Maack was installed by order of the honorable presidium in drr rv. - Lutheran Zion congregation at Tandy Creek by undersigned in his new office. C. F. W. Sapprr.

Address: Nsv. 8th LlsaeK, Horins Ltation, Oo., 2lo.

By order of the reverend Presidency, the Rev. C. F. Oberm eirr was installed in his new office at the Gemeindr at Littlr Rock, Arkansas, on the 20th Sunday in Tr. by the undersigned. P. F. Grmmann.

Address: Nov. 6, N. Obormoier.
Box 146. Dittlo Noolc, ^rkrcusss.

On the list Sunday after Tr, Rev. P. Hansen, appointed by the nruformed congregdr at Worden, Madison County, Illinois, was installed in his new office by order of the Presidency and assisted by Hrrrn Rev. M. Hahn tn dlrsrs.

G. A. Slater.

Address: Nov. 8. 8anson.

Box 132-Aaclion 6o., III.

By order of the Presidency of the Eastern District, Rev. F. Dreyer, formerly of Accident, Maryland, was installed by the undersigned in his new office at the Lutheran Church at Nichmond on the 22nd Sunday in the morning.

W. C. H. Lübker.

Address: Nov. L. Drc^ei',
217 Last Lioaä 8t., Nioümonä, Va.

Pastor E. Mangrlsdorf, who has recovered from his illness to such an extent that he can once again enter the sacred ministry of preaching, was led

by the undersigned in Grnrsro ringr on the 22nd Sunday after Trin. on behalf of drs Herm Präses Wuudrr.

2. p. Guenther.

Atressk: Nov. L. HlanZolsäorl.
kox 248-doneseo , llour^ 6o., III.

Introduction and consecration of the church.

By order of the President Biltz, the Rev. C. F. W. Brandt, formerly of Canada, was installed in his new office on the Monday after the 21st Sunday after Trinity in a new congregation 7 miles northwest of Clarinda, Page Co, Iowa. Since the congregation had rebuilt a beautiful frame church, adorned with steeple and bell, at the site of the church which had burned down 12 years ago,

The consecration of the new church took place in the afternoon of the same day. In both services the undersigned preached. C. F. W. Scholz.

Church consecration and introduction.

The 22nd Sunday after Trinity was a double day of celebration for the congregation in Union Creek Settlemt, Madison Co, Nebr. In the morning their newly built church, 30 X 18, was solemnly consecrated. Besides the undersigned, Pastor Lcuthäusrr was active and preached the sermon.

In the afternoon the congregation gathered for a new celebration. The undersigned, in accordance with the commission received, solemnly inaugurated the new preacher of the congregation, Rev. I . H offm an n, formerly of Spring Valley, Kansas, into his sacred office at this congregation, Rev.

Adrrssr: Nav. 3. Höumann,

Llackison, Llackison Oo., Xsdr.

Church consecration, ordination and induction.

On the first Sunday after Trinity, the Lutheran congregation of St. John on Sand Prairie, Tazewell Co, Ill, consecrated their newly built little church, 30 X 45 feet in size, to the Dicnstr drS Triune God. Rev. H. H. Sirving preached in the forenoon, undersigned in the afternoon.

On the first Sunday after Trinity, Candidate H. Kowert was ordained and inducted into his office in this parish, my previous branch. E. A. Sieving.

Address: N "v. 8. xovsrt. Lox 466. dc-Kin, III.

Church dedications.

On the 23rd Sunday after Trinity, the southern part of the Lutheran congregation at Corning, Holt Co, Mo, dedicated its nrue

Church; a beautiful frame building. Thus, the parish "un i" is the owner of two churches. C. F. W. Scholz.

On the 20th Sunday of Trinity, the Lutheran congregation of St. Paul in North Dover, Ohio, dedicated its new church to the service of the Triune God. Pastor H. C. Schwan preached the dedication sermon, Pastor Niemann preached in the afternoon in English, and Pastor Ph. Schmidt in the evening, again in German. I. Rupprecht.

Mission Festivals.

On the 18th Sunday "ach Tr. the Lutheran" congregations drr Lounties Door>nd Kewaunee, Wisconsin, celebrated their second mission feast. Festprddiger were Pastors Lieb, Döhler and Dollmrr. The collecte was P28.74.

O. S. Ztmmermann.

On the "19th" Sunday after Tr. the three German Lutheran congregations here celebrated a mission festival. Sermons" and speeches were held by Pastors Kucher, Sauer, Missionary Döscher and the undersigned. The collection amounted to 4270.00.

Fort Wayne, Ind, 30 Oet. 1877. W. S. Stubnatzy.

Trinity Lutheran congregation a" Cub Creek, Gage County, Nebraska, celebrated its first mission feast on the 16th Sunday after Trin. Rev. Dornseif preached the mission feast sermon and undersigned gave a historical talk on the effectiveness of Missionary Zicgenbalg. The collecte was 435.25.

C. H. Lentzsch.

On the "16th" Sunday after Tr. the "congregation" of Ehester, Randolph and Wine Hill, located in Randolph County, Illinois, held their annual mission festival in a grove near Ehester. In the morning Pastor Demetro preached on inner mission, in the afternoon Pastor Hochstetter on outer mission. The collections amounted to 480.00, of which 450.00 was for negro mission and 430.00 for inner mission. I. A. F. W. Müller.

On the 21st Sunday after Trinity, the Lutheran congregation at New Wells, Cape Girardeau Co., Missouri, celebrated its first mission festival in fellowship with the neighboring congregations. Our Negro missionary, Pastor Döscher, preached in the morning about external missions in German, and in the afternoon in English, especially to the "Negroes" in gathered from the surrounding area. They were very pleased and invited him to preach more to them. Mr. Rev. Hochstetter preached on external and internal missions. The collection was 436.00, half of which is for the negro mission, the other half for the inner mission.

E. Lehmann.

Conference - Displays.

Joint Conference held at Sheboygan, Wis. on December 4 and 5. Subject: Article V of the Concordia Formula.

I. I. Hoffman".

The Grand RapidS Specialconference will assemble, s. G. w., on the 4trn and 5te" December in Grand RapidS.

H. O. Schmidt.

The Chicago Pastoral and Teachers' Conference will meet, s. G. w., on Thanksgiving Day, November 29, at two o'clock in the afternoon.

G. H. Grupe.

Receipts to the Illinois MstrictS treasury: (Closing.)

For poor student"" in St. Louis: Bon I. L. Th. in Chicago 42.50. By Past. H. Wunder in Chicago from the women of his congreg. for Stud. Dreyer 9.00.

For the college hauShalt in Springfield: By Past. I. Berge" from his Grm. in Prairie Town 6.00. By Pqst. F. Lochner, a" part of the Mission Festival Collecte of Arenzville 60.00. By Past. Krebs in La Rose, a" part drr Collecte am Missionsfest 14.00. (Summa 480.00.)

For poor students at Springfield: Through Rev. F. Lochner, a portion of the Arenzville Mission Festival Collect for Stud. Kaiser 24.70. Through Past. Wunder in Chicago from the Virgins' Association for Stud. J. Hoyer 9.00. For poor student"" by I. L. Th. in Chicago 2.50 and by E. Wiegner in St. Ansgar, Iowa, 5.00. (Summa 441.20.)

For poor college students at Fort Wayner By Past. Pissel's Gem. in Nothing" 9.00. By Past. H. Schmidt from the collection bag of his Gcm. in Schaumburg 20.00. Don I. L. Th. in Chicago 2.50. By Past. Strikter from his sr. Gem. in Proviso 14.00. Through Past. Wunder in Chicago from the Virgins' Association for L. Schwartz 16.00. By Past. Succop in Chicago from the Virgins' Association for Otte 4.00 and 5.00. By the same from the Young Men's and Virgins' Association for Lewrrrnz 9.00. By the same from the Women's Association for Otte and Lewerenz 16.00. (Summa 495.50.)

For the" seminary household in Addison: By Past. F. Lochner, a portion of the Collecte at the Mission Feast in Arenzville 15.00. By Past. C. Strgr in Dundre, from the communion coffee 9.00. (Summa 4'24.00.)

For poor seminarians in Addison: By Pastor Burfeind, one-third of the Mission Festival Collecte from De DrieS Grove 14.00. From I. L. Th. in Chicago 2.50. By Pastor Flachsbart in Dorfes Ueberschuß from the Children's Festival 4.00, for A. Gockel".

Through Past. Engelbrecht in Chicago from the Jünglings-Verein, for Jul. Trapp, 10.00. By Past. Succop in Chicago from the Jüng- lings-Verein for A. Beeskow 10.00. From the Frauenverein in Past. Wunders Gem. for A. Schäffer 5.00. By Cassirer I. S. Simon in Monroe, Mich. for C. Vogt 7.13. By N. N. in Echester for W. Müller 3.00. For Mueller, Bewie and Hock from the Young Women's Association in Echester 10.20. For E. Walper by Rev. D. Graf in August, Mo.: Thanksgiving Collecte of his Gem. 2.80, and by Heinr. Schäfer 1.00. By Past. Wunder in Chicago for A. Schäffer 45.00. (Summa §114.63.)

For Pastor Brunn's institution in Steeden: By Past. I. Berge in Prairie Town, a part of the collection at the mission feast 25.00. From Past. RöderS Gem. in Arlington Heights to defray travel expenses for Brunn's pupils 8.00. (Summa 033.00.)

For the Emigrant Mission in New York: By Past. I. Bergen in Prairie Town, a thcil of the MissionS- sest-CoUecte 16.00.

For the widow's fund: Don Prof. I. C. W. Lindemann in Addison 2.00. Collecte from the Gem. in Addison 43.41. From I. L. Th. in Chicago 2.50. (Summa §47.41.)

For Pastor Hirschmann and Pastor Döscher: From Past. Piffels Gem. in Richton 11.05. Past. Hcids.Gem. tn Peoria 8.00. (Summa §19.05.)

For Past. Hirschmann: From Past. Trautmann's congregation in Gower 6.50. Past. L. Lochner's congregation in Chicago 8.78. Past. Neisinger's congregation in Danville 3.00. (Summa §18.28.)

For Pastor Doescher: Don Past. Trautmann's Gem. in Gower 6.50. Past. L. Lochner's Gcm. in Chicago 4.39. Rev. Neisinger's Gem. in Danville 6.90. (Summa §16.89.)

For the congregation in ToPeka, Kans.: From the Gem. Päst. PisselS in Richton 9.57. Pastor Strirter's Gem. tn Proviso 3.25. Past. Lange'S Gem. in Chicago 5.00. (Summa §17.82.)

For the congregation in Iowa City, Iowa: From Past. StrierterS Gem. in Proviso 3.25. Past. Lindemann'S Gem. in Champaign 5.55. From Pastor Lange'S Gem. in Chicago 5.00. (snmma §13.80.)

For the congregation in Buena Vista, Iowa: From Past. Strirter's Gem. in Proviso 3.25. Past. Lange'S Gcm. in Chicago 5.00. (Summa A.25.)

For the Freeport congregation, Ill: From Rev. Lange'S congregation in Chicago 5.00. By Joh. Lunow, a part of the Mission Festival Collect at Effingham tn Past. Fresr's Gem. 16.00. Don Past. L. Lochner's Gem. in Chicago 13.17. Pastor Dörmann's Gem. in Jorlville 10.00. By Johann schlcrf in Janesviue, Wis. 1.00. (Summa §45.17.)

For the congregation in Lock Haven, Pa: Don Past. Lange'S Gem. in Chlcago 20.25. Don members of the Gem. Past. Wagner's in Chicago 4.00. H. E. there 1.00. (Summa §25.25.)

For the congregation tn Martinsburg, Nebr.: Through Past. Wagner in Chicago by members of his congregation. 4.00.

For 'the deaf and dumb in NorriS: By Pastor Bartling in Chicago from Mrs. Christine Hoffman" 2.00. By Past. Pennekamp from his congregation in Bremen 6.15. Through Past. I. Bergen in Prairie Town, Collecte at an infant baptism 2.00. (Summa §10.15.)

For college student C. Huth in Watertown, Wis: By Rev. Wagner tn Chicago from the Young Women's Association §25.00.

Addison, Ill, Oct. 8, 1877.

H. Bartling, Kassirer.

Income into the coffers deS Illinois - Districts:

For the synod treasury: From Past. Löbers Gemeinde in Nilcs §13.00. Thanksgiving Collecte from Past. Eirich's congregation in New Minden 42.75. From Past. Nachtigalls Gem. zum heil. Kreuz in Waterlov 6.00. From Past. L. Lochner's congregation in Chicago 3.85. Thanksgiving Collecte from Past. H. Schmidt's congregation in Schaumburg 51.81. From Past. NövrS Gem. in Arlington Heights for debt retirement 22.13. Past. Wünsch 1.00. Pastors Früchtenicht, Loßnrr and Döring 2.00 each. from Past. Uffenbecks Gem. in Le- mont 9.05. By H. Kühlenbeck from Past. OttmannS Gem. in ColltnSville 6.65. By Past. F. Lindemann- Gem. m Champaign 6.90. Don teacher C. Köbel 2.00. By Past. Succop in Chicago by Herminr Eichman" 50 Cts. (summa §171.64.)

For the synod building fund: from Past. H. Wunders Gem. tn Chicago §24.25.

For the inner mission: A part of the collection at the mission festival in Keokuk Junction by Past. Seidel §45.08. By Past. Hölter in Quincy by Wittwe A. Fuchs 1.00. By I H. Kühlenbeck by Past. OttmannS Gem. in Collinsville 2.25. (Summa §48.33.)

For the Synodal Heathen Mission: By Past. Seidel in Keokuk Junctron a part of the Collecte at the mission feast 100.00. By W. Martin in Altamont, a part of the Collecte at the mission feast in Past. Wangeritt's parish 31.50. Part of the collection at the mission feast of the parishes of Past. Hallerbergs and HölterS in Quincy (for the mission among Negroes and Indians) 20.00. (summa §151.50.)

For poor students in St. Louis: A part of the collection at the mission festival of the congregations of Past. Hallerbergs and HölterS in Quincy §15.00. By W. Martin in Altamont, part of the collection at the mission feast in Past. Wangerin's comm. 20.00. (Summa §35.00.)

For poor students in Springfield: part of the collection at the mission festival of the congregations of Past. Hallerbergs and HölterS in Quincy §20.00. Don Past. Wünsch in Dwight 2.00. By W. Martin in Altamont a part of the Collecte at the mission feast in Past. Wangerin's church (for poor students who have to pay for laundry) 20.00. Through Past. Wunder in Chicago from the Jungfrauenverein for student G. Sondhaus 5.00. From Past. Piffels Gem. in Richton for student Hoyer 7.67. (Summa §51.67.)

For poor people in Fort Wayne: For Joh. Brüning a part of the collection at the mission feast of Past. Hallerbergs u. HölterS in Quincy §10.00 and by Past. Hölter by G. Rkneberg 1.00, S. Bührrer, H. G. Schwarz- burg and N. N. 50 LtS. each, C. Fairchild, H. Heußner, C. Härtung,

G. Hermann and N. N. 25 cts. each, W. Rinneberg 13 cts. For Bendin through Rev. Engelbrecht in Chicago from the Jungfrauen-Verein 10.00 and from the Frauen-Verein 8.00. For H. Robising through Past. Wagner in Chicago from the Young Men's Association 20.00. (Summa 451.88.)

For poor seminarians in Addison: A part of the collection at the mission festival of the congregations of Past. Hallerbergs and HölterS in Quincy 410.00. By Past. Wagner in Chicago from the Women's Association 10.00. For O. Hennig by Past. Hölter in Quincy by G. Rinneberg 1.00, I. Bork, S. Bühler, H. G. Schwarzburg and N. N. 50 Cts. each, C. Fairchild, H. Heußner, C. Härtung, G. Hermann and N. N. 25 Cts. each and W. Rinneberg 12 Cts. For Jul. Trapp by Past. Engelbrecht in Cbicago from the Young Men's Association 5.00. For I. Raithel by Past. Wagner in Chicago from the Women's Association 10.00. (Total 439.37.)

For the immigrant mission in New York: A part of the collection at the mission feast of the congregations Past. HallerbergS and HölterS in Quincy 410.00. By W. Martin in Altamont a part of the collection at the mission feast in Past. Wangerin's parish 20.00. (Total 430.00.)

For Pastor Hirschmann: From Pastor Loßner's congregation in Brecher 42.25. From Past. Wangerin's congregation in Altamont 7.25.

For Pastor Multanowsky: From Past. WangerinS Gem. in Altamont 47.25.

For the congregation in Freeport, Ill: From Past. PisselS Gem. in-Richten, 4'10.00. Past. F. Bosch's Gem. in Watertown, Minn. 2.50.

For the congregation in Lock Haven, Pa: From Past. Piffel's Gem. in Richton 46.00. Past. Gotsch's Gem. in York Centre 2.00.

For C. Rascher in the asylum near St. Louis: From Past. Wagner's Gem. in Chicago 410.00.

Addison, Ill, October 18, 1877.

H. Bartling, Kassirer.

Entered the coffee of the northwestern district:

For heathen mission: MissionSfcstcollecte in Past. C. Seuel's lower parish 416.20. Part of MissionSsestcollecte in Oshkosh 6.67.

For the Deaf and Mute Institution in Norris, Mich. Wambsganß' congregation 48.66. From St. Stephen's congregation in Milwaukee 13.50. From Past. Cords in Lake City 1.00. Past. I. L. Daib's Gem. in Oshkosh 3.55. Hochzritscollecte bet N. Schwab 2.40. From Ed. Schumann 1.00.

For Brunn's students in Fort Wayne: From N. Hass in Reedsburgh 50 C:s. From Trinity Comm. in Milwaukee 427.50.

For poor students in St. Louis: From Past. H. I. Mueller's Gem. in Willow Creek 48.00. Whose Gem. in Persch Creek 4.75.

For the orphanage at Addison: wedding collection at I. Wettern at Hay Creek 46.00.

For the preachers' and teachers' widows' fund: From Past. Wambsganß' Gem. 48.06. C. Schmidt in Reedsburgh 1.00. Housewives at Past. Winter 5.01. From Past. C. M. Zorn's Gem. 20.00. From Past. PlehnS Gem., German Settlement 2.47, from himself 4.00.

For the emigrant mission in New York: Wedding collection at Theo. Schütt 47.40. Wedding collection at H. Schellin 4.00. Mission festival collection in Adell 32.12. Thank offering for miraculous rescue of two-year-old Emma Wolfram from a listerne 50 Cls. Portion of mission festival collection at Oshkosh 6.88.

For the synod treasury: From Friderike Dobberpbul in Milwaukee 41-00. From ZionS congreg. in Morrisson 3.50. St. John's congreg. in Nocktaud 3.00. From Past. I. E. Hübber's congreg. in Town Herrman 8.85. From Past. M. Stülpnagel's congreg. in PotSdam 21.30. Past. Wesemann 2.00. Past. G. Pleha 1.00. From teachers P. Rüge, I. D. Fr. Meier, W. Engelbert, Fröhlich 2.00 each, Falk 5.00. From Past. Wesemann's Gem. in Grafton 4.67. Carl Caesar in Milwaukee 1.00. Past. Markworth's congregations in Caledonia and Rat River 3.82.

For inner mission: Mission festival collection in Adell 64.52. Likewise in Hancock 16.00. Likewise in Watertown 44.33. Likewise in the lower congregation of Past. E. Seuel 50.00. Likewise in the parishes of Pastors Schütz and Allwardt 31.00. Likewise in Oshkosh 10.00. From E. Bollmann in Albany 1.00. Gratitude offering from C. Schmidt tn Reedsburgh 1.00. By Past. C. Strafen Ueberschuß an Reisegeld 2.40. From Johannis-Gem. in Nockland 4.00. From Ferd. Wallschläger 25 Cts. Past. G. Plehns St. Johannis-Gem. 1.92, St. Petri-Gem. 1.68. By C. L. Berner from the Gem. in Horicon 7.00.

For Pastor Dö scher in Dakota: From Past. Wambsganß' Gem. 9.35.

For student Machmüller in St. Louis: baptismal collerte at H. Kickhäffer 43.00.

For the congregation in Lock Haven, Pa: From Past. G. Plehn 41.00. Whose comm. in Brusch 1.42, in Eagle 1.15.

For poor students in Fort Wayne: From E. Bollmann in Albany 45.00.

For Past. Vetter's congregation (schoolhouse construction): From Trinity congreg. in Milwaukee 423.36. JmmanuelS congreg. there 27.43. Trinity congreg. in Sheboygan 15.40. From Past. Präger and his congregations I t.00. Of Past. Ph. Wambsganß' congregations 11.00. Of Past. Keller's Trinity congregation 4.08. E. Schubert in Milwaukee I.I.O. Past. Markworth's congregations in Caledonia and Rat River 7.55. A. Bock 50 Cts. H. Wegener 20 cts. Past. C. Strafen 2.00. Whose congreg. in Watertown 27.23. From the Women's Association of St. Getst congreg. in Milwaukee 5.00.

Milwaukee, October 20, 1877. C. Eißfeldt, Cassirer.

Entered the coffee of the Northern District:

For the synodal treasury: From the congregation in Frankenlust 45.00. From the congregation in Adrian 9.20. Teacher Plumhoff 4.1XP By Past. Ernst 9.45. From the congregation in Adrian 6.63. From teacher Onasch 2.00. Praeses Fürbringer 1.00. Past. Gose 2.00. By the congregation of the Rev. K. O. Schmidt 5.16. By himself 1.00. Teacher Ritzmann 4.00. Teacher Huser 2.00. Teacher Ernst

4.00. Pak). Koch 2.00. From the parish tn Sebewakng 11.39. Parish in Unionsville 2.14. From Teacher Brinkmann 2.00. Collecte of the parish of Frankenmuth on Michaelmas 18.00. From the parish in Saginaw City by Mr. Gänsbauer 13.40. Emmanuels-Gkm. of the Rev. H. Bauer 3.00, by himself 1.00. Gem. in Ludington 2.00. By Past. Jos. Schmidt 2.00. by Past. Arendt 2.00. From the Gem. of the Past. Hügli 12.65, from himself 2.00. From Past. Markworth 2.00. Carl Warmbier 2.00. from the Gem. Amelith 12.75. teacher Läsch 4.00. Past. Skwartz 2.00.

For the college household in Fort Wayne: From the communion coffee of the comm. in Adrian 45.50.

For the seminary household in Springfield: From the communion fund of the congregation in Adrian 45 50.

For the Sem in a r - H a u s h a l t in Addison: Collecte on Hrn. Schmucks wedding 48.40. Collecte on teacher Wintersteins wedding 7.19.

For the Emigrant Mission in New York: Thank-offering of Mrs. Uhlig 43.00. Don of the Gem. of the Past. Arendt 10.00 and 2.00 for the Emigrant Mission in Baltimore.

For the Deaf and Dumb Institution: Collecte on Mr. Ch. Burk's wedding at Mr. Blankery 48.70. From H. Sehle 5.00. Kindtaufcollecte at Mr. Roßdeutscher 3.00. From G. Gielmel 1.00. A. Haag 1.75. Carl Warmbier 2.W.

For poor students in St. Louis: From the Gem. of the Past. Arendt for A. Dankworth 45.00.

For Brunn'sch'e sophomores in Fort Wayne: Vvn the Gem. in Sebewaig 44.<Xl. Gem. of the Past. Karrcr 1.30. Gem. of the Past. List in Roseville 411.00. Gem. in Moatague for Drögemüller 44.00. Kindtaufcollecte at I. Seelbinder for Karflenhuber 62 Cts.

For poor students in Springfield: By Past. Ernst 41.00. From the Gem. of the Past. Arendt for Adolph Schwankovsky 5.00.

For poor students inAddison: From several school children of the Past. H. Bauer 42.30. From the congregation of Past. Arendt for M. Ahrens 5.00.

On the widow's fund: From Past. Trautmann, teacher Plumhoff, Past. Schwarz, President Fürbringer and Past. Koch each 44.00. Teacher Uhlig 2.00. Past. Arendt and Hügli "each 3.00. Past. Hattstädt 2.m.

For the construction fund: harvest festival collection of the municipality of Sebewaig AI 7.25,

For the orphanage in Addison: From Marg. Ehrhardt 25 Crs.

For the orphanage in Boston: By Past. Ernst 7.50.

For heathen mission: From the women's fund of the congregation in Adrian 410.00. By Past. Ernst 3.00. From the congregation in Amelith 2.65.
 For inner mission: From the congregation in Bay City 47.00. congregation in Frankenlust 25.00. congregation in Amelith 3.60.
 For Past. JSke and teacher Hopf: By Past. Ernst 41.00. From the comm. in Benona 2.W for Hopf.
 For the needy in Dakota: through Past. Ernst 41.00.
 For the congregation in BuenaVista: By Past. Ernst 48.00. From the congregation in Amelith 8.50.
 For the proseminar in Steeden: Through Past. Ernst 42.50.
 To the church building in TawaS: From the Gem. in Sebewaing 47.00. Gem. in Grand NapidS 18.25.
 For Rev. Eisenbeiß's congregation: by Rev. Ernst 45.00.
 For the congregation in Lock Haven: from the congregation in Frankenlust 412.65. congregation of the Past. List in Roseville 10.75.
 Monroe, October 25, 1877.

I. S. Simon, Kassirer.

Entered the coffee of the Eastern District:
 For the synod treasury: From Williamsburg congregation 411.00. Bergholz congregation 6.87. North East congregation 13.30. TrinityS Washington congregation, Pentecost Collecte, 7.70. College Point congregation 7.00. From A. Schaefer 1.50.
 For the widow's fund: From the community in Bergholz 3.00. From Past. Weinbach 2.00.
 For the orphanage near Boston: From Past. Frey's Gem. in Albany 25.00. By Kassirer Simon 5.65.
 For the Emigrant Mission in Baltimore: One-third of the proceeds from the refreshment stand at the Mission Festival in MartinSville 16.66.
 For inner mission: one-half of the mission festival collectes of the Missouri and Ohio congregations in Pittsburg 74.52. From Trinity Comm tn Washington 15.96.
 For the college maintenance fund: from the Gem. in New York 13.00.
 For the deaf and dumb institution near Detroit: From the community in Bergholz 4.77.
 For the building fund: From Carl Specht 1.00.
 For poor students: Vonder Gem. in Berghol, for A. Nehwald 2.59. Dreieinigkeits-Gem. in Washington 10.26.
 For the congregation in Lock Haven: From the congregation in Willmsburg 32.00. congregation in Ashford 5.00. Harvest Festival Collecte of the belden congregation Past. Müllers 6.00. From F. Schäfer 3.00.
 For the congregation in Martinsburg, Nebr.: Harvest Festival Collect of the two congregations Past. Müllers 6.00.
 For the Iowa City congregation: From the MartinSville congregation 2.50.
 For the congregation in Topeka: From the congregation in MartinSville 2.50.
 For the congregation in BuenaVista: From the TrinityS congregation in Washington 8.17. congregation in MartinSville 3.02.
 For Pastors Rufs and Jske, and Teacher Hopf: From the Williamsburg Gem. 7.00.
 For Pastor Oestermeyer: By Past. Müller 2.25. From the Trinity congregation in Washington 7.58. From F. Schäfer 1.50.
 For Past. Döscher: From the Sunday school children of the Past. Biewend 7.56. From N. N. in Härlein 1.00.
 New York, October 1, 1877. I. Birkner, Kassirer.

Received for the Castle Garden - Mission :

By Fräulein Drüber 41.14. By F. W. Kastner 1.00. By W. Fuchs 1.00. By Past. Köbler 5.00. By Past. Köhler in Germany 1.25. Christ. Paule 2.00. G. H. Viehle 2.00. Jacob Kopp 1.00. Past. Gausewitz's Gem. 3.00. Past. Köbler, Jakob Lutz and H. Petry 1.00 each. from Bethlehem's Gem. to St. Louis 10.00. by Kassirer Bartling 25.00. Kassirer Simon 8.07. Kassirer Meier 21.75 and 39.14. from the Gem. in Martinsville 3.00. Gem. in Concordia 10.00. from Past. Ostorhus and Jul. Richter 1.00 each. Past. W. L. Meier 2.00. By Past. Holtermann gcs. by teacher Dölvrthal in Hemlingen, Hanover, 6.00. By Past. Lührs in Kirchtimpe, Hanover, 3.00. W. Agerth 5.00. Alb. Schulz 1.50. Verena Huber 1.00. Fr. Hoyer 2.00. Fr. Platt 2.70. By Past. Brecht 11.25. By C. Röhrs 50 cts. Mrs. D. Ströbel 3.25. By Kassirer Grahl 53.10. By Schorr gcs. on Appells child baptism 50 Cts. By Past. Stephens Gem. 6.02. By Kassirer Simon 11.25. By Past. Lecmhuis 4.00. By Kassirer Grahl 13.60. By Pittsburg Gem. 20.00. By Past. F. Friedrich 70 Cts. By Past. Schmogrow 0.00. By Past. Pröhl 70 Cts. Tb. Schorr two-thirds of the income at the refreshment stand at the Mission Festival in Martinsville 33.34. By Past. N. N. 1.50. C. Lily 1.00.

New York, October 1, 1877. I. Birkner, Kassirer.

Received with heartfelt thanks from the undersigned: From Past. Lehmann's congregation in Cape Girardeau 45.20. From Past. Kösterings Jungfrauenverein, Collecte on the 4th of July, 48.15. From the "Missionsfest" Collecte in Napoleon, O., 420.00. From Pastor Schönebergs Jünglingsverein für Hüsemann 48.00. Proceeds from the bequest of Mrs. Pastor Hamann 440.00. By Pastor I. Bethke, Communion Collecte, 42.70. Baptism Collecte at Mr. H. Bardener 42.75. From Past. Heirs Gemeinde für Brunnische Zöglinge 410.00. For the same from Past. Martins Gemeinde 48.76. House dedication - Collecte by Mr. I. H. Matthius 410.00. By Past. M. Tirmenstein in New Orleans from the Zion-Parish 422.25, from St. Paul's Parish 412.50. For Th. Stephan from Past. Stock's congregation 412.M, from W. Weidmann 42.50. From Past. Dörmann's parish 47.00. pastor Schumann's parish 411.83. past. Ferd. Sievers' congregation 415.00. Past. Freese's Frauenverein 410.00. From Past. Niethammer's congregation 410.05, whose women's club 410.00 for F. Brust. By Past. W. Bartling from St. Jacodl's parish women's club 47.50 for M. Albrecht; for Th. Kobn 43.00 and from the Maiden's club 416.00. From Past. Tudts parish, Harvest Festival Collecte for I. Harsch, 45.00.

Correction.

In my last receipt read: From Past. H. Crämers Gemeinde 410.30 instead of "41.30".

Fort Wayne, Oct. 10, 1877. c. I. Otto Hanser.

Received for poor students 46.55 from Past. Heitmüller's congregation at the Clifty, Ind. 410.50 for Stud. J. Pennekamp from the congregation of Rev. Liebe. G.

For poor students received from the valuable "Sewing" Association of the Gemeinde Past. Hahns in Staunton, Ill, 2 bed sheets, 2 pairs of lower leg clothes, 4 hand towels, 1 pair of woolen stockings.

C. F. W. Walther.

For the "Lutheran" have paid:

The 31st year: Pastors: H. Witte 410.80, W. Nffenbeck 85 Cts, I. Schlerf 70 Cts, A. Brömer 39.65, F. Pieper 65 Cts-, C. Sapper 26.25, O. Hoyer 65 Cts, E. H. Lentzsch 68 Cts, G. Spiegel 70 Cts.

Furthermore the men: P. W. Gayer 2.70, F. H. Reinitz 5.00, H. W. Gchrke 6.80.

The 32nd year: Mr. Pastors: A. E. Winter 2.00, W. Holls 20.65, H. Witte 4.05, F. M. Große 13.00, O. Clöter 9.35, T. Häßler, O. F. Voigt, W. Frich, I. Schlerf, W. Lucker 70 Cts, A. Grafelmann, H. Bauer 6.75, Th. Händschke 65 Cts, A. Brömer 45.90, F. Pieper 1.25, W. Hattstädt 20.00, D. I. Warns, I. G. Griebel, 65 Cts, C. Sapper 18.60, C. Althof, Th. Jäger, B. Sievers 4.05, Th. Hahn 4.05, O. Hoyer, E. F. Herrmann 2.70, C. H. Lentzsch, G. Spiegel, G. Rosenwinkel 6.75.

Furthermore the men: C. Lanz 70 Cts, I. Heinicke 20.50, E. H. Klausmeyer 5.40, A. Krome 39.90, R. Emmel, H. Schnelle 4.05, E. Fickweiler 6.25, E. Lutz 16.45, P. W. Gayer 2.70, A. Einwächter 11.00, G. Summ, G. Neumann, H. Kerstner 4.05, H. Weißler, A. Lietz, L. Lucker 56.05, C. Schmidt, G. H. Anschütz, D. Schaaf, H. W. Gehrke 9.1t, F. Kull 4.05, I. Engelbach 4.05, L. Rosel, H. W. Krenning 26.15, H. D. Heimsoth 4.05, I. Klage 45 Cts, E. Delto 50 cts., E. Brüggemann.

The 33rd year: Messrs: I. Noll, I. Her 16.20, A. W. Müller 5.40, A. Bapler, A. Saupert 10.00, H. Wehrs 11.00, Th. Pisscl 21.60, I. P. Guinther, W. Brandt, C. F. Bosch, B. I. Muus, T. Häßler, O. Clöter 12.5t, W. Streißguth, S. Liese, I. Strafen, C. Böttcher 4.05, G. A. Schieferdecker 6.75, G. Meier 65 Cts., O. F. Voigt, W. Uffenbck 4.05, W. Frich 70 Cts, H. C. Steup 14.85, L. L. Wuggazer 2.70, I. L. Hirschmann 8.75, W. Sieinrauf, I. Schlerf, W. Lucker 2.70, E. Mariens, E. I. Frese 2.70, A. Grafelmann, I. M. Buckor, F. W. Francke 5.40, O. Mecrwein 1.25, H. I. Haack 35 Cts, C. Bender, Th. Händschke, A. Brömer 1.45, G. Rademachrr, W. Brackhage 5.85, F. Wendt 12.15, A. W. Weismann, L. Öfterhus 14.85, D. I. Warns, W. F. Scggr, I. G. Griebel, A. Lohr 12.15, C. Sapper 3.00, C. Althof, A. Pohl 5.00, I. O. Zwickler, Th. Schöch 8.10, I. N. Moser, C. L. Wuggazer 9.45, C. Cleßler, H. Torney 10.80, L. Sticgeincyr 12.15, P. S. Swinehard, L. Lochner 6.05, F. W. Pohlmann 13.50, G. Heintz 5.05, L. H. W. Stärker, G. Guldbrandsen, G. S. Löber 1.60, H. Gräbner 13.75, Th. Hahn 4.05, S. Hrtrich, I. Traulmann 24.00, C. Kühn, C. G. Hiller 15.00, Th. Mattfeld, P. Hölzel, I. G. Morris, F. Bösch, F. Woldrecht 5.4t, G. H. Hörncke, F. Kleist 24 30, H. KoUmvrgen 6.75, C. F. Herrmann 2.70, F. Keller 13.50, B. I. Zahn, Th. Brauer, I. L. Daib 8.60, O. Hoyer, I. Fackler 60 Cts., T. Gensike, T. A. Torgerscn, E. G. Frank 8.90, H. Michels 35 Cts., I. T. lungck 5.40, H. Hölter 14.00, I. Tönjes, I. Fackler, C. H. Lentzsch, I. Aarrer 2.70, G. Spiegel, F. Zucker 54.90, Th. Buszin 12.55, W. Oetting 4.05, A. Henkel 6.75, I. L. Hirsch" mann 1.65, F. G. Walther 10.80, G. Streckfuß 9.00, G. Rosen- winkel 4.05, G. Hölzel.

Furthermore the gentlemen: C. Lanz 65 Cts. I. Brokers 20.25, T. März, A. Walk, F. Polsdörfer, I. H. Meyers, A. Bormann, F. Helms, C. Müller, H. Meier, R. Emmel, W. Schneider 26.25, C. Schmidt, I. M. Pfänder, E. Fickweiler 12.75, A. Guderjahn 1.25, G. M. Bever 10.00, I. Hafner 6.00, D. Schaaf 1.15, F. Fathauer 15.00, H. Bartling 9.05, F. I. Peters 2.70, P. W. Gayer 2.70, H. Lorch, F. Rögge 1.75, E. Messerschmidt 80 Cts., A. Schaller, F. Kaiser, A. Döring, L. S. Deffner 4.05, W. Men- zcl, F. Eichhorn, H. Kerstner 4.05, A. Dohrmann 24.30, G. Bitzcl, W. Mösta 35.00, I. Schäfer, D. Eichner, H. Stump, G. Reinhard, M. Conzelmann 21.90, E. Schwanhold, I. W. Müller 3.75, H. Reese, S. Rcffert, H. A. Loßner 10.00, A. Nowe, I. Werner, H. Bartling 5.81, W. Teyler, G. I. Dirks 2.70, W. Schlüter, E. Homann 5.40, A. Damköhler 6.00, W. Waltke 10.50, C. Kaufmann, C. Schmidt, A. Kage, H. Bartling 15.33, I. L. Kirschbaum, C. Schäning 5.40, H. Bartling 14.86, E. Rausch, H. Dierking, H. Birkner, A. Käse 75 Cts., L. Schlacht 5.40, I. Engelbach 4.05, S. loeck, G. A. Dobler, L. Rosel, G. D. Simen, C. -Kölling, L. Huber 45 Cts., W. Schwefel, I. G. Nützel 20.00, F. A. Beisser 9.45, H. W. Krenning 39.15, H. D. Heimsoth 4.05, C. Kraus, F. Hoffmeyer 2.70, C. Harsch, F. Ohlendorf, C. Cosfed, I. Klage, F. A. Heidemann 35 Cts, E. Desto, F. Rother 2.00, I. Senne, A. Dornfeld 11.90, H. T. Detert, E->Brüggemann, I. Lindörfer 50.00, W. Schneider 75.00, C. Rapp 28.00, I. Brase 46.05, A. Kiefer, A. Roter, I. Sauer, C. G. Hartmann 17.55, L. Fritze 9.50. Also: Anna Klöne, M. Macartney.

The 3 4th year: The gentlemen pastors: G. S. Ltzber 40 Cts., Th. Buszin 1.75.

Furthermore the gentlemen: F. Eichhorn 45 Cts, H. Jungkuntz, H. Dierking, F. A. Heidemann, H. T. Detert, G. Nachow.

M. C. Barthel.

Books - Display.

Memorial of the Third Jubilee Celebration of the Formula of Concord in the Year of Salvation 1877. Containing descriptions of these celebrations, sermons relating to the same, excerpts from such, sermon dispositions and songs. Published on

behalf of the Lutheran Synodal Conference of North America.

It is with great pleasure that we inform our readers that the manuscript with the above title has just left the press. It contains about four hundred pages in large octavo, twenty-eight Jubilee sermons and speeches in German, English and Norwegian, about three hundred longer and shorter sermon drafts and celebration reports, as well as the Jubilee songs published on the occasion of the sesquicentennial, partly in the local journals, partly in pamphlet form. The book is also decorated with two beautiful woodcuts. These are copies of pictures that can be found in the "Acten der Concordienformel" published in 1707. The picture opposite the title shows the six authors of the Concordia Formula sitting at a table in the library room of the church of Bergen Monastery near Magdeburg and discussing the fear of God. The other picture on the first page of the preface depicts Bergen Monastery itself. It consists of a number of buildings which were monastery buildings until 1565, but when they came into the possession of the Lutherans in that year, they were transformed into buildings for a Lutheran grammar school or college. Since these buildings were demolished in 1813 under the royal Westphalian government and only a memorial stone erected in their place still reminds of them, all Lutheran readers will certainly be pleased to be able to visualize by means of a picture the places within which the great work of God of the final confession of our dear church once reached its completion. Published in the name and on behalf of the Lutheran Synodal Conference of North America, the book contains testimonies from all synods belonging to it, namely from the Synod of Illinois, from the Synod of Minnesota, from the Synod of Missouri, from the Norwegian Lutheran Synod, from the Synod of Ohio and finally from the Synod of Wisconsin; also a number of testimonies from the Saxon Lutheran Free Church have been included in this book. And we must say that our hearts beat high with joy to see how, in spite of all differences of form, a unity of faith is expressed in all these testimonies, such as certainly does not appear more clearly in any other ecclesiastical community. May the dear "Memorial" find many eager readers! It will certainly prove to be a means for all of them, as well as for us, to strengthen them in the faith and to make them confident and joyful in the same, even in these last, truly sorrowful times. We think that no Lutheran family should refrain from buying the "Monument", also for the reason that they may bequeath it as a testimony of all our faith to child and child's child. We hope that as great as the joy of all true Lutherans is over this testimony to the unity of faith in truth, the joy of faithful Lutherans of later times over this common testimony will be even greater if the Lord does not yet hasten his dear last day. How much work, by the way, the redaction of such a document from almost innumerable, partly not printable, documents.

The cost of a work compiled from finished submissions can only be imagined by those who have had to deliver similar work. We therefore believe that we owe it to the appointed editor to publicly thank him here in the name of the readers for his faithful work. Above all, however, the book is humbly entrusted to the blessing of Him from whom alone all blessings come.

The price of a well-bound copy is set at D1.40 (besides 10 cents for postage if sent by mail), and the book may be obtained through the general agent of the Missouri Synod, Mr. M. C. Barthel at St. Louis, Mo. W. [Walther]

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To the honored subscribers for the "Memorial" to the message that, s. G. w., all already ordered copies of the same can be sent until December 1 of this year.

M. C. Barthel, Agent.

A Conversation between two Lutherans on Methodism. Bu Dr. Sihler. IraQslateck lrom tlls OeriuLQ.

These "Conversations on Methodism", written by Dr. Sihler and published first in the 6th volume of the Pittsburg "Lutherische Kirchenzeitung" and then in the 4th volume of the "Lutheraner", have since been widely distributed in pamphlet form and have been a great blessing. May they now also go forth in this English translation, provided by a conference in Ohio, for the salvation of many souls.

One should contact Rov. D D. lrauAor,
6o., O. Price 15 CtS.

For the Christmas party.

Liturgy for a children's service for the celebration of Christmas, presented by Friedrich Lochner, pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred P2.50 plus postgrid. To be obtained from

L. Volkening,

901 Xortv 4tk 8tr, Ft. Doms,

2. songs for the "Liturgy for a Children's Service for the Celebration of Christmas", presented by Friedr. Price: the booklet 10 cts, the dozen H1.00, the hundred S7.00 plus postage.

For the convenience of the organist and precentor in the use of No. 1, as well as for singing the songs in the family circle, No. 2 contains the liturgical chants, as well as the choral, children's and congregational chants in polyphonic set in order. - These can be obtained from L. Volkening alone.

As a Christmas gift recommends undersigned

The Weimar Bible Works.

a. Splendid edition: price against cash payment, \$25.00.

b. Medium edition, also gilt-edged and hardbound. Price \$18.00.

Orders should be made early, because freight deliveries take longer time.

The freight charges are to be borne by the purchasers. Address: Mrs. Dette,

710 vrkmkliu ^vs., Vvuis, No.

Postscript. If some should not know to whom they could give the dear Weimar Bible as a gift, the undersigned would know good advice. The congregations could, for example, surprise their poor preacher or school teacher with it on the next Christmas Day. Even if a congregation or a wealthy member of it donated such a Bible work only to the sacristy, indeed as church and congregation property, but for the use of the preacher, then this would already give the preacher a Christmas joy, but the congregation would benefit. But the very best would be, of course, if every father of a family gave it to himself. And finally, whoever knows someone among his Christian relatives or friends to whom he would like to give a Christmas present, should consider that he could not honor him with anything more valuable than this best Lutheran Bible of Interpretation for Everyone. Just now we read in the scientific supplement of the Leipziger Zeitung: "We hope that our fathers of the house will gladly take up the Bible work that is now available again and thus reward the publisher, whom we would almost like to call an entrepreneur in view of the size of the work, for the joy with which he undertook its production. If one hopes this in Germany, one may certainly hope it even more here in America, from where the reprinting of the incomparable work has started.

C. F. W. Walther.

Changed addresses:

Rev. Ov "8. lUsnão,

Ktsarns 6o., 21inn.

Rev. 6. 6. D. ltrancIt, Lr^nn "nä D<Dv "rä 8tr.,

PsorId 8t. Douis, Ho.

Lvv. FV- Uurmsstor.

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In honorary memory of

Pastor Christian Jakob Weisel,

a servant of Christ from the House of Israel.

Of the faithful witnesses of the truth who proclaimed the gospel of Christ, the Savior of sinners, and the blessed peace which he brought into the world, some, though their number may not be very great, have come out of the people who, on the whole and on a large scale, rejected the Lord. They have often been among the most efficient instruments in the kingdom of Christ and have given proof that their gifts, when transfigured by the spirit of Christ, are able to contribute significantly to the kingdom cause of the Lord by the grace of God. Many of Christ's fighters from this people, who have fallen deeply, have, after being raised to Christ, the promised Messiah, through righteous conversion, steadfastly stood firm and not only gave glory to the Lord in good days, but also remained faithful to Him in crosses, hardships, temptations and persecution, even unto death. In this way they have proven that in faith in their Savior they are also strong in suffering, in carrying the cross of Jesus Christ. The Christian Church may therefore rejoice in them and count them among the most capable servants of Christ, who have held high the banner of Him whom their people still curse in their blindness. The more they realized how much Israel had lost after the threatened judgment of God, when it rejected the Lord, the more they were aware of the sin of their people against the Holy One in Israel, the more they felt obliged to testify for their Lord and Savior by word and deed.

Among these faithful witnesses I may also count the servant of Christ, who in the course of this year has entered into the rest that is still available to the people of God, the former Pastor Christian Jacob Weisel, who worked in blessing in the Evangelical Lutheran congregation of St. John's in Williamsburg, N. Y., and in his four and twenty years of ministry there amply proved that he was saintly serious about the preaching of the cross of Christ.

Although I would have wished that someone else would have dedicated a lasting word of recognition to that "preliminary death notice" in the "Lutheran," since a longer period of waiting is no longer appropriate, the readers will have to be satisfied with a few words from the undersigned concerning the life of the deceased.

The blessed Pastor Weisel was born in Ladenburg in Baden on July 20, 1813 from a Jewish family. His parents were simple, plain people who followed the Jewish ritual laws very strictly and also brought up their children in them. Our Pastor Weisel was supposed to become a rabbi according to the will of his father, who was the precentor in the Jewish school, and because he could not and would not do his father's will in this, he was forced to leave the parental home. In his youth, our Weisel came to Strasbourg, Alsace. Here he was drawn into Christian circles and came into contact with serious, believing men, among others with the pastors Öfter, Härter 2c., and they became the instruments of his conversion. For it was in the company and under the guidance of these men that the decision took root in him to join the Christian church, and here he also came to maturity. He became acquainted with the Christian doctrine among these people who were zealous for faith. In the light of the Word of God, he came to understand the Jewish teachings with their lies and blasphemies. What he had heard from the Word of God of the Old Testament in his parents' home and in the Jewish school was, as he now realized, so covered and obscured by Talmudic interpretations and fairy-tale stories that the actual Word of Scripture could not come into its own. Likewise, he also learned here how hollow and empty the ground of modern Judaism was. It has indeed thrown away most of the empty ceremonies and outward appearances of the old Judaism; but it has also lost all timidity and all reverence for the holy and in its unbelief with its impudent spirit, which forces itself out everywhere, has become an evil leaven for the disruption of today's civil society. He felt repelled by this spirit, just as he felt repelled by the scholastic wisdom of those days, which did not understand the riddle of this world and the questions of the human heart.

could not solve his problem either. All the more eagerly he sought to grow in the knowledge of the Word of God, in order to then put into action his resolution to be received into the bosom of the Christian church through holy baptism, after the necessary time of preparation. This godly resolution of his was carried out between his 16th and 17th year of life. It is easy to imagine how this beginning of his Christianity did not pass off without a difficult struggle. As a Jew by birth, he had to overcome the prejudices and customs of his people, to leave his inherited religion and the advantages associated with it, but to accept the Christian religion hated by the Jews, to worship and adore Christ, whom he had previously blasphemed, as the true Messiah, his only Savior and Redeemer. The struggle was no less difficult when not only the most intimate bonds of flesh and blood were torn asunder, but now also the bitterest enmity took the place of parental and brotherly love. We can easily imagine what a painful struggle it was for him when he was now convinced of his legal Pharisaic condition, brought to the realization of his sin, and now had to descend from his supposed heights of his own righteousness and lay himself at Christ's feet as a poor sinner worthy of damnation, and as a miserable beggar demand nothing but grace and mercy. And yet this was only the beginning of his struggle. Now he had to continue it not only with some temperamental and personal idiosyncrasies, not only with civil, worldly and domestic circumstances, but, like every Christian, above all with his innate corruption, with the power of condemning sins, with the wrath of God, with the curse of the law, with the prince of darkness and his faithful bride, the world. But he did not despair, for he knew that he who has decided for Christ must also be ready to enter the path of suffering; he knew that those whom God has adopted as his children are considered by the world to be the least of these, the rejects; he knew that he who in faith in Christ enjoys joy and delight and possesses life and blessedness in hope must go through the valley of tears here.

And when he later came to America and entered the holy preaching ministry here through God's guidance, there were no days of rest and undisturbed quiet life for him either. He also wanted to fight a good fight in the church arena and be a righteous Lutheran preacher, even at the time when pure Lutheran teaching was still quite expensive and rare here. He did not want to become and be one of those preachers who have no idea, no concept of the majesty, holiness and power of the ministry of the Word of God, who perform the sacred service as craftsmen and degrade their status in unspeakable lukewarmness, wretchedness and sloth. Because he had become acquainted with the hollowness and wretchedness of this Philistine crowd, he now sought through faithful prayer and struggle, through sincere research in the Holy Scriptures and in our precious confessions and in the writings of our old orthodox fathers, to train himself more and more to become a faithful Lutheran preacher and pastor. This was also connected with great difficulties for him. For although he had received great natural gifts from God and possessed much natural acumen, great difficulties stood in his way in this noble endeavor because of his early incomplete previous education. But this did not make him despondent, but drove him to all the more zealous research. Wherever he found an opportunity to enrich the treasure of his evangelical knowledge, he used it faithfully.

In 1861, after he had unsuccessfully testified with others against the un-Lutheran nature of the New York ministry, he resigned with his congregation from the ministry and was later accepted into our synod, which he had already come to know as faithful to the confession. I may justifiably say that he attended our synods, our conferences and every meeting dealing with the Kingdom of God, in which one could find instruction, encouragement, refreshment, stimulation, strengthening for the struggle, new courage, new comfort in cloudy days, as eagerly and as faithfully as probably few others.

Because he was so sincere with his Savior, God allowed him to succeed and gave him, above all, a firm heart, an unshakable firmness of will to stand firm with the recognized truth. He held fast to the conviction he had gained from God's Word, regardless of whether he received praise or blame, honor or disgrace. He never abandoned the principles he had drawn from God's Word in order to please anyone, and he did not allow himself to be distracted from right and truth even a finger's breadth by the fear or complacency of man. Thus he stood there, a whole man, without falsehood, of straight and upright character. He was a sincere Nathanaels soul and has preserved a strangely childlike disposition until old age. One did not sense anything of the Jewish commercial spirit in him; rather, doing good and sharing was a blessed thing for him. He also diligently encouraged his congregation to good works, and his exhortations were not in vain, as the many contributions of the congregation for the various needs in the synod testify.

Seeking neither money, nor honor, nor a good life in his ministry, he showed himself to his congregation as a zealous preacher, a faithful pastor, and led them by the praiseworthy example of good conduct, above all also by patience in cross and suffering.

And because he always bore it in grateful heart, how God so graciously gave him the dreary statutes and

In the same way that he had led his listeners out of the hollow ceremonies of unholy Judaism and had let them find the faithful Savior in the delicious gospel, and in him freedom from the Levitical statutes, freedom from the curse and constraint of the law, from sin, death, the world, hell, the devil, the wrath of God and all the consequences of the sins, he now also sought to lead his listeners to this faithful shepherd on and under the pulpit. He showed them that salvation had to be sought and found not on Mount Sinai, where he had sought salvation in vain, but on Golgotha; he showed them that they had to choose Christ as their mediator and guide to God, rather than Moses, whom he had first considered the right mediator. In a word, he sought to lead his hearers, when he had placed them at the flaming Sinai under the terrors of the law, then up to Golgotha, where the blood of mockery flowed for them. If he had

made them feel the heavy rod of Moses, he showed them that it should only drive them under the gentle rod of JEsu Christ. He did not want to fall prey to the exposition he once made at a pastoral conference when evaluating a sermon on Is. 60 with the apt statement: "The darkness was not dark enough for me, the light not bright enough and the comfort not sweet enough". Rather, he sought to show his listeners their darkness correctly, i.e. He preached to them what lost sinners they were by nature, how dark, evil and depraved their hearts were, how there was a waking place of darkness down there, a breeding ground of selfishness, unkindness, anger and revenge, yes, a pit of all sins, which the prince of darkness, who has been a liar and murderer of men from the beginning, only makes more dark and terrible by his whispers. He told them how great God's wrath was against sin, how easily a person could be lost, how narrow the way to heaven was and what great earnestness one had to apply if one did not want to miss the blessed goal. But he also tried to make the light quite bright for them and preached to them about the right true light, about the Lord Christ, who said: "I am the light of the world; whoever follows me will not walk in darkness, but will have the light of life".

It was his heart's desire and joy to paint Christ, the crucified, before the eyes of his listeners, to make them quite sure of their salvation in him and to preach the right comfort into their hearts. He did this with great zeal, and even if it was sometimes difficult for him to find the appropriate expression, one could see from his whole attitude, from his gestures and facial expressions what a holy seriousness he was about the preaching of the cross of Christ. Thus he wrestled with the sword of the Spirit, the Word of God, to drive sin and unbelief and the power of darkness from the hearts of his hearers; but also to testify of the inexpressible love of God, of the grace and mercy of our Savior, of the divine peace of the sweet Gospel, and of the glorious hope that awaits us Christians. This was the goal of his work and striving, and in it he did not grow weary. Wherever it was necessary to fight for God's honor and the salvation of the church, he joined in the fray; and whether it was through bad and good rumors, through honor and shame, whether he also reaped suspicion, slander and hatred in abundance for his zeal and activity, he confessed with Luther:

And if the world were full of devils, and even wanted to devour us. So we are not so afraid, we must succeed.

About his external circumstances I want to mention the following. Pastor Weisel married for the first time in 1837 in Strasbourg. Six children sprang from this marriage, four of whom are still alive. Two of them are righteous members of our synod and are most zealously and faithfully active in the church and school office. His first wife died in 1846 and he married a second time in 1849 to Salome Hitscherich from Carlsruhe, Baden. The two children born of this marriage have already preceded their father into eternity.

For 26 years he served the Lord in the holy preaching ministry. For the last 24 years he served the German Lutheran congregation of St. John in Williamsburg, N. I. For the last 7 to 8 years he had been suffering from rheumatism of the limbs, which at times attacked him very violently and painfully. Medical remedies, bath cures, especially the use of sulfur baths in Sharon Springs, N. A., seemed to bring him relief and improvement. But a thorough healing did not occur; it rather became worse from year to year. Therefore, two years ago, his congregation, which always showed great love and devotion to him, suggested to him that they would like to appoint an assistant preacher. She would so gladly have provided him with relief, and was also willing not only to give him leave for a time, so that he could travel to a more favorable climate and undertake a corresponding cure, which it was hoped would have a good effect on his undermined health; but she was also willing to bear all the expenses incurred. But he did not accept this offer; he hoped that things would get better at home with God's help. But it soon became apparent that his strength was dwindling more and more, and in the beginning of last year he became so weak that he could no longer administer his office well. So he finally had to give in to the pleas of his congregation, which so willingly and lovingly wanted to do everything for him in order to be able to keep him in their midst for at least a few more years, if it were God's will, so that an assistant preacher was hired. They appointed the missionary, Pastor F. Zucker, who at that time came to America from Asia. This appointment brought him great comfort, for not only did he now see his congregation, which was so dear to him, faithfully cared for, but he was also on the best of personal terms with his assistant, who was appointed to take his place after his death. Towards spring it became increasingly clear that his days would soon be numbered. His weakness increased more and more, and after almost three quarters of a year of agonizing suffering, his prayer for release from the bonds of his frail body was finally answered. On April 12 in the evening at 10 o'clock he died unexpectedly quickly, sitting in his hospital chair, of a heart attack. He reached the age of 63 years, 8 months and 22 days. The funeral took place 4 days later with great congregation not only of his, but also of the neighboring congregations and their pastors. Funeral sermons and speeches in the church and at the grave were held by Pastors Holls, Zucker, König, Körner and the undersigned, and in them the sincere spirit, the undaunted courage in the face of the death, and the courage in the face of the death were acknowledged.

The people of the city are duly remembered for their pure and full truth, their faithfulness to God and man, and their unfeigned humility.

The community, which has shown itself to be exemplary, has faithfully taken over the care of the elderly widow left behind and has provided her with an annual pension, so that in addition to her painful loss and the complaints of old age, the worries of food should not also weigh her down. But, what is more, she also knows, praise God, the father and provider of widows and orphans, who has given them, and thus also her, such glorious promises in his words, from which they can always draw living comfort.

Such was the life of a servant of Christ from the house of Israel. It is not great, brilliant deeds, not individual outstanding achievements in the field of theology that I can tell about him; But the simplicity and faithfulness with which he served his Lord and Savior, whom he always thanked for having so graciously led him out of darkness into light, the devoted and sacrificial love he showed for his congregation, the zeal he displayed for the spread of the kingdom of God, the enthusiasm with which he worked tirelessly for the inner and outer mission, the longing he had for the salvation of his brethren, The enthusiasm with which he tirelessly worked for the inner and outer mission, the longing he carried in his heart for the salvation of his brothers according to the flesh and also put into action when the opportunity arose, the diligence with which he worked for the welfare and prosperity of the parochial church, the care and faithfulness he showed especially to the confirmands, the steadfastness with which he carried out all these works of his spiritual profession, the living trust in God that did not waver even in all the storms of his life: These are also deeds in the kingdom of God that demand more strength of faith than individual outstanding achievements and individual particularly shining examples of heroism.

He will therefore also hear the joyful voice: "O pious and faithful servant, you have been faithful over a few things; I will set you over many things. Enter into the joy of your Lord.

F. W. Föhlinger.

Postscript. After the above had already been written down, last week I received from the widow of the blessed Pastor Weisel a sheet on which he himself wrote down a few sentences, namely containing instructions on how it should be held at his funeral. The heading reads: My last will and testament. It is a pity that it was found so late! For even though the funeral was held in a Christian and ecclesiastical manner, and thus also according to his wishes, the texts he gave could not be used.

Nevertheless, I want to share the sheet herewith as an appendix to the above curriculum vitae. The few words give us a glimpse into his inner faithful and humble heart.

The sentences literally read thus:

"My last will and testament.

Since I do not know on which day and hour my God and Lord will take me from this pit of misery to Himself, nor whether I can still face death with full consciousness, I would like to make my last will and testament now, since I, thank God, still know what I am doing. I still know what I am doing, I would like to conclude my last will and testament with this:

1.) That one should not make a big fuss or fuss with me, - for my corpse a simple fir coffin and, if one wants, about a box in addition, but then no plate, because I do not love

to do a little more for poor people in such cases than the greatest need requires, and also not to induce the lenient hand to unnecessary expenditures - since more necessary things can be done for the coming of the Kingdom of God.

2.) That no more than three carriages are ordered and no omnibus; that my body can be carried to the church, where a formal service is to be held, - service of God, but not service of man, - that a sermon is held on the last part of 1 John 1:7: "The blood of Jesus Christ" 2c., in which nothing else but the grace of God in Christ Jesus is to be praised as the only means of salvation, through which I have attained forgiveness, and all present can attain it. Nothing else shall be said of me but the truth, namely, that I was a great sinner, but in His blood I have found eternal salvation. For this is the certain truth, which does no honor to me, but all the more to my God and Savior, to whom all honor is due.

3.) That everyone can be invited to this service, but that I do not permit anyone from my congregation to incur further expenses for the funeral. Whoever wants to rent a wagon for himself, may do so, but to increase the size of the procession and to make more effort, may one refrain from doing so as a favor to me.

4.) After the coffin has been lowered, a verse is to be sung and then a speech is to be given about Job 19, 25. 26. The topic is approximately: Of the comfort with which our departed fellow sinner has fallen asleep. 1. its content: the certainty of the resurrection 2c. 2. the reason: My redeemer lives. There again nothing else but the grace of God is to be praised, mine and all believers are to be comforted and encouraged, the half-believers 2c. are to be enticed and admonished. Then with the verse: 'Let me be and remain thine,' the Our Father, and the blessing with the † sign."

(Submitted.)

The fraudulent mission.

The papacy has always deceived people, still deceives them and cannot stop deceiving. It deceives people about the Word of God, about the merit of Christ. The cult of Mary, the invocation of the saints and the merit of the saints, the mass, purgatory 2c. is one big deception. Innumerable are the things with which it commits its fraud, its priests are a merchant people, trading in false goods. How horrible is the fraud perpetrated with indulgences, how terrible the theft of the chalice at Holy Communion! They also commit an equally sinful fraud with Holy Baptism. - In the "Jahrbücher zur Verbreitung des Glaubens" 1854 page 43. ff. we find the following evidence of shameful baptismal deception. The report is from a Father Goutelle. He writes: "As we came from street to street" - we are talking about Peking in China - "we arrive at a pharmacy, which opens onto a large courtyard. There, at my own expense, I entertain a man to baptize the heathen children who are in danger of death. This baptizer is a pious, zealous, faithful and courageous Christian. The pharmacy belongs to the boss of a large, nearby pagoda; I have rented it for an annual interest of ten ligatures; in addition, I pay another ten ligatures as a guarantee (the ligature is worth a thousand Chinese ligatures).

Sous, about four French francs). In China, if one wants to rent a house or land, one agrees with the owner for a sum that is at least half the value of the property to be rented. This sum is given to the owner as a pledge, and he uses it for his profit. In addition, rent is paid to a greater or lesser extent, depending on whether the sum pledged is more or less substantial. If the owner is tired of his tenant, he shows him the door; if, on the other hand, the tenant is not satisfied with the rent, he demands the guaranteed sum and leaves. - My apothecary, however, desires nothing but food and clothing. He is skilled in the preparation of medicines. I buy him the necessary ingredients from which he makes the pills; we give these free of charge to the children who have not yet reached the age of seven. A large sign with notices announces the nature of this institution to the public. All the Chinese of the city and the surrounding area bring their little sick people there; only under this condition do they receive something. My husband examines them, for he is also a doctor; if he finds that they are in danger of death or that the disease is incurable, he

baptizes them. The parents do not suspect that a sacrament is being performed under their eyes. A custom prevalent among the Chinese is very helpful to us in carrying out our pious deception unnoticed. It consists in wetting the foreheads of sick children to relieve the fever heat that has risen in their heads. As often as we come across such dying children, we hurriedly ask for pure water. This child wants to die, we say, the fire is consuming it; give water quickly so that we can extinguish it. The poor sorrowful mother thinks she has found the savior of her Benjamin. She runs to the bucket with a bowl; when she sees the water flowing down on the forehead of her child, who is struggling with death, she feels her heart lighten, breathes more freely and regains hope. She is widely questioned about the age of her child, the beginning of the illness, its duration and effects. During this time we hurry to extinguish the fire of hell. Finally, we calm her down as much as possible and give her some of the pills that we take with us everywhere out of caution. Poor mother, she does not know the good we have done her child, for if she had any idea of it, she would rejoice with us. She demands only the health of the body, which is uncertain, and we provide her with that of the soul, which is undoubted. - My Anabaptist in the city knows his trade; he uses a sponge for this purpose, which is an otherwise unknown thing in this country, and for this very reason the Chinese believe at the first moment that an excellent medicine for the alleviation of fever is hidden in it. After this operation, he distributes his remedies. Imagine what pills are consumed! Children come to us in droves every day; there are even days when fifty to sixty of them come forward. You can easily understand that he does not baptize them all; for they are not all sick unto death, and we may baptize only those whose lives are in danger. Because of the miraculous recoveries that the Lord makes from time to time through my representative, my name is in high repute. Also, all, rich and poor, come and bring their children to our sanatorium to receive from our pills; also the Mandarin and the great ones of the city come.

to us when they find themselves in need. For the benefit they derive from it, they give us favor and respect. Everyone is enchanted by this beautiful work, which, in their opinion, has no other purpose than to alleviate the misery of the body; this is enough to arouse their astonishment and admiration : 'You don't want money for your pills, you don't trade, do you live on air?' - 'No,' he answers, 'I am only a laborer; I have a master who takes care of me in alone.' - 'But,' they continue, 'what does it profit your master to dispense so much medicine, to spend so much money?'-'He likes to do good and thinks he can use his fortune for nothing better than to relieve human misery.' - 'O, truly a good man: he loves people; what is his name?*' and many other such questions. So highly do these pagans esteem my pharmacy that they have attached to it the glorious name of Gap Jen-tang (place that loves people). This is what it is called everywhere; this name has already spread over a radius of ten hours; there is not a single person in the whole province who has not heard of Gap Jen-tang. In this house alone, about a thousand children are reborn to life every year. We do not know exactly how many die after baptism, but we can assume that at least half of them depart with death; thus we deliver to heaven about five hundred little angels, who caught the praise of the Lord and serve as intercessors for all of us who participate in this good work. If I had more money, I would establish similar institutions in many other places with just as much success, but I lack the means to do so. May the good souls in Europe come to our aid to snatch these numerous poor victims from the clutches of Satan! In this way one collects imperishable treasures for heaven. - We think that the Holy Father, the world-despising cardinals, the Reverend Bishops, etc., could have an understanding here, but the imperishable treasures do not seem to want to be drawn to them. In spite of all this, the Holy Father gives his blessing to this deception, in the power of which he himself undoubtedly does not believe. In general, it is only a matter of these so-called papal missionaries being able to report great alleged successes of their mission; for they themselves reject the Gospel, through which alone man is converted.

A. Ch. B.

(Submitted.)

Pastor Severiughaus and his lies.

This "in office and honor standing*" This gentleman recently also disgraced our neighborhood by his personal presence, namely by dedicating an all-world temple in Rock Falls, Ill - rightly called a "Lutheran church" in his terms, of course. In order to herald this festivity, at which such a great orator took part, in a manner worthy of it, namely with untruth, the local "Sterling Gazette" had to proclaim, among other things: "The President of the Missouri Synod will be present!" To the greatest chagrin of the writer of those words, however, there is a Lutheran congregation here in Sterling which, founded by a Missouri pastor, is even now served by the same. This congregation did not think it could allow the honorable Missouri Synod to be suspected and insulted in this way; the executive committee of the same ben therefore had the newspaper reply, among other things: "We feel obliged to contradict that statement by declaring that the Missouri Synod has absolutely no connection with congregations, such as those mentioned above, which reject Luther's teaching, and cling only to the name of the great reformer." That was the prelude.

The day of the festivity appeared. The speaker made himself heard. But the festivity had to be increased. This was done by "the commendable, friendly participation of the Germania Men's Choir*", a secular choral society, composed for the most part of obviously unbelievers and scoffers. What an increase in festivity! Probably completely according to the sense and taste of the festive speaker! Since the day was not longer, the festivity closed in the evening. - But another puff followed. And which one! In the following number of the local newspaper, the bitterest lament of the offended innocence was sung about the Missouri impudence, proven in the previous newspaper, to suspect the festively preparing body before the public. In deepest regret that he had not been accepted as the president of the Missouri Synod, and that he had presumed to speak the truth too openly, the speaker departed. Having arrived in

his editorial room, he immediately brewed a soup of lies for his "Kirchenfreund" readers and presented it to them in the Nov. 1 issue of his wretched paper, which, however, no one in this vicinity can enjoy, except those who are already accustomed to such things by reading the "Kirchenfreund" for a long time. Once again he complains about the hatred against the new congregation, which especially the Missourian pastor in Sterling had shown "the day before the dedication" by that statement in the newspaper, and adds: "That was, of course, quite Missourian." Well, the unfortunate editor of the Church Friend, in his blind zeal, has probably completely overlooked the fact that that statement in the newspaper was signed by the entire board of the local congregation; and that we did not first let him capitalize on that false announcement, I hope he will forgive us. However, he did not want to appear as a figure of misery, but as a hero; as such he shows himself by beating the truth with his fists in such an irresponsible way. Let us first listen a little to his praise of the new church, which he sings to the world. He tells about it: it counts "50 members"; however, he does not say what kind, namely, besides some seduced ones, obviously unbelievers, lodge brothers and consorts; the good man does not say anything about that, they pay. He writes further: "Until then, these people had mostly gone to church with the Missourian pastor in Sterling." What a bear the gullible Severinghaus has allowed himself to be taken in by his good Lutherans! He should have written that a large number of those now so brave Christians never went to church in Sterling, others once every 2 to 3 years (because that was the closest); and that only a few belonged to the congregation in Sterling. Then he would have hit the truth. After describing his people in this way, he follows with the words: "But since this man had not made any pastoral impression on them," considering what kind of people they are, and what they might understand by "pastoral impression," we can only rejoice that such an impression was not made according to their wishes.

since it would have been nothing other than denying the truth. Finally he proclaims: "Several quite valuable families from Sterling have joined the congregation in Rock Falls. We take the liberty of a small correction here, in that instead of "several families" we put only "some"; and as far as the "quite worthy" is concerned, we would like the editor to know that these are partly those who could never be accepted into our congregation because of their obvious unbelief; partly those with whom, as obvious despisers of the divine word and the holy sacraments, church discipline proceedings had already been initiated. So much for the hymn. As you can see, it was composed at the expense of truth.

But how very differently the great man now takes hold of the strings, since he comes to speak of our Missourian community here. He is not afraid to heap luge upon luge. He writes, "He (the Missourian pastor) has only 14 families left." We are surprised that Mr. Severinghaus, if he now had to lie after all, did not do even better by writing: his congregation counts only ONE member, and that is himself. But, thank God! our congregation here consists of 28 voting members, of whom one may also assume that they will stand faithfully and firmly. Hypocritically pitying, he continues, "and does not even have a church." Yes, according to his description, it would be sad for us; but should he really have heard nothing about the fact that this parish consists of two congregations that go hand in hand, one of which has therefore built a church for almost H3000.00, but the other has built the parsonage, etc.? But the latter he tells himself (probably only as a reproach for the pastor) by saying: "well he has a parsonage, which cost \$1600.00 with building site." But to crown this fact immediately with a shameful lie, he adds: "but it is burdened with a heavy mortgage." This heavy *Mortgage* however, of which he babbles, is one for H300.00, the a member of our own congregation. That we claim to know all this better than it could be told to that Lord by our enemies, I hope he will not declare that to be impudence.

We would have liked to spare the "Lutheran" this matter; but since that person closes his product of lies with the words: "The Missouri Synod will one day have a heavy responsibility for such oddballs," thus holding the entire Missouri Synod responsible for the state of affairs here, we thought it our duty to show it how "heavy" this responsibility is. With regard to what was intended for us in those closing words, however, we thank Mr. Severinghaus for his kindness, but regret that we have not yet been able to accept that title, but must let it revert to the bestower'; we also hope never to sink so low as to dispute this and similar titles with the "worthy gentleman".

Finally, we ask the common editor of the "Lutheran Church Friend" not to waste his time in the future with the fabrication of such lies. He could truly put them to better use. He should only study his evil heart once.

Ms. Lußky.

In the Gospel, there are three faces of God in which he is to be acknowledged, namely: baptism, in which God shows himself to be present; item, the oral visible word; and the sacrament of the altar. (Luther IV, 2131.)

Annual report but that orphanage at Addison, III, from June 30, 1876, to then 1877.

When the Lord Christ says Matth. 18, 5: Whoever receives one of these children in my name receives me, he teaches us that he wants to accept all the good we do to the children, whether our own or others, to praise and thank him, and that he also wants to reward them out of grace, as if we had done it to him. For what purpose does he teach us this truth? Primarily to entice and entice His own to faithfully and diligently care for His children and to seek and promote their temporal and eternal welfare in every way. Such enticement and enticement to take care of the children with all love and faithfulness is found much in the holy word of God. It is also truly necessary for Christians. For the world, which does not care at all for the salvation of children, also tries Christians by its evil example not to create salvation and blessedness for children. Even the evil flesh of Christians is indifferent and negligent in caring for the eternal welfare of their own children, but rather reluctant to care for the temporal and eternal welfare of other people's children.

I would like to think that we, who founded this orphanage and have maintained it until now, also often need such friendly enticement and appeal from our dear Lord Jesus Christ to faithfully take care of the poor and abandoned children. Therefore, let us keep such precious words of God as: Whoever receives such a child in my name receives me, and: Truly I say to you, whatever you have done to one of the least of these my brethren, you have done to me, consider it often and diligently, and move it in your heart, and we shall become more and more willing and able to do this glorious work of our God.

This, too, is certainly no small encouragement for us to continue with ever greater zeal to take care of the poor and abandoned children, that we have been able to experience so richly that the Lord is with us in this work and also that this work of ours is not in vain in the Lord. In the last year, God has ruled over our orphanage with His grace and blessing. He has protected the orphanage externally from all harm and accidents; He has also graciously and wonderfully watched over the physical welfare of the children. While scarlet fever was epidemic in the vicinity of the orphanage and almost always had a fatal outcome, there were only a few mild cases in the orphanage and not a single death. This was done by the faithful, merciful and gracious God.

The faithful God has also given His rich blessing to the education of the children in discipline and admonition to the Lord. Through the right wisdom, the self-sacrificing love, the untiring diligence and the faithful care of the dear orphan parents, it has happened with God that the Lord Christ and His precious Word have had the reign in the institution also in this year and that a fresh, cheerful, Christian spirit, which willingly submits to the discipline of the divine Word, has filled the hearts of the children. To the praise and glory of the great God, we must confess that He has done more than pleading and understanding for this institution during the last year.

Our house has become so full in the past year that we have unfortunately been forced to turn down several requests for admission.

Since the establishment of the institution, 66 children have been admitted. Two were confirmed at Easter 1875 and

Easter 1877 two, in total 4. Nm June 28, 1876, at the time of the last general assembly, there were 45 in the institution. Since then 19 have been admitted. Now there are 43 boys and 19 girls in the orphanage, so in total 62. Of these 62 children attend school 48, are still non-school 14.

May the gracious and merciful God, who has so faithfully helped us until now, continue to be kind to us and in mercy also further this work of our hands for the sake of Jesus Christ. Amen. A. Francke.

Cash Report of Receipts and Expenditures for the Orphanage at Advison, Ill, from June 20, 1876, to June 20, 1877.

		Intake:			
To boarding allowance for half-orphans		K 281.00			
On borrowed capital-	1978.10				
Don of Missouri Synod for land sold		608.90	In arrears of 1877 annuity	20.00	
For hay etc. w		52.30			
In contributions, namely:					
of children	Z 910.96				
of municipalities, etc.	2426.86				
					3367.82
					Total Revenue \$6311.12
					Expense:
To Cassen advance (S. Luth. Jahrg. 32, No. 17.)....	O 43.47				
To salary for the orphan parents		300.00			
To wages for three maids		350.55			
For food.		778.86			
For clothing of the 62 orphans.		200.45			
For coals and firewood		180.97			
For school textbooks		29.19			
To school fees for 39 children		156.00			
For christmas christmas		19.75			
To tare fees for 1876		3.63			
For household appliances etc.		160.57			
For farm equipment, farm management, etc. --46		.70			
For one dairy cow		39.00			
For medicines and doctor's fees		23.50			
For the new oven, annex & f. Repairs. 199.86					
To R. R. Freight and extortion		11.73			
To interest		210.48			
For redeemed promissory bills		3450.00			
					Summa of the output H6204.71
					Caffen stock 106.41
					4'6311.12
					Debt Register.
Uncingelos'te promissory bills were present on June 20, 1876		H5000.00			
New promissory bills were issued in		1978.10			
In interest etc. are to be paid.		103.00			
					47081.10
From this sum shall be deducted:					
Promissory bills redeemed in the last year.	H3450.00				
Promissory bills for land sold....	520.00				
the current caffen stock	106.41				
					44076.41
Accordingly, the debts amount to the sum of 43004.69			Unearned'le promissory bills are present	43528.10	
Paid off from the capital debt last year	4 900.37				
H. Bartling, Cassirer.					

Death notice.

On November 2, Friedrich Wilhelm Oestermeyer, last pastor of the Lutheran congregation in Johannesburg, New York, passed away in faith in his Savior.

The deceased had been 'suffering' for years and could therefore only provide for his ministry with the greatest effort. Since the last Christmas, however, his strength had completely collapsed, so that the neighboring ministers had to be asked to serve the Johannesburg congregation for him. Since the wife of our dear Oestermeyer had also been ill for a year and was finally completely helpless, he had come here with his family in April on the advice of his doctors, where his parents-in-law live. Here he had hoped that he would recover quickly and then be able to return to his community after a few months. But God had decided otherwise. It soon became clear that the hoped-for recovery was not going to happen; his condition worsened with each passing day and it became apparent that his illness (emaciation) was incurable.

While in the first months of his stay here he could still be up from time to time, he was confined to bed for the last three months and had to be lifted and laid down. Although it had long since become clear to him that he would no longer be able to serve the Lord in the holy ministry, he still hoped until a few days before his death that God would preserve him for his family for a few more years; but when he himself saw his end approaching, he had no wish but to die blessed. He died as a repentant sinner, relying solely on

Christ's merit, and has therefore, as we confidently hope, gone to his Lord's joy. The following Sunday, November 4, the funeral took place with numerous participants from the local Trinity congregation, during which the undersigned preached the funeral sermon on Ps 23, 4.

May the God of all comfort have mercy on the grieving widow and her six minor children and let them know that He is a Father of orphans and a Judge of widows.

Zanesville, Ohio, Nov. 9, 1877.

H. G. Crämer.

To the ecclesiastical chronicle.

1. America.

Deification of Mary. A dear reader of the "Lutheran" has sent us some excerpts from a Roman book, "Des Kindes Theologie", which clearly show how Mary is idolized by the Romans, and how already the small children are led to such idolatry. On pages 68 and 69 it says, among other things: "*Salve Regina!* Hail Queen, Mother of Mercy! Hail sweetness of life, **our hope**. To thee we miserable children of Eve call, to thee we mourners and weepers in this valley of the ears sigh. Be also our **Advocate**; turn your merciful eyes to us, and after this misery show us Jesus, the blessed fruit of your womb. O mild, O kind, O sweet Virgin Mary! - In all our affliction, anguish and distress come to our aid, O most blessed Virgin Mary!" - "Under your protection and umbrella we flee, O holy God-bearer, do not spurn our prayer in our distresses, but deliver us at all times from all dangers. O glorious and blessed Virgin, our Lady, **our Mediatrix, our Advocate, reconcile** us to your Son, commend us to your Son, present us before your Son."

The Unrighteous. In No. 8 of our "Lutheran," there is a report about an unrighteous preacher Grunert, who accuses our Synod of all kinds of errors in an unrighteous journal. A dear reader of the "Lutheran", "H. H., a layman", who has often heard Mr. Grunert preach, now writes to the editors: "Since the . Since Pastor Grunert pretends to be an advocate of pure doctrine, and is not afraid to accuse an entire orthodox synod, such as that of Missouri, of false doctrine, without, of course, being able to produce the slightest proof for his assertion, we would advise the aforementioned pastor to first seriously examine his own doctrine and that of his synod according to God's Word before accusing other people of false doctrine; and if he will be honest, he will certainly soon find that both he and his synod are in false doctrine in the simple catechism truths." In what follows, Mr. H. now lists some of Grunert's errors. However, since it is well enough known among our readers that all kinds of errors are rampant in the unirritated Synod, we do not consider it necessary to weigh them down with a list of them. G.

Pastor Severinghaus says in his "Kirchenfreund" of November 1, that frightening "letter of the king

Friedrich Wilhelm I. of the year 1726" should have appeared in it "as a curiosum". He had been tempted to do so by the "request of Pastor K. to print it in the Kirchenfreund". One could really feel sorry for that; and as far as it is to the credit of the seduced, it is recorded here. - However, a few friendly reminders may follow: 1. If "such a thing as a curiosity" is to appear in a church bulletin, it must be clearly stated, otherwise one is playing a sacrilegious game with the "poor readers", which no conscientious Lutheran editor does, or he soon asks for forgiveness, if it had happened by mistake. 2 Pastor S., however, did not say it with a syllable. To "beginning" it says: The "letter is of special interest in the present ecclesiastical turmoil in Prussia," and at the "end" that the introduction of the Union Church has brought great gifts to it. Does this sound like displeasure and censure? How the "Kirchenfreund" stands on the confession of the Lutheran Church is no secret at all. We need only recall the articles he wrote this year about and against our dear Concordia formula, in which there was no lack of untruth and "antics. 4 Pastor S. will by no means want to be taken for a man who did not even know that there is a difference like night and day between the Lutheran doctrine of Scripture and the Reformed doctrine of reason, e.g. of the "election of grace" and the "Holy Communion. Thus Pastor S. himself confesses in the "Lehr- und Wehrtheil" (Doctrine and Defense) of his paper of October 15, that he is working in alliance with the false believers, namely with "Unirten, Presbyterians", Methodists, Protestants, Reformed, Baptists" on a "Christian" work and paper, which wants to "fraternize almost everything and emphasize the unity of the Christian church" 2c. The above-mentioned are all "brothers", and during the "discussions not even the slightest discord disturbed the brotherly cooperation". 6. (6) As openly as the "evangelical Lutheranism of the General Synod" and of Pastor S. declares this, the same shrinks immediately when he speaks only of Missouri, Wisconsin 2c., about which, by the way, we are not at all angry with him. There he sees "unchristian spirit, misdevelopment of the Lutheran church, papal yoke, heresy courts of earlier centuries" 2c. 7. 7 It must be "an evil heart" that does not like to be in league with the truth; otherwise, how could it be so untrue, for example, in spite of the congenial declarations of the "Gemeinde-Blatt" about the only partial change in the editorship of the same? After these few gentle hints, one judges the "Curiosum" on the "8th page, above which is also written: the Lutheran Church Friend", and which is edited by the same editor. If here the "whole synod assumes the responsibility of such wickedness by handing something like this over to the public," then we do not want to argue about it. 9. but to "consider" that also the 8th page must not make lewdness and "antics" with the holy word of God and faith and must not curse by God's name, which is a terrible sin not only against the first tassel of God's holy commandments, but also against the second, by giving thereby heavy trouble, which only makes worse. r.

Dr. Seiß and Brigham Young once again. In the "Lutheran and Missionary" of November 1, someone comes to the defense of Dr. Seiß. He now calls Brigham Young "the infamous and infamous Brigham Young. This is, of course, a completely different language than was used in that article of the "Lutheran and Missionary" which was recently condemned in the "Lutheran". There was no trace of such thoughts about the lying prophet. "For the instruction of the horrified man," says the defender, "Dr. Seiß did not write that article. This is readily believed, although the article was among the lead articles and was not signed with any name.

was. However, since Dr. Seiß is the editor of the "Lutheran and Missionary", he is obviously personally responsible, according to God's Word, for everything that is written in the paper, whether he writes everything himself or not, and it is therefore in the nature of things that one is right to speak of something in the "Lutheran".

and Mssioinry" says: "So writes Dr. Seiß." Should the unknown defender be the writer of that article himself, so that Dr. Seiß intends to let him now also eat out himself, as well as he can, what he got him into by the article? The defender claims that it was a false accusation when it was said in the "Lutheran" that Dr. Seiß had helped to proclaim the fame of Brigham Young. Well, one arrives at such assertions precisely through the unionism to which one is happy. A "Christian preacher," "who edits a Christian newspaper," can and may hardly defend the lying prophet any less without causing offense and losing the confidence of the most untrained Christians in judgment than if he had his paper say, among other things: "Brigham Young could very easily have been sincere (sincere) in the conduct of the work to which he believed himself called, even in his belief in those creeds which so grossly offend the sense of an advanced and Christian civilization." This is no small praise which Dr. Seiß has paid to the lying prophet! How the latter would rejoice if he were still alive on earth! As for the complaint brought forward by the defender of Dr. Seiß, as if the undersigned had claimed that Dr. Seiß had put Brigham Young on the same footing with Luther, let the dear reader kindly look up what is said in the relevant passage. Finally it should be noted that the defender declares the longer article, which took up as much space in the "Lutheran and Missionary" as a whole column of the "Lutheran", to be a mere "short announcement of the death" of Brigham Young. Dear people, give God the glory that is due Him here, and do not gloss over the evil thing! C. S. K.

Devilishly "enlightened". A very rich Chicago banker, who "was held in high esteem because of his unusually large, bright mind, as well as his important education," had shot himself in mid-November with his own revolver at a place chosen with great intelligence. His burial took place with enormous effort, mostly, of course, by people from "the highest social strata" who, as a rule, claim to have "great intellect and important education" for that very reason. But a "pastor" from Indianapolis - W. A. Bartlett is his name - had to put the crown of shame on the whole thing with his "eulogy", which was then carried by the newspapers, German and English, into all the world. What a shameful murderer of souls this pastor is, however, may be shown by a few sentences of his speech. He exclaimed, for example: "Gone is the reign of prejudice and superstition, which surrounded death by one's own hand with terror and shame; eighteen centuries of Christian education have enlightened us, and we now know that the suicide may no longer be held responsible for his unfortunate (?) deed. The time is past when the remains of the suicide were treated with scorn and contempt or were cursed by the church; we live in an age that does not condemn the unfortunate; in an age of logic we demand reasons for everything that happens. Who, therefore, could condemn suicide if there were reasons for it? Whoever judges otherwise "should be called to the words of the dying Christ: 'Father, forgive them, for they know not what they do,' of the Christ who gave mercy for justice and whose highest law was love. - Is this not an appalling disgrace, denial and blasphemy of the holy and righteous God and His Word? The

The same says in the 5th prayer: "Thou shalt not kill! 1 Joh. 3, 15. God says: "A death-striker" (and that is surely also a conscious suicide) does not have eternal life abiding with him"; and Prov. Sal. 24, 8. bites eS: "Whoever does harm to himself, he is called an arch-villain." - That "enlightened pastor" is obviously a servant of him who "is a liar and a murderer from the beginning" (Joh. 8, 44.). And what frightful consequences such a jurisdiction of the suicide has! How many a man, despairing of God, will lay hands on himself in such a doctrine, thinking that he will go to heaven no less! r.

Jews and Methodists. The Methodist paper, the "Apologist," writes: "Rabbi M. Strauss, of the Jewish synagogue at Charleston, West Virginia, was recently introduced to the Methodist Conference meeting there. After the presentation the Rabbi said like Saul he was among the prophets, but unlike Joseph he need not go to seek his brother, for they were here." Beautiful brotherhood of obdurate Jews and raving Methodists!

A burial ground was erected near Chicago, where the existence of a god and the immortality of the soul were never to be acknowledged, nor was a prayer ever to be said. Where this leads to, however, the society that established this place has had the opportunity to experience. The secretary of the society went through the other day and took away with him all the portable property of the society, leaving it nothing but the burial places, tombstones and corpses. G.

II. foreign countries.

The unirt-evangelical parish of St. Thomas in Berlin is perhaps the largest parish in existence. It counts 90,000 souls and had 1055 confirmands this year. And yet it has no more than three permanent pastors with three assistant preachers. W. [Walther]

Papist hoax. The Catholic Faith Messenger of Louisville, Ky. reports: On Sept. 19, the usual festivities were held in Naples in honor of the city's patron saint, St. Januarius. The two vials filled with the saint's blood were found dried out and full to the brim in the protective chapel of the cathedral, where they had been kept since the last transfer in May. After the two vials had been brought near the head, the well-known miracle of the liquidation of the blood took place, this time only after seventy minutes. After the Tedeum had been intoned and a cannoneer of the royal navy had given the sign by means of a flag from the tower of the cathedral that the miracle had taken place, according to ancient custom 21 cannon shots were released from the fort of Januarius at the Molo, with whose thunder the festive ringing of all churches of Naples united. The relics of the saint were then solemnly carried to the main altar of the cathedral church and a pontifical office was held by the Cardinal Archbishop, who has since died. On the following day, the 20th, the "blood" of the saint was found dried up again in the chapel of protection to which it had been returned, but immediately dissolved again when it was shown to the assembled people.

From where and for what?

To the anonymous sender of various Scharteken from the well-known Buffalo church literature factory, to inform you that his handwriting bears a great resemblance to that of a man who has his church not a hundred miles from me; that what has been sent to him will be used by the undersigned for the same purpose for which a proper Lutheran would use the "Dreckete" of the Roman Pontiff sent to him; and that the undersigned, with great resignation, will not tolerate any further

The first thing that stands in the way of the deliveries is the onset of winter, when paper is needed to light the fires in the stove, but other purposes, if God has mercy, cannot be achieved with him at all.

Reserve, N. I., Nov. 7, 1877.
Franz W. Schmitt, Lutheran Pastor.

Our widows and orphans

are in urgent need of help. The year is already drawing to a close, winter is approaching with its many needs, and K700.00 is still lacking to be able to give every widow and her children the necessary, already very meager handout. The dear congregations must not think that this is a matter that concerns only the pastors and teachers, but should consider that it is especially their duty to provide for the widows and orphans of those who have spent themselves in their service. But this reminder will certainly suffice, in spite of the oppressive times, to let enough money flow into the treasury so that all requirements can be covered; for our dear congregations, as well as pastors and teachers, certainly do not want to let the "widows and orphans" go hungry. Let no one be deterred by the concern of overflow to send his gift to the Districts-Cassirer in question; for we will not fail to ask for a stop as soon as overflow occurs. Last year's appeal brought in just as much as we needed; and therefore the prospective request for a stop was not necessary.

C. F. W. Sapper, d. Z. allgemein. Cassirer der Prediger- und Lehrer-Wittwen- u. Waisen-Casse.

Explanation.

I would like to take the liberty of answering the many questions addressed to me and to Mr. Mösta concerning the interludes as follows:

1. the first edition of the first booklet is sold out".

It is not possible to produce the second issue before the New Year,

a. because I am a teacher and therefore my time is very limited;

b. because I lost almost four weeks due to work on the Mösta Christmas choir and illness;

c. because now, just before Christmas, the preparations for the feast take up almost all my time;

d. because, after all, a few weeks sooner or later will not matter.

If you have any questions that have not yet been answered, I am prepared to consider them by letter. A. Beyer.

Inaugurations.

Pursuant to commission, Rev. E. I. Flockenstein was installed at Accident, Garret County, Maryland, on the 23rd Sunday in Tr.

F. Kugele.

On the 25th Sunday after Tr., by order of the honorable Presidium, Rev. F. A. Cordes was installed in his new congregation at Bethalto, Madison County, Ill., by the undersigned.

I. Bergen.

Address: Rsv. IV Lorclos,

Nktsialt-o, AnclDon Oo., III.

In the discharge of the reverend presidency, on the Asia Sunday after Trin. Rev. H. Kollmorgen was installed in his congregation at Hahleu, Washington County, Ill.

G. Stretchfoot.

Address: Rev. 8.

Psnsvillo, FV'uslcinAton 6o., III.

Church dedications.

On the 22nd Sunday "ach Trin. the Lutheran congregation of the Rev. G. H. Schmidt in LryStal Lake, Illinois, consecrated their new church. In the morning Pastor I. H. C. Steege preached, in the afternoon Pastor H. Schmidt, both in German. In the evening undersigned preached in English.

C. F. Th. Eißfeldt.

On October 31, 1877, the congregation of the Rev. "Brandt in Town Emerald, Fairbault Co, Minn, dedicated their newly built- house of worship, 28X48, adorned with a turret gr- to the service of dcS triune God. Pastors Hertrich, Dahl, Kretschmar and the undersigned preached.

G. E. Ahner.

Mission Feast.

On 20sien Sunday n. Tr. the Lutheran St. Peter's congregation at Nebraska, Livingston Co, Ill, celebrated its annual mission festival. Rev. Bangerter preached on heathen mission, Rev. Burfeind on inner mission. The collecte was \$73.81. H. Dageforde.

Conference - Display.

The southwestern district of the mixed pastoral conference of Minnesota will meet, s. G. w., from the 8th to the 10th of January, 1878, at the congregation of the Rev. Kalbe.

Those brothers traveling on the St. Paul and Siour City Railroad should get off at East Henderson where they will be picked up. For the sake of facilities, Brothers are asked to register in advance at the Nusboi- loci.

H. Kretschmar.

8 "r the Lutheran orphanage zum Kindlein JEsu at St. LouiS:

Received since September 1. From the worthy women's club of the Gemeindr drs Herr Pastor Gräbner, St. Charles, Mo.: 6 boys' pants, 5 wriße Untrskirts, 9 girls' shirts, 12 aprons, 2 Kiffenüberziigr, 2 bodices, 1t) girls' trousers, 3 dresses, 2 pairs wollmr socks (already given in July); drSgl. 1 sheet, 6 woolen petticoats, 2 dresses, 5 pairs of underpants, 2 kna- bendosm, 3 bodysuits, 1 boy's shirt, 4 wrappers, 4 aprons, 4 pairs of woolen socks, 1t) girl's shirts. From the grm. of Hrn. Past. Schaller in Red Bu, Ill: \$6.80. Au- Des Peres, Mo.: From G. Greb some Bu. Arpft and peaches, 4 roosters and 2 gall. Apple butter, Mr. Schwarzberg 1 basket arpft, Mrz 4 bush. Aepfel, Herm Koch 1 sack of potatoes, 2 sack of apples and 1 basket of peaches, Mr. Hardecke 6 sack of apples. From Apo- thcker Rohlfing in St. Louis acorn coffee. From the qions district there by H. Gochmann 17.8t). From C. Tietkemeyer 5.00. Mrs. Christ. Könemann 1 quilt, N. N. by C. Wilhardt 1.00. From the Trinity District in St. Louis by Ehr. Bröckln eyer 5.65. Au- the Cross District in St. LouiS by Teacher Körner 4.25. From August Kr me's wife, by Rev. Lenk, St. LouiS, 2.00. H. EUersieck, St. LouiS, 5.00. From Im- Manuels Distr. in St. LouiS by Ev. Rudloff 8.50. Coll. at infant baptism of G. Hermann in New Wells, Mo., 1.13. Eoll. at maiden feast of JmmanuelS DistrictS in St. LouiS 13.81. From Wittwe Otto in JmmanuelS District in St. Louis 1.00. From Conrad, Heinrich and AnnaS piggy bank, by Past. Cousin in Cole County, Mo. 2.35. By the same from some confirmands 65 Cts. From Past. Dom's congregation at Pleasant Ridge, Ill, 6.47. From a family in the Congregation of the Cross, St. Louis, by N. Jünger 4.00. Thank offering of a healed person in the St. Pauli aeem. of the Rev. E. Brandt at Lowell near St. Louis 1.00. From the school children there 2.85. From Maid Emma Weiland, St. Louis 1.00. H. Sander at East St. LouiS, thank offering for health received, 5.00. From Rev. Bock 1.00. Wittwe Merz in Des Peres 5 sacks of apples. Michael Merz there 6 s. apples. From pharmacist Schuricht in St. Louis Medicin. Mr. Schwarz- berg in DcS PereS 1 sack of apples. Mr. Niebrügge that. 6 sacks of apples. I. Lochhas that. 3 sack of apples. Batthaser Lochhas das. 3 sack of apples. Seb. Luft das. 1 L>ack of apples and 1 Bu. To- matorS. From the Trinity District in St. LouiS: by Ä. Ahner 2.25, by F. Heinig 2.00. From the JmmanuelS-Distr. in St. LouiS by Th. Günther 3.95, by C. Wilhardt 1.00.

Through Past. I. P. Beyer in Pittsburg, Pa., a part of the gifts received in the editorial office of the "Kinderblatt" for the orphans 25.00. From the worthy women's association of the Concordia-Comm. in Geneseo, Ill.: 6 kiffen covers, 3 girls' shirts, 3 dresses, 2 aprons, 2 pairs of stockings, 1 petticoat. From an unnamed person in the Jmmanuel District in St. LouiS 1 quilt. From the worthy sewing club in Concordia, Mo. 1 doz. Towels, 6 boys' shirts, 1 apron, 4 pairs of girls' pants, 3 girls' dresses, 2 pairs of stockings. From the worthy sewing club at CollinSville, 7 pairs of woolen stockings. From the worthy St. George Nay- vercin in the Trinity District in St. Louis 12 pairs of boys' pants, 2 boys' shirts, 7 girls' shirts, 6 pairs of stockings. Collectirt at the silver wedding of Mr. and Mrs. H. Kalbfleisch, St. LouiS, 7.70. From the school children of Mr. Teacher Karau at Carlinville, Ill, 6.15. From the school children of Mr. Teacher Hättet at St. Charles, Mo, 2.50. Bon Past. Braun in Huston, Texas, 5 00. From the congregation of Mr. Past. Schuricht in St. Paul, Ill, 75 Ets. From Fran Nitzschke in St. Louis, 2.00. Dankopfcr from an unnamed person by Past. Mathias in Paola, Kans., 5.00. From Mr. Kinker in Central, Mo., 1.00. B. Bopp this. 1.00. P. Wendt 70 Cts. Past. Th. Grüber 50 LtS. From the JmmanuelS congregation dcS Past. Winkler in Central, Mo., 5 S. potato, 50 cabbage heads, 17 gallons apple butter, 1 side of bacon, 1 quart beef, dried beans, sweet potatoes and onions. From Hrn. Anecht m L>t. LouiS 1 quarter beef. From the Cross Distr. in St. LouiS by Teacher Körner 3.05. From the werth Women's Association in Belleville, Ill, 2 quilts, 4 pairs of stockings. From the DrcieinigkeitS-Distr. in St. LouiS: by Chr. Brockmeyer 2.55, by A. Ahner 1.25, by F. W. Heinig 3.50. From the Zions District in St. Louis by H. Gochmann 16.60. Collectirt at the wedding of Mr. Busse in Pastor Facklers Gem. 5.00. Eoll. at the infant baptism of the "öhlneinS von Past. E. Lehman" 3.35. Saved fare from N. N. 1.00. From Marie Dieckmann in the JmmanuelS-Oistri.t at St. LouiS 3.00. From "some parishioners" in New Wells, Mo., 7.40, together with a lot of butter, dried fruit and several other items. Things. Don Pak. Tb. Brewer 1.00. H. Arnold in St. LouiS 1.00. Mrs. Wittwe Conrad in St. Louis 6 pairs of stockings. Collectirt at the wedding of Mr. Pastor Eißfeldt in St. Louis 20.55. From Mr. W. Hülsküller in Venedy, Ill, 5.00. ' From the laudable Virgins' Association in Past. LenkS parish in Lt. LouiS 10.00. By Rev. Germann in Fort Smith, Ark. collected in the Christian Doctrines 8.00. From Waters Pierce <k Co. in St. LouiS 1 Bbl. Coal Okl. From the parish at West Cly, Mo.: From A. A. 14 Bu. Potato, E. B. some onions, I. F. 14 Bu. Potato, Pv. F. 25 cabbage pots and 3 bu. Apples, Ph. H. 2 bu. Potatoes, 2 pieces of bacon and 6 pounds of dry apples, F. G. 14 Du. Potatoes, E. K. 4 bu. Potatoes and 4 du. Turnips, P. I. 10 cabbage heads, 14 Bu. Potatoes and 1 Gall. Beans, C. L. 3 bu. Potatoes, Ferv. C. 3 bu. Potatoes, Fried. L. 1 bu. Potatoes and 15 cabbages, G. L. 14 bushels potcln and 26 cabbages H. M. 4 bu. Potatoes, H. P. 1 Bu. Potatoes and 18 cabbage heads, D. S. 3 Bu. Potatoes, F. M. 4 bu. Potatoes. Gloriously thanking all kind givers in the name of our dear orphans.

St. LouiS, Nov. 22, 1877. I. M. Estel, Cassirer.

For the Addison Orphanage

received since 20 June this year:

Of communities w. in Illinois: AuS Chicago:

By Past. Lange by Mrs. Haverlmd \$4.00 and by members of sr. Gemeinde 7.00. By Past. Wunder by F. Fink 5.00, N. N. 10.00, Mrs. GilS 50 LtS., Mrs. N. N. 4.00, Mrs. F. Wenzel 5.00, Mrs. H. Birren u. Mrs. W. Kriedemann 2.00 each, Mrs. H. BartrIS and Brmh. Meier 1.00 each. By Past. Wagner, Kindtauf-Collecte at Karl Pigor 2.50, by Mrs. Lübke 4-50, Ch. Kruse 2.00, G. Kruse 1.00, by sr. Gem. 40.50, from Mrs. N.N., thank-offering, 5.00. from Past. Lehmann 1.00. By teacher Lücke, wedding collecte at Reinhold's, 4.76. By d. Dreieinigk. Gem. by Prof. Selle 16.00, by Karl Jörn 5.00, I. L. Th. 5.00 and by Past. L. Lochner, thank offering by Mrs. Joh. Narten, 2.00. By Wm. Kiekenap 1.00. By Past. Succvp by Hermine Eichmann 50 Cts. By Past. Engerbrecht, thank offering from Fran L. Grabow, 2.00. From Past. Bartling's Gem.: by Fr. Zitzmann Jr, C. Bornhöfft Sr, Ad. Sickmann, Herm. Schipplock, Joh. Becker, Th. Reinhardt, W. Rambow, Rud. Prkir, E. Jüngling, Joach. Stammer, A. Pctzel, K. Dehne, Fr. Müdlhahn, L. Bunge, Joh. Schröder, Dav. Nowack, Joach. Hink, Joh. Klitzke, Joh. Keuer, Wittwe Hink, Wittwe Söhlkr, A. Lange, G. Fedniger each 1.00, Ch. Zuber 5.00, Mrs. Louise Bauer 1.25, Mrs. Hettbrink 1.50, Mrs. Henriette Dosien, Cbr. Pelz, F. W. Labahn, Wm. Poths, Joh. Jacobs, Jda Schotte 2 00 each, C. Schröder,

I. Schröder, Joh. Bornhöfft, Fr. Engel, F. Znzmann Sr, L. Bram, K. Kolpin, Mrs. Rosine Bartsch, Ferd. Schultz, L. Ullerich, Fr. Jeske, Louise Horn, Wm. Zorn 50 LtS. each, G. Nossow, C. Hältzow 75 Cts. each, G. Heine 60 LtS., Karl Fethke, W. Giese 25 LtS. each; by s.H. Fischer of W. Fischer 1.00, Rothschild, Schröder and Eliel 3.00, Gottl. Merz 50 LtS., A. George, Joh. Hink, Herm. Götsche, Anna Baidle, Carolinr Reiche, Anna Grabley, Mane Borgerving, Marie Genzler, Marie Frei, F. Christian, H. Kollenberg, Louis Metz, W. Schröder, N. Galle, O. Kläger, W. Müller 25 LtS. each. From Mrs. Kcsel for Marie Paut 1.00. Surplus from Chicago Fcft guests' railroad trip to Waisrmfeste 94.25. By teacher F. Fathauer at Eagle Lake, Ill, Kindtauf-Collecte at D. Meyer 5.29. By Past. M. Großr'S congregation in Hartem 10.25 and by H. Dücker 1.00. By teacher W. Hild in Aurora, HochzeitS-Lollecte at Ernst Steude and Sarah Keyl 5.25. By Past. Bruegmann of sr. Gemeinde in Wheaton 1.00 and half of the Collecte at the organ dedication in Rodenberg 11.80. By Past. H. Schvidt in Schaumburg, wedding collecte at Joh. Feny u. Car. Rohlwing 42.47. Through teacher A. Mack from the orphan box of the parish dcS Past. Strikter in Proviso 11.75, from himself 2.00. From Past. DörmannS Gem. inYorkvillr 18.00, from the Women's Association 6.00. From Teacher W. Kammann in Dundee 1.00. By Past. Gotsch from the York Centre congregation 1832 and Collecte at F. Ahren'S wedding 13.52. By Past. H. W. Homann in Darmstadt from a member of sr. Gcm. 7.30 and communionS-Lollecte sr. Gem. 6.15. ByPast. Heidin Peoria by Jacob Kopp 4.00. By Prof. Selle from H. WaSmann in Trete 2.00. By Joh. Lunow from H. Schmidt in ElliottStown 5.00. By W. Kvlb from the Orphans' Society in NileS 18.50. From Elmhurst by Ch. Blicbernich 4.00, H. Bell 2.00, Lh. Bell 5.00. Collecte at the Waisrmfeste in Addison 395.51. By Past. L. Gehrmann in Eberle, Collecte at Aug. Handke'S wedding, 4.31. By Mr. Lartz in Bloomington, Collecte at H. Schultz's wedding, 4.42. By Past. Wehrs in Lake Zurich, Collecte at I. Bader's wedding, 7.85. Bon Past. Martins Gemeinte in Bremen 6.00. AuS Addison: Bon E. F. W. Lceseberg 3.50, by Prof. C. A. T. Selle, 5.00, by W. Buchholz 5.00, by D. Kornhaaß 5.00, D. LührS 5.00, F. Stünkel sen. 5.00; by L. Stünkel 46.51, by F. Bartling 32.25, by Prof. Hantzschel from H. Rosenwinkel 3.00; Collecte at Aug. Fiene'S wedding 18.75 and Collecte at A. GanSke'S wedding 9.51. ^Dnrch Past. Norden of sr. Gem. inSquawGrovr 3.00. (Summa §1051.07.)

From congregations 2c. outside Illinois: by Kassirer Eißfeldt in Milwaukee 75.50; by Kassirer Graht in Fort Wayne 48.75; by Kassirer Simon in M'o nroe 5.05; by Past. Wesemann in Grafton, Wis. by Mrs. Laubenstein 1.50, Marg. Laubenstein 1.00, Louise Dicke 1.00; by Rev. A. Ernst by congregations in Neustadt and Ayton, Ontario, 14.33; by Prof. Lindemann by Bro. Bolz 1.00; by Teacher Will in Shebogan by D. Kruse 2.00; by Gustav Srfcrt in Mequon River for Auguste and Alerander Wegner 10.00; Mrs. Pritzlaff in Milwaukee 5.00. (Summa §164.63.)

Of children: Acknowledged in the children's sheet 68.59, not yet acknowledged 172.27. (Summa §240.86.)

Addison, Ill, 27th loc. 1877. H. Bartling, Kassirer.

For the local seminar library

received with heartfelt thanks from the widowed Mrs. Pastor Wüstemann 1 anthology containing important "chrisien aus der Reformationzeit von Luther, Bugenhagen, Jonas, Regius 2c.

G.

Since March 7, the following contributions have been received for the acquisition of apparatus and the like for the natural history classes at the local seminary, which are hereby gratefully acknowledged: From Mr. Lebrer L. H. Zoll of Gene-sco, Ill, \$1.00. By Hrm Dr. Dümmling 4.50, viz. from Mr. Teacher Küchle in Adams Station, Allen Co., Ind. collected, 3.00, from Mr. Teachers C. Stricker and G. Kämpe in Fort Wayne 50 Cts, bez. 1.00. Bon T. I. Z. in Addison 2.00. By Seminarian Hensicke in the comm. at Elk Grove, Ill, collected, 5.80, namely vo" Mr. H. Oelerking 2.00, W. Meyer 1.00, C. Nietert, E. Hagenow and H. Behrens 5t> cts. each, H. Beer 75 cts., I. Hcnnsmeier 30 cts., H. Gümmer 25, cts. By Mr. Teacher Joh. Dörfler in the comm. at Frazer, Mich. collected 11.46, namely from Messrs. H. Wieg, G. Hcusncr, Ch. Wilke, F. Kottmorgen, 61st Eberline 50 Cts. each, G. R'tzmann 1.00, I. and W. Böttcher, F. Schreiber, Ch. Müller, I. Nühl, I. Priehs, I. and Ch. Held, I. Döckenhauer, I. Reindel, F. Irühau, A. Froh-rip, I. Ahrens, Ch. Mamrow, Ch. Collbagen, And. Bez, I. Engel, I. Rehs, Th. Rchberg, I. Jacober, A. Preß, Müller, I. Pruhs, den Irl. Reindel, L. Babimann, L. Döckenhauer, A. Törfler 25 Cts. each, Messrs. W. Papste!" 30 cts, F. Kübncmund 21 cts, I. Distler 4t> cts, Eh. Pulz 10 Cts, Irl. M. Seifferline 10 LtS. By Seminarian Nessel 2.00, namely, from Mr., Teacher P. Ries at Kendallville, Ind. and Mr. Joh. Goehring sun. at Fairfield Centre, Ind. each 1.00. By dcn Seminarian Voigt from Mr. G. Arnold at Day City, Mich. an auökg stuffed otter. By seminarian Spuhler 50 cts. By pre'parand Rittmüller collected in local'Genr. 8.35, namely from dcn Messrs. G. and F. Rittmüller, teacher Rosen, Wittwe Preusner 1.00 each, H. Oelerking 2.00, I. Tonne, F. Kucker, W. (Toad and F. Tonne j- 50 CtS., N. N. 25 Cts., N. N. 10 Cts. Summa \$35.61.

In spite of the above contributions, the treasury has been reduced by the recent acquisition of a valuable microscope (36.00), an 8mOtmits (\$12.00) and other items. exhausted. Since the teaching of the individual branches of natural history can only be fruitful if it is supported by sufficient teaching and teaching aids, but the scientific apparatus of the institution still hardly has the bare essentials, we ask for further contributions.

Addison, November 6, 1877.

C. Häntz schr l.

For the support of Wisconsin sophomores, the following gifts of love have been received by the undersigned since Nov- 6 to date: Bon Pastor Aulich's congregation \$T00. By Pastor Ch. H. Löber of Milwaukee from some members of his congregation. Gem. 2,<0. Bon Past. C. Markworth's Zions-Gcm. in Caledonia, Wis., 3.85, 1.78, 2.30. Turch the same collected at A. Trw's infant baptism 69 cents, at C. Drow's wedding 4.79, at W. Marten's wedding 2 00, at H. Pape's wedding 1.66, at Fr. Märten's double wedding 3.37, from himself 95 cts. (retrospective). B<m Pastor W. HudNoff*, Tankopser for Glottes help in KraukheitSnolh 5.00." Bon Past. schütz' Gemeinde 3.30 (communionS-EoKccte). By Past. Aulich collected from H. Prah's wedding 3.20. Bon Pastor Osterhus 1.50. Through Pastor F. Schumann nest of travel money- Collecte for poor pastors 1.00. At the funeral of Mr. C. Schvssow in Freistadt, Mis., 2.80. Through undersigned": Collecte at the baptism of the child adopted by Mr. A. Plötz dahier 4.00. Birthday-Coll. at Mr. I. EilerS 2.45. By Past. I. I. Hoffman" surplus of the conference fee 1.86. By Past. Engelbert 1.00.

On behalf of the recipients, a heartfelt "Bcrgclt'S Gott" is said to the dear donors. May the merciful God continue to make many hearts and hands willing to help the physical needs of almost always very needy children.

Oshkosh, Wis., dcn Nov. 5, 1877.

I. L. Daib.

For the seminary - Hanshalt in St. Louis received: Bon of the congregation of Mr. Pastor Gräbner \$6.00. From Mrs. Tormöhlcn through Mr. Past. Hase in Vallonia, Ind, 2 quiltS, 1 bed sheet and 7 pillow cases. Bon Mrs. Lind- Wedel 1 tuft of Arpsel and 1 tuft of Peaches. Bon Mr. Huber 1 sack of potatoes and 2 sacks of reuben. From the women's association of the Gem. dcS Hrn. Past. Lenk by Mr. Roschke \$5.00. Messrs. Walikr, Haas L. Schenkel, Barchmann, Göhner and Sieinkamp supplied us abundantly with soaps. From Mr. Christoph Walker 1 bunch of apples. Bon Mr. Paulus Gast in Baden 100 cabbage headsc, 1 sack of potatoes and some onions. From Mr. HcinS there 5 gallons of vinegar, 15 heads of cabbage and 1 bunch of apples. From Mr. Bergsicker 1 bunch of beans, 1 sack of red beets and 25 heads of cabbage. Bon to Mr. Past. Sappers and Mr. Past. Bartel's congregations we have been provided very abundantly with vegetables 2c. by several members whose names are not all known to me. Bon Wittwe Lahrmann \$1.00. From the Kreuz-Gem. of Mr. Past. Holls vo" E. Kästncr 4 sack of apples, 7 gal. mush and Z barrel of sauerkraut. Bon Mr. Schürmann 1 bunch of apples. By Mr. Kassirer Roschke \$12.50. Receipt of the community to Troy, Ill, L. Führen naturalien. By Mr. Kassirer E. I. W. Meier \$361.40. Bon Hrn. Gottfried March 5 bunches of apples and 5 Gal. Eidcr. From Mr. Bohlhöscr from Past. Bocks Gem. 1 bunch of potatoes. From the Gem. of Mr. Past. Mayer in East St. Louis, Ill: from Ir. Krumme! 2 sacks of potatoes and red turnips, from ob. Krumme! 1 sack of grain, white reuben, sweet potatoes and 1 sack of cabbage, from A. Krumme! 3 sacks of cabbage and white reuben, Mr. Bartel 1j sack of potatoes, Mr. Hüicmann 1 sack of potatoes, 1 sack of grain, 1 peck of dry beans and 1 peck of dry apples, from Ir. Busse 4 sacks of cabbage, 1 sack of potatoes, 1 sack of white reuben and some red turnips.

St. Louis, November 20, 1877, H. lungkuntz.

For poor students received by Mr. Gcrke in AvamS County \$9.50; by Mr. Grahl from Past. Meyers Gemeinde \$10.00; by Past. Steinbach \$2 00; from my Ge- rncinde: on weddings and otherwise received \$52.61, including 23.01 for Mrbnke in Springfield and 4.15 for Bergt in St. Louis. God's "egen den Iirben Gebern. W. S. Stu bnatz. Jort Wayne, Ind. the 30th of October, 1877.

With heartfelt tank I certify to have received for our church building: Bon Pastor SchürmannS Gem. in Homestead \$15.00, Past. Schaasö Gem. in LowiSton, Minn. 5.00. I. Thurner.

The following gifts are to be acknowledged for the needy in Dakota: By Pastor I. L. H. Martin \$11.00. By Past. E. H. Herrmann \$9.80. By Martin Smethport \$2.00. By Pastor F. W. Franke \$5.80. By Past. I. W. Scbumm \$13.25. By Rev. E. Tcnninger \$5.00. By Rev. G. Dirkmann \$14.00.

The total amount received is \$1017.89. Of this, 125 families have been distributed ^\$650.75. Remains in cash \$367.14.

I. F. Döschcr, Pastor.

Books - Display.

The Evangelical Lutheran Church, the True and Visible Church of God on Earth...

24 Iraot, kuölistftZ tftc DvuvAsioul Dutke- ruii^diAustunu Oonforeuos oC 8tark
otller ('ounties of Olno. 8d. Douis, No-, 1877.

This tract is a magnificent building block for the establishment of a truly English Lutheran Church in America. It is not only intended to "strengthen" sincere Lutherans, whose mother tongue is English, in their faith and in their love and loyalty to their mother church, but it is also excellently suited to be given into the hands of those who have not yet recognized that the Lutheran Church is the true visible church of God on earth, may it call itself Lutheran or otherwise. We have not yet read such a beautiful apology of our church in so few, namely 8 pages, in the English language, as this tract contains. It is a delicious testimony of the spirit and zeal that lives in the Lutheran English Augustana Conference of Stark and other counties of Ohio. We can only encourage the "dear" members of the same to continue in this kind of work for our dear Zion. May the tract now be scattered in thousands and thousands of copies as a precious seed over the whole country. The fruit of it will certainly not fail to appear. The price of one copy is 3 cents, that

of a dozen 30 LentS. It can be obtained at the address: IGv. H. 3. IisillMür, Turis, 8tuilc (lo., O.

W. [Walther]

4 Oonvorsatiöv botwoon (wo Lutlierans ov Methodism. 1)^ Dr. kikler. (rom

tfttz Oorinuu.

These talks on Methodism, which were already published in the previous issue, cost \$1.25 for a dozen and \$10.00 for a hundred, postage paid. The proceeds will be used for the publication of an English translation of the Weimar Bible. Address:

Uvv. ck. T. TiÄuxsr, Toimsdui-Zü, LluüoinuK 6o-, O.

Proceedings of the first annual meeting of the synod of the Evangelical Lutheran Free Church in Saxony a. St. 24. D. 1877.

Dear readers already know that our brothers in Germany held their first synodal assembly in Planitz, Saxony, in June of this year. It gives us great pleasure to be able to publish their first synodal report. The report is similar to the one published by our synod, not only in its outward form, but also in its content. Two doctrinal subjects were discussed at this synod. The first was "the doctrine of justification in its relation to the contemporary errors now prevailing in the field of so-called evangelical theology and church", according to theses by Pastor Brunn. The doctrine of justification is, as the synod testified, "the center and core of the entire Christian doctrinal edifice, so that the purity and correctness of the doctrine of justification entails the purity of all other Christian doctrines, and conversely every error in doctrine, as well as every false school of thought, has its ultimate root in a lack of correct comprehension of the doctrine of justification. Therefore, the synod also recognized that for them "the clear and full grasp of the doctrine of justification is the main weapon against all opposing hostile powers, false doctrines, contemporary ideas and directions", and that their entire church struggle was ultimately only a struggle for the preservation of this jewel of doctrine and of the entire Lutheran church, the doctrine of justification. Four points of this doctrine were especially emphasized: 1. that God has justified the whole world once and for all on the basis of Christ's merit in his resurrection and has absolved it from sins; 2. that faith is the only means of obtaining forgiveness from Christ and justifies only in so far as it takes hold of Christ; 3. that faith is everything, that is to say, everything, that is to say, everything. That faith has everything, that is, the whole of Christ with all the goods, gifts and rights of his merit; 4. That all this is given to us only in the word of God, so that faith hangs and clings only to the word, has and possesses everything in the word, both the whole treasure of grace and the one protection and shield. As those who violate the pure doctrine of justification were named and rejected not only the rationalizing theologians, Pietists and

Methodists, Unionists, but also the defenders of the present-day state church system which favors Unionism, the Romanizing Lutherans, such as the Breslauers, the followers of Löhe and others, the Immanuel Synod 2c. The second subject was: "Law and task of the Lutheran Free Church in Germany", according to excellent theses by Pastor Ruhland, of which only the first 13 could be discussed. In addition, an "Instruction" for the Praeses, or Visitor, and a "Statute for the Latin School" in Planitz were discussed and adopted. This was followed by other individual resolutions, cash report, parochial reports 2c. Also the synodal sermon held by Pastor Brunn on Ps. 46, 5. 6. is attached.

No one who acquires this report will regret it. His heart will rejoice when he sees the diligence and zeal of the dear brethren for the pure doctrine; he will be promoted in knowledge and especially gain a glimpse into the ecclesiastical conditions of Germany. May it please God to let many, many more such synodal reports follow the first one. We close with the wish: "You are our sister, grow in many thousand times thousand; and your seed possess the gates of its enemies.

Available from the agent M. L. Barthel.

Price: 50 Cts.

G.

Luther's Daily Home Devotions on All Days of the Church Year. Collected from Dr. Martin Luther's writings by Georg Link, Lutheran pastor at St. Louis, Mo.

Under the above title, a book has just appeared in the publishing house of our synod, which, as the reader will see, is intended to serve daily home devotions. It is true that the first and noblest book from which a Christian householder reads to his family during morning or evening devotions is and remains the Holy Scriptures themselves. But it is not only not to be rejected, but rather very good and salutary, if besides the Bible also human books are used, in which the pure doctrine of the divine word is clearly and comprehensibly presented and explained for the instruction and edification, for the comfort and admonition of the household. Among all human writings, however, there are none in which greater treasures of divine wisdom and knowledge are laid down, which could therefore serve better for instruction and edification than the writings of Dr. Martin Luther. In them the trumpet of heavenly truth gives such a clear sound; in them the divine law is preached with such crushing earnestness and the sweet gospel is proclaimed in such a comforting and heart-satisfying manner; in them true sanctification, divine life, is urged so powerfully: that everyone who prayerfully reads or hears them derives the greatest benefit for his soul. Should it not therefore be highly welcome to every householder if such passages from Luther's writings, which are especially suitable for reading aloud in house devotions, are offered to him collected in one book? And such a book is the above. In it, the Christian reader receives for each day of the church year a not too long and not too short reflection on a Bible verse, unabridged, without omissions and additions, in Luther's own words. Of course, in the selection of these contemplations, due consideration has been given to the order of the church year, so that the reader receives Advent contemplations during Advent, Passion devotions during Passion, and generally such passages from Luther's writings which either refer to each time of the church year, or are in some way related to the Gospels or Epistles of the church year. At the end of each reflection there is a suitable verse from a beautiful hymn, which can also be sung together. Thus, in "Luther's Home Devotions" one receives such strong food, filling the soul with heavenly joy, that one can pursue one's earthly occupation strengthened and refreshed, or confidently and cheerfully lay down one's head to rest. The dear book is therefore warmly recommended to all domestic fathers, indeed to all Lutheran Christians. We are convinced that from the devotional reading and listening to these delicious reflections, each one will draw a great, salutary benefit for his faith and his life. May they therefore not be missing in any Lutheran family!

The 720-page book, beautifully and durably bound, is available for \$2.50 and 20 Cts. Postage from the general agent, Mr. M. C. Barthel here.

E. W. K.

Corrections.

In my receipt of 8 October lieS: For the Widows' Fund - Summa 047.91 and in the receipt of 18 October: For the Synodal Building Fund - from Past. Wunders Gem. 424.50.

H. Bartling.

Changed address:

Hsv. T. II.

Lwiss ^I^, Trotts 6o., Texas.

Volume 33.

The angel's Christmas sermon.

"Fear not! Behold, I proclaim unto you great joy, which shall be to all people: for unto you is born this day a Savior, which is Christ the Lord, in the city of David."

The angel does not deny that the shepherds are afraid, because he knows the unclean nature. But he wants the fear and anxiety of all things to cease and be ended. He wants them to be content and to renounce all fear, as no evil shall befall them. And not only shall they be without fear and dread, but they shall also rejoice and be glad from the heart. "Behold," he says, "take note, dear shepherds, "I proclaim great joy to you. It shall henceforth have another shape in your hearts. Just as before you were most terrified of God and feared death, so now you shall have great joy in God; for God has now been reconciled to you through this newborn babe, he has dropped all wrath, he has forgiven all sin, heaven and eternal life have now been acquired for you. This blessedness shall now cause in you a righteous, heartfelt, constant and great joy. It should not be a poor, far-searching, extravagant worldly joy, but a true and heartfelt joy should refresh the heart and make it alive, in which man has pleasure and joy in God and sees his eternal salvation and bliss before his eyes.

The world rejoices to a certain extent and strives to the best of its ability to be happy and to have good cheer. But it is a poor and miserable joy, which is false to the majority, does not last long and is more unpleasure than joy. Even if a miser rejoices greatly over his money and goods, he must always be afraid that everything will be taken from him or perish in the fire. If the epicureans seek joy from all corners, have all kinds of string playing come, set up singers and pipers, make great banquets, dance and jump and do all kinds of amusements, their joy is still like the crackling of thorns under the pots, as Solomon says.

They patter and jump hard, but they are consumed by fire. So also the epicureans and worldlings go down with their worldly joy and go to the devil.

But this is to be a true divine, heavenly and everlasting joy, which cannot be denied with any words. Just as there is no greater sorrow or heartache on earth than when sin has awakened in the heart and man feels the fierce wrath of God in his heart, so there is no greater joy on earth than when a man who fears eternal death because of his sin hears this joyful message that God is reconciled to him, has forgiven him all his sins, and wants to receive him as a child of eternal bliss. If one were to give a ton of gold, or even a whole kingdom, to a sorrowful conscience that feels God's wrath and is burdened with the unmistakable weight of sins, it would not be able to rejoice over such a great good, because the gnawing worm in the heart would not be taken away.

But this sermon of the angel, in which he proclaims that God wants to be merciful to mankind, awakens a righteous and great joy. The prophet Isaiah does not know how to express this great and exuberant joy in words. In the 61st chapter he gives a simile: "Just as those who were caught on the neck, when they receive the joyful message that life has been given to them and they are to be set on free feet, rejoice greatly, so it should also be with this joy. The Lord says: "He has sent me to preach a gracious year of the Lord and a day of vengeance of our God, to comfort all who mourn, to provide for the mourners in Zion, that they may be given ornaments for ashes, and the oil of gladness for mourning, and beautiful garments for a sorrowful spirit." In the 9th chapter he uses another simile: "Before thee," saith he, "shall men rejoice as one rejoiceth in harvest," as every man rejoiceth, "as one rejoiceth when he divideth spoil." When there is a battle, when two masters are in the field, one is full of fear and dread, for life and limb and all welfare are in the balance. But when the enemy is defeated, and the victory is obtained, that every man may When the angel hurries to the prey, all fear is removed and everyone rejoices. With these parables the prophets wanted to indicate the great and mighty joy, of which the angel announces here, to some extent. Otherwise it cannot be expressed in words. The Lord Christ calls it a true perfect joy, which overcomes all adversity, casts out all fear, consumes all sorrow, and shall never be taken away from us. King David had this joy when he sang Ps. 103: "Praise the Lord, my soul, and what is within me, his holy name. Praise the LORD, my soul, and forget not what good he hath done thee, who forgiveth all thy sin, and healeth all thine infirmities." Likewise, the prophet Isaiah felt such joy as he sings, "I rejoice in the LORD, and my soul is glad in my God; for he hath clothed me with garments of salvation, and with the robe of righteousness."

The dear angel wanted to bring such joy not only to these shepherds, but also to all sad and sorrowful consciences. But here someone would like to say: I hear that the angel preaches of an exceedingly great and mighty joy, but will it also be certain and have reason? A really sad heart cannot be persuaded as soon as it becomes joyful and forgets all sadness. If one were to say to a sick person, "Dear, do not be so sick, but get up and be well," he would not get well immediately. In the same way, if one were to say to a poor beggar, "Dear, don't be so poor, and don't be so sad, and yet give him nothing to rejoice about, it would be empty words. So if a sorrowful conscience is not shown what to rely on, it is impossible for it to forget the great sorrow that sin causes.

Therefore, the angel does not want to proclaim the end with empty words, but points to the great good that can make the heart truly joyful: "For unto you is born this day a Savior, which is Christ the Lord, in the city of David," that is, God has now fulfilled his promise and sent the Savior of the world; who shall take away all sin, make reconciliation for God's wrath, and destroy all the power of the devil. Therefore you have no cause to fear any longer,

but rejoice greatly in God, because you have now been saved.

The word "Savior" was well known among the Jews; for God had given them many saviors, as: Joshua, Gideon, Jephthah, Samson, Samuel, David. These great heroes had often saved the Jewish people and slain powerful enemies as: Ammonites, Moabites, Philistines, Midianites, Syrians and the like. So shall this newborn babe also be a mighty hero and blessed Savior, who shall mightily deliver us from our enemies, and from the hand of all them that hate us. But who are our enemies? The Turk, the Muscovite and the Pope are cruel enemies, but, praise God, we are not yet in their hands.

What then are the enemies from whom this Savior is to save us? This is felt by all sorrowful and despondent consciences that fear eternal damnation. God's wrath weighs down our hearts like an unmistakable burden because of sin; God's law curses us as the disobedient. Sin rages in our hearts like a fire; daily we carry death on our necks, which we have earned with our sins. The devil has imprisoned us in his kingdom and exercises his tyranny over us; hell opens its jaws daily and wants to devour us forever. These are far more terrible enemies than the Turk, Muscovite and Tartar can ever be. For even though they are cruel, they can do no more than steal our goods and kill our bodies. But the spiritual enemies take the soul captive and want to sink it into the abyss of hell. But from these enemies this Savior shall save us; for he shall destroy sin and death, destroy all the power of Satan, reconcile us to God, and restore us to eternal joy and blessedness.

If the Messiah had defeated and driven out the Roman emperor and all the potentates at that time, and had re-established the kingdom of Israel in the most glorious way, nothing would have been served for us who live in the present time. But this brings joy and comfort to all the world, that this little child is such a Savior, who quenches God's wrath, takes away sin and death, sets the captives of Satan free, restores eternal righteousness, life and blessedness, and graciously hears us and gives us strong help in all our troubles of body and soul.

The angel also shows this comfort with the word: "Christ", which means as much as an anointed one; because this newborn child is anointed by God the Father with the Holy Spirit, both to the kingdom and priesthood.

This child shall be a king, not one who rules worldly, subduing land and people, distributing great money and goods; but he shall rule spiritually, defeating the enemies as foretold, as: sin, death, the devil, hell, God's wrath and the curse of the law: Sin, death, the devil, hell, God's wrath and the curse of the law, and thus create peace for his own and spiritual goods, as: Forgiveness of sins, knowledge of God, true righteousness, the Holy Spirit, peace with God, eternal joy and blessedness. This is the royal office that this child is to lead, and all "sorrowful" and desolate hearts are to find certain help and eternal comfort in this king.

This child shall also be a high priest, not like Aaron or Zadok, who sacrificed goats or calves, but who proclaimed God's gracious counsel and will concerning our salvation, and through his holy intercession united us with God, the eternal God.

Father, reconciled, became himself a sacrifice for the sin of the whole world, fulfilled the whole law with suffering and obedience in our place, and then, through gracious forgiveness of sins and the gift of the Holy Spirit, sanctified us to such an extent that we also want to come before God, call upon him with joy, and present pleasing sacrifices to him.

Someone might think, "These are great things for this child to accomplish, but will he be able to do them and have the strength to do them? It is a great thing, to destroy the whole kingdom of Satan, to quench the whole wrath of God and to judge the whole world and make it blessed; it is a poor, weak little child! The angel has forestalled this worry and has finely indicated that this little child will by no means lack power and strength; for he is Christ the Lord in the city of David, that is, he is the almighty God and eternal Lord Jehovah, the Creator of heaven and earth, of angels and men, who has water and air, death and life, hell and heaven, and all creatures in his hand. Therefore no sin will be too "nightly for him, no

devil too cunning, no death too evil; he will destroy them all and take them up. The angel looks finely at the glorious prophecy of the prophets, when they proclaim that the Lord God himself will be the Savior. Jeremiah says, "This shall be his name, that he may be called: Jehovah our righteousness," ch. 23. And Isaiah saith ch. 54. "He that made thee, "st thy husband, LORD of hosts is his name, and thy Redeemer, the Holy One in Israel, who shall be called God to all the earth." And ch. 52. saith the prophet, "To Zion it shall be said, Thy God is King."

Because of this, no one has reason to doubt the great comfort that the angel proclaims. Let all sorrowful and afflicted hearts, distressed because of their sins, take hold of this and be lifted up by it. Why do you, you wretched man, bite yourself with your sins? Why are you afraid of God's judgment? Why are you afraid of eternal damnation? Hear what the angel says: "Behold, I proclaim unto you great joy, which shall be to all people: for unto you is born this day a Saviour, which is Christ the Lord, in the city of David."

For this reason all the world has to take comfort in the Savior Jesus Christ, for he is the propitiation not only for our sins, but also for the sins of the whole world. There is no nation or people on earth that is excluded from the kingdom of Christ. Accordingly, even "no" man on earth has to despair of God's grace in his sins. Let no one think that his sin is too great, that he cannot obtain grace. Where sin has become powerful, the grace of Jesus Christ has become even more powerful. Aaron the idolater, Judah the incestuous, David the murderer, Peter the denier and the murderer on the cross have all sinned terribly, yet grace has come to them.

Let no one think that he has fallen too often and too many times. Christ, the Lord, does not want to reject anyone who seeks consolation of conscience from him in true repentance and with right faith. Christ himself says: "Even if a man falls and returns seventy times seven times, he should not be denied grace. Chrysostom rightly says: "Even if you have fallen a thousand times, you should still find your way to God with true repentance. Let no one think that it has been too long.

The door of grace is closed. Even if the last hour were here, you should still turn to God with all your heart, hold on to this child and not doubt that he will forgive all your sins, save you from death and make you eternally blessed. This is what the angel means when he says that the great joy he proclaims should be for all the people. No man on earth, no matter what form he may take, has cause to despair in his sins and troubles, for this child has taken upon himself to help all men.

May the almighty, faithful and holy God, Father of our Lord Jesus Christ, be praised forever and ever, that He not only made His only begotten Son man and ordained Him to be our Savior, but also sent His angel to proclaim the great joy that befalls all people. May the same holy God enlighten our hearts through His Holy Spirit, so that we may in true repentance and right faith consider Jesus Christ, the Son of God and the Son of Mary, as our only Savior, and in the anguish of our conscience, in all kinds of afflictions and needs, firmly rely on Him, and through Him become eternally blessed. Amen. Dr. Tilemann Heshusius.

(Submitted by Dr. Sihler.)

From the fraternal punishment.

That there can be no question of this in the case of the obviously unbelieving and the name and mouth Christians is clear and obvious. The former are indeed brothers in Adam among themselves and keep together from time to time, if the common advantage so entails; but each seeks his own advantage through the other alone; none sees himself as a means and instrument to promote the advantage of the other or others: Only true love out of and in Christ does this, of which worldly men, as unbelievers, can have nothing. Instead of love, it is selfishness alone that permeates and governs them. The best that such Adamic brotherhood can achieve, e.g. in certain business cooperatives for gain and profit, is a certain civil justice in sharing the profit and bearing the loss. According to the prevailing attitude, however, everyone would like to have the profit alone and to burden the possible loss on the other alone, due to the inherited evil desire. In the case of loss, the business brothers' punishment usually consists, for example, in blaming each other for the failure of this or that speculation, and each blames the other for the greater, if not all, loss. Each blames the other.

Now, in addition to the obviously unbelieving and churchless, there are also, as mentioned above, the nominal and mouthless Christians, i.e. people who pretend and testify with their mouths to the faith they do not have in their hearts, and thereby at the same time conceal the unbelief they carry in their hearts. It is not right and proper to say of them that they confess the faith; for confession is the true and living expression of faith in the word toward God and men, even to work or strengthen faith in the latter, whether God wills it. But the so-called confession in the mouth of the hypocrites is only a lying statement in order to deceive and deceive the hearers. Even though they may succeed in this from time to time, they are much worse off before God, who has eyes like flames of fire and searches hearts and kidneys, than the obviously unbelieving; for these, who in their words of their unbelief are not believers, are only lying in order to deceive and deceive their hearers.

Those who do not hide their unbelief are at least honest and sincere toward men, even though their whole condition is apostasy from God and a lie. But the muzzlers have the same unbelief in their hearts, but they hide it from men by pretended deceptive testimony and are therefore false to God and men. Therefore, according to the justice of God, if they also show their unbelief in unrighteous works and there is no righteous repentance, as Christ says, they will receive all the more condemnation.

Of course, there can be no question of a Christian brotherly punishment among these Christians of name and mouth, who stand in the outward association of the ecclesiastical community; for this necessarily presupposes true faith in Christ, which is also active in it through love. They do not see in each other the various sins and bad habits of their carnal mind and their worldly nature, because they are all afflicted with them and have no conscience enlightened and sharpened by God's word, even if they hear it loud and clear every Sunday. And at the most, a kind of punishment occurs among them only if one of them is so bad in presumption, miserliness, usury, careless speculation, especially with other people's money, drinking, etc., that even the respectable churchless are annoyed by it. Of course, this punishment has neither the honor of God nor the salvation of the punished in mind; it is more an admonition to be careful that he does not do it too badly and that in the end he is even expelled from the congregation; for they like to keep up the church pretense. These hypocrites are also under the delusion that they are good Christians through diligent attendance at church services, through regular confession and communication, through their contributions to the maintenance of the ecclesiastical community, although there is not the slightest repentance toward God and true faith in Christ in them.

The true Christian brotherly punishment can therefore only come from true believers in a congregation. These have then especially two sayings in mind, one from the Old Testament, the other from the New Testament. One is written in Deut. 19:17 and reads: "You shall not hate your brother in your heart, but you shall punish your neighbor, so that you do not have to bear his guilt. That this punishment is compatible with love, and even flows from it, is evident from the following verse, which says: "Thou shalt love thy neighbor as thyself." From both sayings, however, it is clear that it is a kind of hatred if one does not punish his neighbor and brother.

Would it not be contrary to love and hate if I did not show a man lost in the woods the right way to his goal, if I knew it, or if I did not save him from sinking into a swamp, or from water or fire distress, or from some other physical danger, if I was able to do so; for although no one is obligated to men by means of fortune, it is just as certain that the courage of love is able to do much and the cowardice of selfishness fails to do much in such cases. These and other similar cases, however, all extend only to the physical salvation of the brother and neighbor from some danger. But the punishment of the brother, which is intended by God and commanded in that saying, refers to the soul of the brother. Therefore, if you see or hear that your brother sins, i.e., transgresses a commandment of God and acts in an annoying and offensive manner, you are to be punished.

If a wise man lives, and you do not punish him, i.e. you do not make his sin from the respective commandment clear in his mind and impressive in his conscience, then you hardly have love for his soul. What does it help him if you are inwardly angry and spiteful impulses rise in your heart against him and the word of punishing love does not come out of your mouth? But thou shalt well understand what that saying finally says, namely, "lest for his sake (i.e., for the sake of the unpunished brother) thou shouldest bear guilt."

Let us illustrate this with an example. No man becomes a daily habitual drinker, as it were, overnight, or who gets drunk regularly on certain occasions. This sin begins gradually before it becomes a standing vice. How now? You may be his brother, cousin, compatriot, business associate, and you notice that this brother of yours in Christ is beginning to go dangerously astray, visiting drinking houses, even sitting down for hours where the scoffers sit, or taking strong drink into his house and drinking secretly. Shouldn't you then, at times, with all the earnestness and zeal of admonishing, warning, pleading, helping and saving love, set upon him to bring him back from the path of ruin? Shouldn't you at the end penetrate his mind and conscience with the divine law, in order to make the criminal and damnable nature of this sin quite clear and impressive to him? Shouldn't you furthermore paint Christ before his eyes from the Gospel with a fervent spirit, how He also bought and redeemed him so dearly with His blood and death from the guilt of sin, from the punishment of death and from the tyranny of the devil, and how terrible it is that he, instead of crucifying his flesh with the lusts and desires, by these his carnal pleasures, anew devours and crucifies his Savior? Finally, should you not reproach him with all seriousness and emphasis from and according to God's Word and from daily experience with the terrible consequences of binge drinking, how it so terribly dulls the mind and conscience, undermines the health of the body, makes him more and more unfit for the exercise of his civil profession, plunges his wife and children (if he has them) into physical and spiritual misery, deprives him of the respect of respectable worldly people, brings great disgrace to the community, and finally throws him into the abyss of hellish damnation and into eternal torment?

Truly, if this fraternal punishment, this zeal of helping and saving love, were to occur at the proper time, before this sin has become a popular and habitual one and a vice, many a brother would be brought around from the path of perdition, and many a sorrowful case of church discipline and final exclusion of the persistently impenitent would be prevented.

It goes without saying that the love of brotherly punishment should not be directed only to drinking and boozing, although unfortunately we Germans have on average a stronger tendency to it than other peoples and therefore have a nasty cry about it from time immemorial. This punishment should occur wherever you clearly realize that your brother is beginning to go off the rails. This would be the case, for example, if he began to be greedy, stingy and meager, especially not in relation to what the Lord had given him before, to give back to him for the preservation and expansion of his church; and unfortunately it is common experience that the poorer are on average much more generous than the richer.

It would also be the case if your brother began to put himself on an equal footing with the world, e.g., in the way he appropriates money and goods, perhaps also occasionally with "predilection" in trade, in frivolous speculation, especially with other people's money, in usury or in taking part in worldly pleasures and social amusements that are not proper for a Christian, or in the abuse of Christian freedom in the enjoyment of intrinsically unethical and permissible pleasures, and so on.

In all these and other cases, the following applies to fraternal punishment: Resist the beginning. For behold, if you neglect to do so, you will be partly to blame if your brother continues to progress along the path of ruin and in the end falls into eternal perdition. How terrible would that be? Or, when God calls you to account, would you, like the first defiant Cain, hurl the insolent words in the face of the Lord: "Shall I be my brother's keeper?" Yes, of course you should be, as God commands you in the above saying, and the threatening final words: "so that you do not have to bear his guilt" should float diligently before your eyes

in the fear of God and in the love of your neighbor, sound in your ears, find the right echo in your conscience.

But you are, according to the old man, a child of Adam and look, like him, for evasion and self-excuse. You may say: Yes, even if I punish my brother and that at times, it does not help. Either he says nothing, or he says that it is not so bad and dangerous, or he gets angry and gives me a rude rejoinder, probably also blaming me for my own sins and infirmities, or he says that only the pastor has a right to admonish and punish him.

If you have the wisdom and zeal of brotherly love, you will not lack the necessary witness in all these cases. In the first case you will urge him with earnestness and love to speak out; in the second case you will warn him in the same spirit with God's word and biblical examples of the terrible danger of security; In the third case, you will meet his anger with gentleness and confess that you are indeed a sinner before God, but God has willed and commanded, in the Old as well as in the New Testament, that Christians should admonish and punish one another and thereby also exercise brotherly love, and you will be gladly prepared to gratefully accept this proof of love from him in the case in question. In the fourth case, you would reply that the pastor certainly has the profession, if the case comes to him, to punish his parishioner fraternally and officially; but this would do no harm to mutual fraternal punishment, indeed, it would be contrary to love for him and contrary to God's order if you were to refrain from punishing him and immediately report it to the pastor.

See, this is what you would have to do, and so there is nothing with your above excuse. But you might make a new objection and say: Yes, I would like to punish my brother, if necessary, and prove to him in this way the love of which the apostle says that it is better; but I am afraid of my temper, because I am unfortunately quite violent and wrathful by nature, and I am afraid that if he gets rough, I might pour oil on the fire and make trouble worse.

Now behold, there is a twofold remedy for this anxiety of yours. The first is that before you go to your brother who is to be punished, you earnestly call upon your God for grace and wisdom to lend you the right word in the right place, since you are only seeking his honor and the spiritual welfare of your brother, and that his dear Holy Spirit, when it begins to boil in you with exciting counter-speech, take the falls from the pot. The other remedy is that you keep in mind and heed the other saying from the New Testament, which reads in Gal. 6:1: "Brethren, if any man be overtaken in any fault, restore him with a gentle spirit, ye that are spiritual; and look to thyself, lest thou also be tempted."

This saying is truly a golden rule for fraternal punishment.

First of all, this wisdom of the Holy Spirit teaches you to take care of yourself before and during your brotherly punishment, and to remain in the right humility and fear of God; for as it is with all of us, so it is also with you, that even if you stand today, tomorrow you may fall much worse than your brother.

On the other hand, it behooves you to regard your brother's sin, even if it contains a dangerous element, as nothing more than a misstep out of weakness and haste, so that you, too, may have to do it every day.

Third, you must also handle your brother neatly. In the basic language, the word "straighten" actually means "to set or adjust" a dislocated limb. Just as the surgeon or another person works carefully so that he does not cause unnecessary pain to the person affected and does not touch him with a rough hand, so you should also do in a spiritual way. The words "with a gentle spirit" teach you how to do this. The heartfelt compassion of Christ's love should move your heart; you yourself should feel pain and sorrow that your brother has sinned in one way or another before you try to reach his heart and conscience with words of punishing and healing love. But just as the surgeon or other healer cannot be prevented from setting the wound right by having to cause pain to the afflicted person, so you, too, should do spiritually. Just as you should not proceed to punish the brother with carnal zeal and a wrathful nature, so you should not let soft weakness and carnal pity keep you from "helping him right" by your brotherly punishment, God willing, because it cannot happen without pain in him; For he must first be "divinely afflicted"; the healing pain of righteous repentance must first be worked in him before the healing of the sore conscience, namely the forgiveness of sins, can take place through true faith in Christ. And just as in a natural man it would be a denial of all human compassion, a special bluntness and hardness, yes, in short, hatred, if he did not set the dislocated arm of his brother in Adam, while he was able to do so, so all this would be the case, spiritually speaking, with a Christian man, if he withdrew brotherly punishing love from his brother in need of it and let him go in fine unpunished sin. He would then be punishable before God himself, according to Leviticus 19:17, and even more so if the brother's sin was initially known only to him.

This would be something about the right way of Christian brotherly punishment. It is to be feared, however, that even in older congregations, in which there should be more Christian knowledge and experience, it is not as prevalent and practiced as would be desirable. And this lack hardly indicates the proper health and growth of the spiritual life of the congregations. On the other hand, several evils are quite evident. One is indifference to the sin of the brother, which is closely related to hatred. The other is cowardice and fear of the angry counter-speech of the punished, a fear that is again backed by a reprehensible sensitivity and self-love; for what harm does it do to the soul if the punishing love does not immediately find entrance and receptivity in the punished brother, who, instead of being grateful, rejects the punishing brother with fierce and angry words, even if he proceeds according to Gal. 6:1. He even has the benefit that he is stimulated all the more to intercede that God will give the brother, who has been punished in vain up to now, grace to repent.

A third evil is the opposite of this fear of man, namely carnal zeal, which without the heartfelt compassion of Christ's love attacks the brother more in a legal way and is therefore not without guilt if he

closes his heart to him; For the one thus punished gets the impression that the punisher does not hate or despise the sin in him but himself; and so it happens that the punisher, even if this is not the case and he means it sincerely, is able to convince the mind and conscience of the punished, but does not at the same time win his heart and will and hardens rather than softens him.

A fourth evil is the opposite. It is written in 1 Cor. 13:7, "Love bears all things," and in 1 Pet. 4:8, "Love one another fervently, for love covers the multitude of sins. Some people think that the punishment of the brother is against brotherly love. But these two sayings cannot possibly contradict the already mentioned and interpreted sayings 3 Mos. 19,17. 18. and Gal. 6, 1. Otherwise the Holy Spirit, by whom all four are inspired, would be in contradiction with itself, which is impossible. How can we resolve the apparent contradiction between the love that on the one hand punishes and on the other hand supports and covers the sins of the brother? Well, first of all, the unity is already there, in that in both cases it is love that punishes in one case and bears and covers in the other. So there are only two different manifestations of the same love. One is to punish in order to correct, as St. Paul says in 1 Cor. 8:1: "Love corrects." The other is to tolerate when, for example, the brother's temperamental naughtiness, against which he is fighting honestly, puts a certain pressure on him, yes, even to cover his sins when evil will seeks to uncover them, to increase them, and to condemn and judge the reason of his heart. Incidentally, the punishment of sin does not exclude the covering of it; for if the punishment is accepted, then the covering begins; as the Lord says: "If he hears you, you have won your brother," Match. 18, 15.

The fifth offense is when a person, instead of punishing his brother in love, tells others about his sin against love and thus transgresses the eighth commandment.

May God help that, with the avoidance of all these evils, the right, wise, just as serious as loving Christian brotherly punishment, of which the details have been given above, will become more and more prevalent and practiced; for this would undeniably prevent many evils and heartaches in the congregations, and in many cases even ward off the threatening invasion of ruin. Also, in such mutual fraternal punishment, the bond of love would be tied ever more tightly.

(Submitted.)

Testimony of a man who converted to the Presbyterian Church, but by God's grace returned to the Lutheran Church.

Reason or God's Word - which should prevail? This is a question for the sects in which human reason is so highly valued. I do not address the question to such people who purely say that they want to follow their reason (reason or common sense, etc.), because these are only too miserable reasoners who virtually despise and mock the word of God. With them, a serious Christian can hardly begin to speak of the Word of God. Unfortunately, even in the church communities, as well as in the high and low schools of our country, there are many of them who, although they profess God's word with their mouths, adorn their teachings with such high, reasonable wisdom and their lives with such reasonable virtue that they even suppress the wisdom of God, the true faith and the true Christian life.

To such I would like to address this question, whether in matters concerning our blessedness reason or God's word should apply? God has not given us reason to show us the way to salvation, but his word, as he testifies, e.g. Luc. 16:29: "They have Moses and the prophets, let them hear them. If the various sects were truly in agreement with the Lutherans on this principle of all principles, they would soon all become Lutherans; for they would no longer contradict God's Word.

"Yes," say the sects, "we admit that God's word should be valid, but reason should also be valid. See, so the sects, and especially their preachers, always want to be wiser than God. If only reason and God's word could apply together! But this is not possible. Either reason applies and then God's word does not, or God's word and then reason does not. For these are by nature opposed to each other.

That these two are opposed to each other is precisely what I wanted to show here recently, first from God's word, secondly from experience in relation to the relationship between reason and the word of God.

Let us first listen to a few passages from God's Word. Not much proof is needed. The apostle says 1 Cor. 2:14: "The natural man hears nothing of the Spirit of God; it is foolishness to him, and he cannot discern it, for it must be spiritually directed." (To the "natural man" also belongs the reason of man, as it is found by nature in all men, even in the wisest and most learned, after the fall of Adam). Furthermore, 2 Cor. 10:5: "That we may destroy the suggestions and every high thing that exalteth itself against the knowledge of God, and that we may take captive all reason under the ear.

sam of Christ." (The "stops and all heights" are stops and heights of reason, which rises up against the knowledge of God. Even Calvin's reason, which is so highly esteemed by the Reformed, is, as long as it has not yet been taken captive under the obedience of Christ, nothing other than a fancy and a high place, which opposes the true knowledge of God. Therefore God's word says: all reason must be taken captive). 1 Cor. 2,4. The holy apostle says: "My word and my preaching was not in reasonable speeches of human wisdom, but in proof of the Spirit and of power." - Ap. Hist. 26, 24. 25. What is reasonable before God is unreasonable before the natural man.

So from God's Word we see: human reason and God's Word are opposed to each other.

Let us now also see what experience says with regard to the relationship between reason and the words of God.

How does reason speak of divine things? Have we not experienced it enough in the dispute with the sects? Of the word of God it says: "It is an empty word, it has no living and saving power in itself; the Spirit, the Spirit, must do everything. But what does God's word itself testify to? Here are just a few passages: "My words are spirit and life" (Joh. 6, 63.). "The word is the power of God that saves all who believe in it" (Rom. 1:16). "The word is able to save your souls" (Jac. 1, 21.).

Does this not already confirm the experience that reason and God's word are contrary to each other? According to the passages cited, the spirit of God is always to be found in the word. The spirit that comes only through the air is nothing but a devilish one.

Reason says of baptism: It is only a washing with bad water, only a sign, only an image, and so on. But God's word says: Baptism is a "bath of rebirth" (Tit. 3,5.), a new birth in water and spirit (Joh. 3, 5.), yes, the apostle says: "As many of you as were baptized have put on Christ" (Gal. 3, 27.).

Reason says of little children: The children cannot believe in God because they have no understanding. But God's word explicitly says that the little children believe in God (Matth. 18,6.); that such is the kingdom of God (Marc. 10, 14.), which would not be the case if they did not believe; because "he who does not believe will be condemned" (Matth. 16, 16. Cf. Hebr. 11, 6.).

And what does reason say of the Sacrament of the Supper? "Here are only bread and wine, which things again only signify or signify something, namely, the body and blood of Christ; Christ is high in heaven, and cannot be present here." But is this also what God's Word testifies? No, the opposite. Jesus says, "This is my body, this is my blood, the body which is given for you; the blood which is shed for you" (Matt., Ma2c., Luc., Paul.). "Behold, I am with you always" (Matth. 28, 20.). "With God no thing is impossible" (Luc. 1, 37.).

"If God is almighty, and yet not all men are saved, he must," says reason, "not have willed all men to be saved, but must have destined some to damnation." This, however, is also something that flatly contradicts the word of God. The same testifies clearly and in many places that God wants all men to be blessed, but that the

Man who is lost does not want, and that therefore he is condemned by his own fault. Let us listen to some passages: Ezk 33:11: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that he should turn from his way of being and live. 1 Tim. 2, 4: "God wills that all men be saved and come to the knowledge of the truth." Rom. 11, 32: "That he may have mercy on all." 2 Peter 3:9: "God is patient with us, not willing that any should perish, but that all should turn to repentance." Match. 23:37: "How often have I desired to gather your children together, as a hen gathereth her chicks under her wings, and ye would not." Acts 7:51: "Ye always resist the Holy Ghost." Hos. 13:9: "Israel, thou bringest thyself into trouble: for thy salvation standeth with me alone."

In order to make all men blessed, Jesus Christ, God and man in one person, died for all men (2 Cor. 5,15.), tasted death for all (Hebr. 2, 9.), bore the sin of all of us (Is. 53, 6.), yes, the sin of the world (Joh. 1, 29.), gave Himself for salvation for all (1 Tim. 2, 6.), thus became a Savior of all men, but especially of the believers (1 Tim. 4, 10.). Yes, he is a propitiation, not only for our sin, but for the sin of the whole world (1 John 2:2), so that even the false teachers of those corrupt sects were bought by his death; for it is written in God's word about them: "they deny the Lord who bought them" (2 Peter 2:1).

From this everyone sees sufficiently that reason and God's word are opposed to each other. Everyone sees that in matters concerning our salvation, both cannot apply at the same time. No one can serve these two masters at once.

What should apply? Every true Christian should absolutely answer: "God's word. Yes, only this would like to come to fruition!

Those of the sects who boast that they have taken the reformation, which Luther - as they think - had only half accomplished, much further, perhaps to completion (such as, for example, the Presbyterians, who not very long ago boasted that they were "whole (!) reformers") - these - I say - should "bear in mind" that Luther, by God's grace, did not reform the church according to his own reason, but according to the word of God, that therefore his reformation is a perfect one. To go further than Luther is not to reform (restore) the church, but to deform (distort) it, "to throw out the baby with the bathwater," as those "whole (!) Reformirten" did all together. If the sects would once come back to the Word of God, the Lutherans would like to make peace with them, but peace without truth, as the sects have it among themselves, is probably only such a peace as the devils also have. The Lutherans do not want that.

N. P. N. H.

Good response to a request to dance.

When Duke Karl von Württemberg once asked the pious prelate Bengel to dance with the duchess at a court celebration, the prelate replied, "I am willing to do so if the song is played for the dance: A narrow road leads to life." The dance did not take place.

W. [Walther]

To the ecclesiastical chronicle.

I. America.

Emigrant Mission. About the behavior of our emigrant missionary Keyl, of which the reader was informed in No. 22, the Allentown "Zeitschrift" thus judges: "Did Pastor Keyl know no other way to reject the slander than to run to the secular courts? Is this according to 1 Cor. 6:1-8? Does the demand of \$10,000 damages for the offended honor agree with the usury doctrine of his synod, or with the admonition of the Lord, Matth. 5, 13- ff? "Is there not a wise man among you? Or is there not one who could judge between brother and brother?" - The editors of the "Zeitschrift" do not consider that this is not at all a dispute between brother and brother, and that a Christian, especially if he serves the church, has the sacred duty to see that his good name is not taken away from him, not for his personal benefit, but for the sake of the kingdom of God. Perhaps the editors do not know what horrible letters of accusation our emigrant missionary received as a result of Neumanu's slanderous accusations. If they mention our, i.e. the biblical, doctrine of usury, it is out of pure ignorance. G.

The Methodist congregation in Rockville, Conn., has passed a resolution that henceforth no more wine is to be used in the celebration of Holy Communion, but only clear water. This is very gratifying, since the Methodists do not keep the Lord's Supper; so it will be all the more obvious to everyone.

About the German Augsburg Synod, which belongs to the General Synod, one who belonged to it writes in the "Zeitschrift": "One agrees with all possible doctrines, only not with those of the Lutheran Church, one flirts with all possible sects, only one harbors a deep aversion against the brethren of the Missouri and Ohio Synods. This synod, like the German Maryland

Synod, will go the way of all flesh; for a plant, not built by God, does not exist. To sail under a false flag is to sin, and he who will not profess the symbols of the Lutheran Church, let him also renounce the name."

The Methodist "**Fröhliche Botschafter**" publishes an article under the headline: "All too liberal. After he has spoken about narrow-mindedness in the distribution of Holy Communion, he says, among other things: "But to be too liberal in partaking of the Lord's Supper is not right either. We have often said that we" (Methodists) "are usually too liberal on this point. We invite all present who feel this way* to join us, whether they belong to a church or not. Of course, one warns those who live in sin and do not want to convert, but this usually does not mean much. When sure sinners come, the Lord's body is handed to them, and they think they are responsible if they enjoy it for judgment. But if you gave your child a knife and he wounded himself with it, would you not be guilty?" - Rightly does the "merry one" speak of partaking of the Lord's body; will he repent in the end and become a Lutheran? G.

In Minnesota, writes the Evangelist, the Lutheran Church is stronger in membership than any other religious party. The Lutherans are mostly Germans and Scandinavians; only one English congregation is in the state. The number of Lutherans in Minnesota may be 75,000.

Good news from Fort Wayne. On October 24, Director Hanser informed us about our dear high school as follows: "Our beginning of school has been quite a blessed one; we have the same number of students as before.

students as last year, and the state of health has been a very pleasing one so far. We have admitted 43 new pupils, 26 to the Sexta, 9 to the Quinta, 8 to the Quarta. The upper classes are now larger than the lower ones; 32 Primaner, 34 Secundaner, 40 Textianer, 48 Quartaner. While usually in the first weeks individuals always left again, this has not been the case this year."

That Roman priests themselves do not believe what they teach can certainly be assumed. Now and then one of them betrays the thoughts of his heart. The writer of the "Rundschau" in the "Zeitschrift" reports: "The prayer of the Mother of God, *Ave Maria*, is not believed by the Roman priests themselves. We met some weeks ago with three Roman priests who were about to make fun of the content of the same, and freely confessed it. One of them said, "We Lutherans don't have such a simple prayer.

II. foreign countries.

Church discipline in the regional churches. How church discipline is practiced or rather not practiced in the German regional churches is shown by the Leipzig Allgemeine Ev.-Lutherische Kirchenzeitung of November 9 with the following example: "In a village lives a woman who suffers from drunken madness and whose behavior has become a public nuisance in the whole community. Some time ago this woman came to the pastor and asked for Holy Communion. Of course, the clergyman explained that he could only give it to her on the condition that she promise to mend her ways. He could not ask for less. But the woman refused even this; she could not and would not change. Thereupon she was privately rejected. Her husband, however, who was himself a member of the parish council, brought the matter to the council, and the council, which otherwise was not one of the bad ones (of what nature might the bad ones be?), decided with all votes against one of the pastors that the woman should be helped, and also stuck to this decision when the superintendent personally interfered. An appeal to the synodal board was still possible. But until this decided, the woman had to be granted. Could a conscientious man do that? But what do you call it when the pastor, in spite of that decision, did not dare to desecrate the sanctuary of God? - So writes the church newspaper. Whether the preacher in question admitted the ungodly woman to the table of the Lord or not cannot be concluded with certainty from the last words of the report. The only certainty is that if the pastor gave in to his clean church council, he committed a grave sin. For clearly and plainly the LORD speaks, "Ye shall give the sanctuary unto the dogs, and ye shall not cast your pearls before swine." Matth. 7, 5. W. [Walther]

Papist miracles. As is well known, the papists do not know how to praise enough the "miracles" that are said to have taken place in Marpingen. A Lutheran knows that such papist miracles are all at once either diabolical jugglery or fraud. The following is reported, as we find in the "Ambassador", the "Saar- und Mosel- Zeitung" by a good Catholic who was an eyewitness: It was on September 1, when the influx of "pilgrims" who wanted to enjoy the last miraculous performances of the "Madonna", announced in advance, was particularly strong on the Saarbrücken railroad, so that when a train stopped at the Trier station, it was already delayed. Among the pilgrims who had gathered from the Trier area at the station for the trip to Marpingen, one noticed a "poor paralytic" who was trudging along on a pair of brand new crutches to "seek healing" in Marpingen. Although the new crutches in and of themselves could have caused concern, no one noticed, because it was believed that the poor "paralytic", who wanted to pay a state visit to the Madonna, had purchased special gala crutches for this purpose. But how did the astonished spectator feel at what happened when the train bell sounded for departure and the conductor hurriedly urged to board because of the train delay! A miracle happened - the "poor paralyzed woman", who was afraid that the train might leave without her, took the brand new crutches under her arm like an umbrella, ran along the whole platform and jumped with a skillful leap into the next coupe, whereupon the train steamed away. ... Nevertheless, it can be assumed that the "poor paralytic" remained faithful to her role in Marpingen and played the healing comedy at the "place of grace" to the end.

The Hanoverian God's Box. In Hanover there is an association which bears the name "Gotteskasten" (God's Box), because it has set itself the task of collecting support money for poor fellow believers from abroad. So far, our institution in Steeden has also received considerable funds from this association. On September 26, the board of the "Gotteskasten" held a meeting in which it was decided to no longer support Missouri because it provides for those who leave the German regional churches. However, it is stated in a German newspaper that it was decided "to provide the emigrant missionary Keyl in New York, who was not employed by the Missouri Synod, but by the entire Synodal Conference, with 147 Marks, which could still be spared. The latter," it is further stated, "is often in a position to be able to save German compatriots from utter ruin with a relatively small grant." Under the broad mantle of the Synodal Conference, the German gentlemen also want to let Missouri slip through once. Incidentally, the Missouri Synod itself has never sent anyone to Germany to work against the national churches there, as the Methodists and related fanatical sects do. However, a member of our synod has gone to Germany and accepted a separated congregation there, but only after the congregation had already separated itself and had duly appointed this member of our synod. W. [Walther]

Piece of an Advent sermon

from the sixth century.

Dearest brothers! Now that the most holy feast day is approaching, on which our Savior, full of mercy, has willed to be born among men, consider with great seriousness how we ought to prepare ourselves on the arrival of so great a Majesty, so that we may receive our King and Lord with joy and gladness, with praise and glory, and rejoice before his face among the blessed multitudes of the saints. And although it behooves us at all times to be adorned with good works and to shine, yet especially on the day of the Lord's birth, as he himself says in the Gospel, let your good works shine before men. - I beg you, dear brethren, consider this: "When" a powerful and distinguished man wants to celebrate his or his son's birthday, with how much diligence does he order that everything that is dirty in his house be cleaned, that which is unsuitable and unseemly be removed, and that which is useful and necessary be brought in! Even the house, when it has become inconspicuous, is whitewashed, and the floor is swept with brooms, sprinkled and adorned with all kinds of flowers; also everything that belongs to the joy of the spirit and the refreshment of the body is anxiously provided for. Why all this, my dearest brothers, than to celebrate with joy the birthday of a mortal man? If you are now making such great preparations for your

or your son's birthday, how great you should meet, if you want to celebrate the birthday of your Lord! If you prepare such great things for a mortal, how great you should prepare for the eternal! All that you do not want to find in your house, as much as you can, therefore do not let God find in your soul.

(Caesarius of Arles, d. 542.) W. [Walther.]

Correction.

In the November 1 number of the "Lutheran," the undersigned reported how it had been reported to him that St. Paul's congregation at Detroit, Mich. had re-elected its former pastor, Hin. E. Dankworth, had been re-elected. 25 members of the said congregation hereby publicly request that this be corrected, because they have solemnly protested against the re-election of Mr. Dankworth on account of the gross aversions which he has given, and therefore do not recognize him as the lawfully appointed preacher of St. Paul's congregation, but must continue to protest against him as an intruder before God and His church.

C. F. W. Walther.

Inaugurations.

On the 25th Sunday after Trinity, Pastor I. Bunderthal was installed in his office at the branch parish in Chesaning, Mich. by the undersigned.
G. Speckhard.

By order of the Presidency Western District, on the 26th Sunday after Trinity, the undersigned inducted Rev. H. Th , Hrngist, formerly of Brookfield, Ohio, into the congregation at Dry Creek, Kansas. H. Krause.

Address: Uov. 8. Ik. Hen^ist,

LkMolZ, Uusk 60" Kansas.

xs. "Duldern" Stanäära" and "Kirchenzeitung" wolle" gefl. copiren.

On the 1st of Advent, on behalf of the honorable Presidium, Rev. I. W. Gram was introduced by me in Tonawanda, N. A-.

A. Ch. Grossberger.

dress: Rev. D WV 8ram, lonanAnää, Drie

Conference - Displays.

Cleveland Specialconference held at Cleveland, east side, January 8 and 9tm, 1878. I. Rupprecht.

The southwestern district of the mixed pastoral conference of Minnesota will meet, s. G. w., from the 8th to the 10th of January, 1878, at the congregation of Rev. Kolbe.

Those brothers traveling on the St. Paul and Siour City Railroad should get off at East Henderson where they will be picked up. For the sake of the facility, Brothers are asked to register in advance with the Dastor lovi.

H. Kretzschmar.

The Pastoral and Teachers' Conference of Quincy and vicinity will meet, s. G. w., January 8-10- 1878 at the parish'of Mr. Pastor L. Höller in Quincy. One does not forget to register at times with the Dastor loei.

I. H. HargenS.

Pastoral Conference of the Third District in Minnesota at Pastor Kolbe's, January 8-10, 1878. Subject: "Theses Against Unevangelical Practice."
Conferenzgli'eder being picked up by Henderson. F. Schulze.

The Northern Illinois Pastoral Conference will assemble, God willing, January 8-10, 1878, at the church of the Rev. H. Succop at Chicago, Ill.
One does not forget to report to the dnstor loei.

W. Usfenbeck.

Church consecration.

On the 16th Sunday "ach Trinitatis the new church of the Lutheran Zion congregation in Akron, O., was consecrated to the service of God. The dedication sermon was held by President H. C. Schwan on Gen. 28, 10-17: "From the right ladder to heaven". - In the afternoon Pastor Niemann preached in English, and in the evening, in German, Pastor I. A. Schulze of the Ohio Synod. - —

Wouldn't you, dear reader, like to know what kind of ladder it is to climb up to heaven?

where to find it and how to climb it? You will find information about this in the above-mentioned church sermon of President Schwan, which has been handed over to the printer. Go ahead: buy and read it! -L

Display.

In October of this year, I had my previous name changed in the Court of Bandalia.

St. Paul, Fayette Co, Ill.

W. C. Malte

(formerly W. Fock).

Etagekommeu tu the coffee of the Western District:

To the synod treasury: Collecte at the mission feast of the congregation of the Past. Sticgemeyerin Dubuque, Iowa, 411.45. From Past. Schürmann in Homestead, Iowa, 2.00. Collecte dcr Gem. of the Past. Köstering in Altenburg, Mo., 43.05. Collecte drr Gem. of the Past. Fackler in St. Louis County, Mo., 5.00. From Jmma- nuelS Distr. in St. Louis, 14.95. Coll. of Grm. drs Past. Lehmann in New Wells, Mo., 4.00. From Past. Lehmann that, 2.00. Past. Rupprecht in Madison County, Nebr. that, 2.00. Past. Brohm in St. Louis 2.00. Collecte of the congregation of the Rev. G. Jung in Osnabrück, Ill, 3.10. From Rev. Biedermann's Gem. in Mrri- dran, Nebr, 3.70. Through the same from H. Delling 1.00. From himself 2.00. From Ch. Bolkmann in Appleton City, Mo, 1.00. From the Women's Association in Past. Germann's Gem. at Fort Smith, Ark. 10.00. From Past. Lenks Gem. in St. Louis, 8.00. From TrinityS District in St. Louis, 11.05. From Past. TönjeS in Morgan County, Mo. 5.00. Past. Herrmann, State Centre, Ja., 2.00. Past. Gräbner in St. Charles, Mo., 2.00. Harvest fcstcoll. of the congreg. of the Past. Mary's in Port Hudson, Mo., 11.55. coll. of Zion's comm. in Decatur, Ill, by W. Cbert, 6.00. by I. Rohwer of Chariton County comm. in Chariton County, Mo., 3.90. by Rev. Bäpler in Lole Camp, Mo., 5.00. Rev. Th. Mirßler in St. Louis County, Mo., 2.00. by Teacher Grewing.iu Burnett Station, WiS., 2.00. Rev. EndreS in Boone County, Ja., 2.00. Past. Hömann, Darmstadt, Ill, 2.00. Past. Baumhöfnrcs Gcm. on Pebble Creek, Dodge Co, Nebr, 4.00.

On the repayment of the synodal debt: From Mr. C. Lorenz in Logan County, Ill, 40.00. Prof. Guenther's Gem. in Kirkwood, Mo., 11.85. Past. Michels Gem. in Boeuf Creek, Mo., 20.00. Mr. I. Sattler, Lafayette, Ind, 25.00. by Past. C. R. Riedel in Charlotte, Iowa, 2.75. Collecte of the Gem. of the Past. Naumann in New Orleans, 55.00. By Mr. M. Halb- ritter, 25.00. Coll. of the parish of Rev. Herrmann in State Centre, Ja., 5.50. By a member of Rev. ToenjeS' Gem. in Morgan County, Mo., 1.00. Past. Hafner's congreg. in Prairie City, Mo., 7.40. Past. Nützel's congreg. in West Cly, Mo., 11.50. ReformationSfest Collect: From Past. Sievers congreg. in California, Mo., 15.00. From JmmanuelS district in St. Louis 77.61. Past. FacklerS congreg. in Lyons, Ja., 12.00. Past. Schieferdeckers Gem. in Nru-Gehleubeck, Ill, 21.30. Past. WillnrrS Gem. in Palmyra, Mo., 12.00. Rev. Matthias' Gem. in Paola, Kans., 7.00. Rev. Rupprecht's Gem. in Norfolk, Nebr., 1.18. Rev. Hochstetter- Gem. in Frohna, Mon., 35.00. Rev. Aleist's Gem. in Washington, Mon., 20.10. Rev. Brandts Gem. in Lowell, Mon., 38.65. Past. Brandt's congregation in Baden, Mo., 7.65. Rev. Hansen's congregation in and around Worden, Ill., 7.00. Rev. Biedermann's congregation in Friedrnsau, Nebr, 42.18. Rev. WilleS Gem. in Brownsville, Mon, 10.50. Past. Brewer's Gem. in Cooper County, Mon., 16.00. Past. KarthS Gem. in Humboldt, Kans., 8.00. Past. KarthS Gem. at Jndependence, Kans., 6.60. Past. KarthS Gem. at Owl Creek, Kans. 3.40. Past. Pfeifer's Gem. at Marysville, Kans., 27.50. Rev. Germann's Gem. at Fort Smith, Ark. 12.10. Rev. HeinemannS Gem. in New Bielefeld, Mo., 32.41. From Salems Gem. by S. Luess in High Hills, Ter., 7.40. Past. MaakS Gem. in Jefferson County, Mo., 5.20. Rev. WeselohS Gem. at Kimmswick, Mo., 16.10. Rev. Ottmanns Gem. in Tollinsville, Ill., 37.80. Rev. MödingerS Gem. in New Orleans 18.50. Rev. Proft's congregation in Sherman, Tex. 3.00. Rev. Lenks Gem. in St. Louis 31.62. Past. Sieks parish in Memphis, Tenn. 8.00. Past. Richter's Gcm. in ElliSville, Mo., 11.20. From Gem. to Lake Creek, Mo., 51.80. Past. Biltz's Gem. in Concordia, Mo., 50.00. Past. BrammerS Gem. in Lowden, Iowa, 8.73. Rev. Grupe's Gem. in Eisleben, Mo., 11.00. Rev. Hilgendorf's Ge", in Bell Creek, Nebr, 6.45. Past. Gräbner's Gem. in St. Charles, Mon, 11 p.m. Past. MießlerS Gem. in St. Louis County, Mon. 26.25. Rev. Bapler's Gem. in Cvle Camp, Mon., 5.00. Rev. Matuschka's Gem. in New Melle, Mo., 9 p.m. Past. Hömann's Gem. in Darmstadt, Ill, 10.95. Past. Winker's Gem. in Central, Mon., 11.70. Past. Lcßmann's Gem. in Sherrills Mt, Ja., 8.75.

To the college maintenance fund: reformation coll. of the comm. of the Past. Stroebel in Wilton, Ja., 6.30.

For inner mission: half of Mission Fest Coll. in Pastor Lehmanus Gem. in New Wells, Mon., 6.00. Pastor Kleists Gemeinde in Washington, Mon., 4.10. Past. Biedermann's Gem. in FriedenSau, Nebr., 2.30.

To the Synodal Mission Fund: By Past. BeselS congregation in Guttenberg, Ja., 4 20. By Past. Besrl of W. Thiese the. 1.00.

For the Negro Mission: From Mr. S. Thirrer in Bremer County, Iowa. 5.00. By Rev. Mattfeld, Calhoun County, Ja. from I. Lübke and wife 2.25. From Mrs. Knierim the. 25 Cts. Half of the mission festival coll. in Past. Lehmann's congreg. in New Wells, Mo., 6.00. From the women's club of the congreg. of the Past. Besel in Guttenberg, Ja., 3.00. From Past. C. Becker's Gem. in GillcSpie, Ill, 5.65. From Wittwe Kuhlmann by Past. Lenk in St. Louis, 1.00. Gottf. Mcrz in St. Louis County, Mo., 50 cts.

For building fund: harvest festival debit, the Rev. Sievers' congregation in California, Mo., 6.50.

For Rev. Brunn's institution: from Immanuel-- Distr. in St. Louis 9.66. By C. Arndt, Mayville, WiS., 2.50.

For poor sick pastors: From N. N. in St. Lvuis 1.00. Coll. of the parish of the Rev. Besel in Guttenberg, Ja., 7.12. From Rev. Besel that. 1.00.

For poor students at FortWayner Harvest Toll. of Grm. of Rev. Gräbner at St. Charles, Mo., 5.00. From same parish:
 For the Deaf and Dumb Institution: 6.00.
 For poor students: From Past. Baumhöfner's comm. in Maple Creek, Ja., 2.25.
 For the congregation in Martinsburg: From Past. Brohm's Gem. in "st. LouiS 15.75. By 3. Rohwer from Chariton County Gem. on Mon. 2.10.
 St. Louis, Nov. 22, 1877. Cd. Roschke.

Entered the coffee of the Eastern District:
 For the synod treasury: From the congregation in Meridm G854. Congreg. in Cumberland 4.05. Congreg. in Paterson 7.65. Same 10.45. Congreg. in Eden 9.25. Congreg. in Hudson 10.00. From Rev. Renz 1.00. Past. Grossbrger 2.00. Harvest Festival Collecte of St. Andrew's Parish in Buffalo 9.00.
 For the widow's fund: From the comm. in Hudson 4.70. From Past. Grossberger 4.00.
 For the Deaf and Dumb Institution near Detroit: Collecte at the funeral of little Emma Db'mfeld 1.50. From the congregation at Martinsville 6.00.
 Congregation at IohanniSburg 7.00. Congregation at Port Richmond 5.31. Congregation at Richmond 3.77. Congregation at Tonawanda 3.31.
 For the orphanage near Boston: From Wittwe Braun in Southington 2.00. From the congregation in Collegepoint 9.50. From the Frannenmissionverein der Gem. des Past. Frey 10.00.
 For the orphanage bet Mount Vernon: Collecte bet StockingerS wedding 1.35.
 For poor l o l l e g e s c h ü l e r in Fort Wayne: From congreg. in WilliamSburg for Purzner 10.00. Congreg. in Port Richmond for Brunn'sschon sophomores 5.32.
 For poor students: From Mrs. Z. in Paterson 4.00. F. Böthe 1.00.
 For college maintenanceS fund: From Grm. in New York 10.75.
 For church building inTopeka: From WolcottSburg congregation 4.20. Richmond congregation 3.00.
 For the community inFreeport, Jlr From the comm. in Accident 11.50.
 For the community in LockHaven, Pa: From the comm. tn Wolcottsburg 4.30.
 New York, Nov. 1, 1877. I. Birkner, Cassirer.

Incoming to the coffee of the middle district:
 For.the.building.fund: Don Pastor Seiss' congreg. at Columbia City H3.13. Pastor Hieber's congreg. at Edgerton 5.00. Past. Siegers Grm. at Huntington 20.00.
 For the congregation in Lock Haven: sBon members of the Grm. Past. Stubnatzy's in Fort Wayne K19.05.
 For Rev. Orstermyer: By Rev. Heintz in Crown Point Pt.50.
 For the congregation in Krimmitschau: By Past. Runkel in Aurora H5.00.
 For the congregation in Freeport From Indianapolis: From Bro. Ostermeyer H5.00. Past. Seuel, A. Dammryer, C. F. Neumann, Chr. Möller, 50 cts. each.

For the Emigrant Mission in'New York^: From F. Burre in VincenneS H3.00. Pastor DiemerS Gem. near Florida 3.17.
 For students in Fort Wayne: For H. Nohlfing: From some members of the Trinity congregation in Darmstadt I3.50, from 2 members of the Petru congregation. 2.50. Part of the Misfion festival coll. in VincenneS for Brunn's pupils 15.24. From weil. Pastor Fritze's Gem. in Adams Co. 10.23. Weddingcoll. at Mr. Bleke in Pastor Zagct'S Gem. 11.00. From N. by Pastor Brakhage 50 Cts.

For heathen (Negro) mission: morning collecte at the mission festival of Pastor Kucher's, Pastor Stubnatzy's and Dr. Sihler's congregations in Fort Wayne P94 41st part of the Misstonsfestcollecte in VincenneS 35.00. Of Pastor Schöne- bergS congregation in Lafayctte 5.00. Pastor Hieber's congregation in Edgerton 3.75. Past. Bethke'S Gem. in Arcadia 3.M.

For Inner Mission: Afternoon Collect at Mission Feast of Pastor Kucher's, Pastor Stubnatzy's and Dr. Sihler's congregations in Fort Wayne K174.66. From Pastor Zschoche's congregation in Marion Township 4.00. Pastor Stock's congregation in Fort Wayne 15.00. Part of Mission Collect in Vincenne 35.00. From Unnamed, through Pastor Zschoche 3.00. From Rural School of Dr. Sihler's congregation 82 Cts. For the Northwest District: From Pastor Schmidt's parish in Liverpool 10.00.

For the synod treasury: From Pastor Stock at Fort Wayne H5.00. Whose congregation 12.00. Pastor Zschoche's congregation in Marion Township 15.00. From the teachers at Dr. Sihler's congregation, 2.00 each. Pastor Niethammer's congregation in La Porte 16.30. Pastor Sitzmann's congregation in Terre Haute 10.00. Pastor SchummS congregation in Willshire 5.00. Past. Wendts in WaymanS- ville 6.10. Pastor JüngelS Gem. at loneSville 26.60. By the same from I. Middendorf 5.00. By Past. PohlmannS Gem. near LaneSville 27.65. Whose congregation near Bradford 6.75. From Pastor Nützel's Gem. in Columbus 35.56. Thank offering from Mrs. Benke in Fort Wayne 2.00. From Dr. Sicher's congregation in Fort Wayne 200.22. Past. Stubnatzy's congreg. there 133.00. Past. Stock's congreg. near Fort Wayne 17.00. Past. Hüge'S Gem. at Bremen 10.70. Past. Schwan'S Gem. in Cleveland 60.00. From the congregation in Newburgh 34.87. Past. Brnagemann in Darm- stadt 2.00. whose Dreieinigkeitsgemeinde 37.25. whose Petrus- gemeinde 5.45. N. N. in the same 2.00. Past. Dulitz and his congregations 20.00. Mr. E. Stoppnchagen in Adams Co. donated printing actie 25.00. Past. Tramms Gem. in VincenneS 16.73. Past. Schöneberg's Grm. in Lafayette 42.50. Past. Hil- ler's congreg. in Pomeroy 15.00. Rev. Fischer's congreg. in Seymour 7.20. Teacher Falch's congreg. in Marion Township 2.00. Rev. Rupprecht's congreg. in North Dover 12.00. Rev. LehaerS Gem. in New Haven 8.82. Rev. Böse a. d. South Ridge 3.00. Whose congregation 17.65. Rev. Heintz' Grm. in Hobart 2.62. Whose congregation in Crown Point 7.62. Rev. LothmannS O'rmeinde in Akron 19.43. Of Past. DiemerS congregations: at Archbold 4 61; on the Ridge 5.39; at Florida 2.39; in Florida 1.20. Of.

Past. Schmidt in Elvrka 2.00. His congregation 8.25. Mr. E. Schmittgen there 5.00. By Rev. Hieber in Edgerton: by himself 2.00; his congregation 10.00; an unnamed 1.00; Katharine Kimpel 2.00. By Rev. Steger in Huntington 2.31. Whose congregation 14.06. Whose branch 2.63. By Mr. Ch. Schöpfer 1.00. Pastor Seitz's congregation at Columbia Süy 8.55. By Pastor Reichmann at Wapaconneta: by himself 4.00; his congregation 20.00; Mr. C. Lunz 5.00; Mr. Z. Lunz 5.00. By Past. Frank's Gem. in Lancaster 11.55. Past. Knief's Gem. in New Dcttelsau 18.75. Past. Schmidt's congregation in Indianapolis 177.00. Pastor Sauer in Dudleytown 2.00. Whose congregation 21.40. Pastor Schmidt in Liverpool 2.00. Whose congregation 20.00. Mrs. Schneider there 1.00. From Past. Schäfer in New Boston 2.00. Whose congregation 3.60. Pastor Schlessel- mannS congregations: in Reynolds 23.14; in Goodland 6.01; in Monticello 1.60. From Pastor Zagel's congreg. in Marysville 6.25. Teacher Kiehling in Bingen 2.00. Teacher Hafner at Fort Wayne 2.00. Pastor Lange's congregations: in Valparaiso 8.00; in Wcst- ville 2.00; in Koutts 2.25. From Past. Zucker's Gem. in Defiance 22.63. Pastor Horst's branch 4.16, and 8.00. Pastor Wyneken's Gem. in Cincinnati 42.00. Dorothea and Anna Schnier there 2.00. Past. Hassold'S Gem. in Columbia City 6 40. Past. Nosen- winkel's Gem. in and near Mishawaka 9.00. Rev. Horst'S Gem. in Hilliard 14.72. Rev. Seuef's Gem. in Indianapolis 23.33. Teacher Ries in Kendallville 4.00. Rev. Meyer's Gem. in Adams Co. 51.23. Rev. Jor and his Gem. in Logansport 100.00. Whose Gcm. in Pulasky 6.50; desgl. in Delphi 5.10; desgl. in Royal Center 2.1 "0. Of Rev. Schumms parish in Willshire 35.00. Past. CämmererS congregation bri Decatur 21.42. Past. Nützels Gem. in Columbus 5.60. Past. Bvthke's congregations: in Arcadia 15.50; tn Tipton 3.75; in Kokomo 60 Cts. Of Rev. Brakhage's Gem. 32.50. Rev. Karrrr's Gem. in Minden 21.82.

For the Toledo congregation: From Pistor Schwan'S Gem. in Cleveland H30.00. Past. DiemerS Gem. in Florida 1.02. Past. Schmidt's Gem. in Elyria 9.62. Past. Niemann's Gem. in Cleveland 25.00. Past. Karre'r's parish in Minden 2.68.

For student Grimm in St. Louis: HochzehtS- collecte bei Herrn Bleke in Past. Zagels Gem. O10.00.

For Brunn's students in Springfield: Theil der Misstonsfestcollecte in VincenneS K15 24.

For seminarian Tisza in Addison: through Past. Kucher and the Local Teachers Conference in Fort Wayne H10.10.

For the Institution for the Deaf and Dumb: Wedding collection from Mr. Ch. Rösener in Julietta 8.26. From Unnamed, through Past. Zschoche 2.50. Mrs. Schneider in Liverpool 1.00. Wedding collection from Mr. I. Horch, through Past. Horst 10.00. Desgl. with Mr. F. Schmidt, through teacher Falch 6.65.

For the Orphanage at St. Louis: From Mrs. Vonstrohe in Waymansville H1.00. Unnamed, through Past. Zschoche 2.50. N. N. in Indianapolis 3.50.

For the orphanage in Addison: From N. N. in Indianapolis H3.50.

For the orphanage in Boston: From N. N. in Indianapolis H3.00.

For the Widows' and Orphans' Fund: by Teacher Riedel in Fort Wayne (reg. contrib.) H4.00. Wedding coll. at Past. Wischmeyer, by Past. Schwankn, at Cleveland 6.70. From N. N. at Fort Wayne 2.00. Rev. Zagel's Gem. at Fort Wayne 11.27. Rev. Seitz's Gem. at Columbia City 4.00. Teacher Falch in Marion Township (contribution for 2 years) 4.00. Mrs. Schneider in Liverpool 1.00. Past. Schäfer in New Boston (reg. contrib.) 4.00. Rev. Seuel and his congregation in Indianapolis 23.52.

Fort Wayne, Nov. 30, 1877. c. Grahl, Cassirer.

Incoming to Illinois District Coffee:

For synod treasury (resp. to pay off debt): Don Past. Hartmann's congregation at Woodworzh H 14.67. Past. Wehrs Gem. in Lake Zurich 5.90. Past. Nuoffers Gem. in Eagle Lake 37.83. By Past. Succop in Chicago by W. Rede- mann 2.50. Past. Döderlein's congregation in Homewood: Collecte on Thanksgiving Day 21.00, and on Reformation Day 14.25. Past. Dctzer's Gem. in Des Plaines 11.72. Rev. NachtigaUs Gem., Collecte on Reformation Feast, 17.70. Rev. Dunsing's Gem. in Strasburg, Collecte on ReformatioilStste, 6.21. Rev. Dorn's Gem. in Pleasant Ridge 25.00. Rev. Nauschert's Gem. in Dalton 16.00. Rev. Strckfuß' genre n'e in Ok.rwville 6.80, to pay off debts 35.67, and from the piggy bank of "erst. Carl Frye 40 cts. From the congregation in Addison, Collecte at Reformation Feast, 61.64, By Rev. Gotsch in York Centre, Collecte at Reformation Feast, 13.25. By I. F. sicving from Past. Achenbach" Gem. in VeneSy: from the Gemeindecasse 30.40, and Collecte am Reformationfeste 47.20. From Chicago: from Past. Wunders Gem. 37.35; Past. Bartlings Gem. 41.80, and from Joh. Mariens 1.00; Past. Succops Gem. 44.38; Rev. R. Lange 2.00; Rev. Lehman" 5.00; Rev. Reinke's Gem. 17.30; Past. Lange's Gem. 33.65; Rev. Lehmann's Gem. 7.00; Rev. L. Lochner's Gem. 31.01; Rev. Wagner's Gem. 120.00; by Rev. L. Lochner by C. I. N. P. 5.00. by Past. Döring's congregation in Evanston 9.00. By Rev. Uffenbeck by s. Gem. in Lemont 8.45, and Lockport 7.95. By Past. Norden by s. congreg. in Squaw Grove 6.60, and by Mrs. Tyler 10.00. By Rev. Hahn's congreg. in Staunton 21.50. By, the congregations dcr Pastors Wunsch in Dwight 13.50, Rohe in Lollet 15.00, Klepvisch in Troy 17.45, Brunn in Jefferson 7.00, H. "Schmidt in Schaumburg 30.12, Frederking in Lost Prairie 6.75, Loßner in Beech-r 7.00, Brüggmann in Rodenberg 34.00, and Bohlen in Summit 9.00. Of Past. Strickers Gem. in Proviso, Collecte on Reformation Feast, 22.93. Pastor Liebe's Gem. in Wine Hill, Collecte on Harvest Feast, 28.00. Pastor Weber's Gem. in Bcnion, Collecte on Reformation Feast, 7.00. Pastor Pmncamps Gem. in Bremen, Randolph Co, Collecte on Harvest Feast 10.65, and on Reformation Feast 19.65. Pastor Müller's Gem. in Echester 6.65, and 42.00. Past. Pissels Gem. in Richten 11.75, and 13.75. Pastor B. Mießler's Gem. in Carlinville 20.00, and by himself 2.00. Pastor E. Beck's Gem. in Jacksonvillc 10.75. Pastor M. Große's Gem. in Hartem 13.50. By teacher Selle of P -st. Mennicke's

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Congregation in Reck Island (regular contributors) 15.00, and part of the congregation at the mission feast 16.50. Bon Past. Schuricht" congregation in St. Paul 30.55. Past. F. Lochner's Gcm. in Springfield, Collecte at Reformation Feast, 43 60. Rev. Bergen's Gem. in Prairie Town, Coll. at Reformation Feast, 22.20. Bon the congregations of Rev. Tormann in Yorkville 22 85, Zimmermann in Northfield 8.75, and Baumgart in Warsaw 8.00. Rev. Zimmermann 2.00. (Summa \$1294.96.)

For the Synod Building Fund: Turch Past. Miracle of N. N. in Chicago \$2.00.

For the Inner Mission: Bon Pastor Nachtigalls 6)cm. in Waterloo, Collecte at the Mission Feast, \$22.30. Turch Past. Kleppisch in Troy, rinen Theil of Collecte at Mission Feast, 65.30. Collecte of congregations in Cdester, Randolph Co, and Wine Hill, at Mission Feast, for Freeport Mission, 30.00. (summa \$117.60.)

For the Synodal Hridenmission: Turch Past. H. Wundervcn Mrs. C. Oito \$1.00. Turch Past. Tvdcrlcin in Homewood by H. Benzemann \$5.00 for the Negro Mission. Through Past. Kleppisch in Troy, a part of the collection at the mission feast, \$21 75 for the Negro Mission. Likewise, by Rev. Burfeind in El Paso from H. D. 2.00. Missionary Feast Collecte tn Ehester, Nandolpd Co., and Wine Hill 50.00. By L-Hrer Cb. H. Brase of Fr. Mummelthei in Trete 1.50. (Summa \$81.25.)

For college maintenance at St. Louis: By Past. Döderlein in Homewood, Communion Collecteii, 10.60, and 10.59. (Summa \$21.19.)

For poor students in St. Louis: Through Past. H. Wunder in Cbicago from the women in sr. Gem. \$5.00, and by Mrs. Pritzlaff in Milwaukee, Wis. \$5.00 for Stud. Dreyer. Bon Rev. Dodcrlcin's gem. in Homewood \$20.30 for student L'rbrandt. From Past. BartlingS Gem. in Thicago \$5.31 for Stud. E. Reß. (Summa \$35.31.)

For college maintenance in Springfield: By Pastor Dunsing in Strasburg, a portion of the Collecte at Harvest Festival \$1.40.

For poor students in springfield: through pastor Schuricht in St. Paul, Collecte at W. Knospe's wedding, \$6.25. Bon of Addison parish \$10.00 tur Stud. Timer. By Past. H. Wunder in Chicago from Mrs. C. Otto \$2.00, u. through Past. Wagner das. from the Young Men's Association \$15.00 for Stud. G. Sondhaus. (Summa \$33.25.)

For poor college students in Fort Wayne: Don Past. Wehrs Gem. in Lake Zurich for Brunn'sche Zöglinge \$19 04. By Past. Succop in Chicago: for Lewerenz from the Jungfrauen- vereine \$4.50, for Otte from the Jungfrauenvereine \$10.00 and from the Jünglingsvereine \$10.00. (Summa \$43.54.)

For poor seminarians in Addison: By Mast. Schuricht in St. Paul from the Frauenvereine \$6.40. From the congregation in Addison for C. Appel \$20.00, and for steinkraup \$20.00. By David Bauer in Strasburg, Collecte at C. Kulis infant baptism, for Nödiger \$3.18. By teacher E. Selle from the congregation in Rock Island, a part of the Collecte at the mission feast, for Paul Otto \$10.00 and for Albert Rieß \$10.00. By Mrs. Past. Grätzel in Gardenvillc, Md. for Paul Sommer \$5.00. (summa \$74.58.)

For Past. Brunn's institution in Steeden: By teacher E. Selle of the congregation in Rock Island, a part of the collection at the mission feast, \$10.00.

For the Emigrant Mission in New York: Through Pastor H. Wunder in Chicago by F. Koplien \$2.00.

For the widow's fund: Bon Prof. I. C. W. Lindemann in Addison \$2.00 and by Past. Dunsing in Strasburg, a part of the Collecte am Erntefeste, \$2.00.

For sick pastors: From Rev. G. Waugerin's congregation in Bethlehem \$9.25.

For the congregation in Freeport, Ill: By Past. Nightingale of his. Gem. zum heil. Cross in Waterloo, \$6.45. By Rev. W. Brandt of his congregation in Clarinda, Iowa, \$9.15. By Rev. Jm.-Gcm. in Clarinda, Iowa, \$9.15. By Rev. M. Große of sr. Gem. in Härlein \$9.00. (summa \$24.60.)

For the congregation in Martinsburg, Nebr.: By Past. Strikter in Proviso of st. Gem. \$2.00 and by Aug. Heidorn \$1.00.

For the congregation in Lock Haven, Pa: Turch Past. Stricker tn Proviso: From his congreg. 2.00 and from Aug. Heidorn 1.00.

For the deaf and dumb in Norris, Michigan: By Past. Schuricht in st. Paul by Father Boye \$4.00. By Rev. Nachtigall in Waterloo, toUecte at W. BödckerS wedding, \$4.15. By Rev. Dunsing in Strasburg, a part of the Collecte at the Harvest Festival, \$2.00. By Rev. L. Lochner in Chicago, thanksgiving offering for happy delivery, by Mrs. Thurn \$3.00. (summa \$13.15.)

For the orphanage near Boston: By Past. Dunsing in Strasburg, a part of the collection at the harvest festival, \$2 00.

For the orphanage at St. Louis: Through Pastor Dunsing in Strasburg, a part of the Collecte at the harvest festival, \$2.00.

X 8, correction: In my receipt "Lutheraner" Jahrg. 33, No. 21, "Für die Synodalkasse: E. Rosen \$3.00", eS should bite: "2.00".

Addison, Ill, Nov. 17, 1877. H. Bartling, Kassirer.

Revenue to the Northern District coffers:

For the synod treasury: From teacher H. Meyer \$2.00. Bon of the congregation in Bay City 10.75. Gem. in Wyandotte 9.25. Gcm. in st. Clair 5.76. From Past. L. Traub 1.00. of the Ge n. of the Past. Gose in SturgiS 4.00. comm. in Coldwater 3.78. comm. in Frankenmuth 47.75. comm. in Amelith 10.50 and 6.00; further from the same comm.: from the family of L. Förster 5.00, family of F. Burk 2.00, from G. Nügr 2.00, M. Reiche" 1.25, F. Müller and M Krauß re 1.00, I. L. Haag and P. Klermann st 75 CtS., L. Scherzer and L. Rufs each 25 CtS. Past. I. F. Müller 2.00. From Past. KarrcrS Gem. 3.10. Bon of Gem. at Lake Nidge 8.25. Gem. at Petersburg 2.30. Gem. at Richmond 6.24. Gem. at Big RapiV S 2.68. Gcm. at Saginaw City 19.00. Gem. at Adrian 28.30. Supplement from same Gem. 2.45. From the Gem. of the Past. K. L. Moll in Detroit 24.10. and 5.75. Gem. of the Past. List in Roseville 12.20. Gem. Frankenlust 6.25. Gem. of the Past. Arendt in Fräser 24 50. comm. of Frankenlust 26.56. of I. G. Schwab 3 00. fr. Zill 50 CtS. From the Gcm. in Sebe- waing 51.60. Gem. in Unionville 3.07. On Mr. G. Kunisch'S wedding ges. 6.00. By Past. Ernst 62.29. By Emmanuels comm. in Jda 5.50. comm. in Benona 7.00. comm. in Montague 4.75. comm. in Ludington 2.40. Bon Past. Torney 85 CtS. From bcr Gem. Frankntrost 12.70. From Past. Henkel's Gcm. in Burr Oak 4.00.

For the Emigrant Mission in New York: By Past. Ernst 5.00.

For the Emigrant Mission in Baltimore: By Past. Ernst 6 00.

For the Deaf and Dumb Institution: Collected at Mr. Stadelmann's wedding in Monroe 6 63. From Ruben Bach 60 Cts. G. Fader 50 cts. By Past. Ernst 9.00.

For Brunn's sophomores in Fort Wayne: Kirch- wicdcoüectc of the Gem. Fraukentrost 7.35.

For poor students in Springfield: By Past. Ernst (for students from Canada) 3.25.

Jürameschülcrin Addison: Kindtaufcollrcte bei I. C. Schmidt 2.00. By Past. Arendt ges. at the wedding of teacher Riymann for AhrenS 7.50.

To the widow's fund: From drr Gem. Frankenmuth 26.25. Bon Past. I. F. Müller 1.50. Past. L'st 4.00. Fr. Zill 50 Cts.

To the building fund: From M. Förster 1.50.

For the orphanage in Addison: Don der Gcm Frankenlust 8.50. By Past. Ernst 1.00.

For the orphanage in Boston: By Past. Ernst 2.00.

For heathen mission: On Mr. E. W. Bauer's baptism of children s. 3.00. By Past. Ernst 20.00.

For inner mission: On Wendt's wedding and Reuter's hauSwi che ges. 3.94.

For PastorRuff: By Cassirer Birkner 10.20 and 2.34. By Cassirer Noschte 3.00.

For Pastor Jske: By Cassirer Roschke 3.00.

For teacher Hopf: By Cassirer Roschke 50 Cts. By Cassirer Birkner 10 20 and 2.33.

Monroe, Nov. 25, 1877. I. S. Slm o n.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions made to him from mid-September to the end of October.

1. contributions:

From Mr. Pastor Löschen \$1.00. From the pastors and teachers: Bräuer, C. E. Brandt, Emrich and Michels each \$2.00, Mackensen, I. Nützet, D. Graf, F. Walther, Lohr, F. W. Scholtz, Th. MrrtenS, Bergt, Baumhöfner, Oetjen, sanbvoß, Brohm, E. A. Scdiirmann and PräS. Biltz 4.00 each. Bon Herr teacher Deff ner 3.00. Hrn. pastor. Matthias 5.00.

2. gifts:

Collecte of St. Paul's congreg. drs. Pastor Brandt in North St. Louis 5.00. Collecte of Past. Michels' Gem. at Boeuf Creek, Mo. 4.80. Collecte of Past. Extinguisher's Gem. at Victor, Iowa, 2.00. Wedding Collecte at Mr. I. BartelS at Trcumseh, Nebr., 5.25. Lurch to Mr. Past. Geyer in Serbin, Texas: Baptismal Collecte at Mr. Job. Schulz 3.00, gift from Mr. Reifert 2.00, deßgl. from Mrs. sinn 50 Cts.

St. LouiS, Nov. 1, 1877.

Oskar E. Gotsch.

With heartfelt thanks to God and the dear givers, I certify the receipt of the following gifts for our church building:

By Mr. A. Plantz \$1.00. Past. A. Töpel 1.00. Past. E. G. C. Markworth 2.00. By Past. I. Schlerf 4.50. By Past. C. Strasn 15.60. By Past. F. Schumann 14.00. By Rev. C. I. Keller 5.23. By Rev. H. A. Allwardt 19.00. By Rev. I. H. Werfelmann 2.00. By Rev. E. Aulich 5.00. By Rev. A. Rohrlack 2.00. By d e Pastors: s. Hertrich 9.00, A. Käselitz 7.00, F. Schneider 6 00, G. Präger 3.50, E. Tb"! 16.00, G. Kühle 25.18, G. H. Döhler 1.50, H. Fischer 10.11, P. W. Engelbe.t 10.71, L. schütz 6.00, E. Grothe 5.00, W. I. Frirvrch 9.00, I. L. Daib 4.00, I. H. Yorkenfelder 6.00, G. E. Ahner 5.00, I. G. Kunz 20.00, K. A. Mever 5.00, I. L. OsterhuS 3.00, W. Hudtloff 7.00. By Past. I. Lauritzen 3.00. Past. I. v. Brandt 50 Cens. Past. I. Bundenthal 1.00. Paff. M. Claus 2.00. Mr. W. Barte! 1.00. Past. G. Schieferdecker 2.00. Past. I. Diehl 2.00. By Mr. Lass. C. Eißfeldt 111.70. By Mr. Lass. I. S. Simon 31.34.

Town Marne, WiS., November 17, 1877.

W. Rrhwinkel, Pastor.

The following gifts of love were received for the church in Lock Haven, Pa:

Bon Rev. Schlerf In JaneSville, Wis. \$1.00. Past. Leem- buis' congreg. in North East, Pa., 5.00. Past. Hahn's commun. in staunton, Ill., 5.00. Past. Kühus Grm. in Belleville, Ill, 8.00. Past. Kolbe in Martinsville, N. I., 5.00. Past. Ottman's Gem. in CollinSville, Ill, 8.83. By Past. Rösener of the Gem. at Little Rock, Ark, 12.00. Don Past. Horst at Hilliard, Ohio, 2.00. By Rev. v. Brandt, communion collecte from the congregation at Lluë Earth City, Minn, 3.35. By Past. WichmannS Gem. at Farmers' Retreat, Ind., 7.00. Rev.^Torney's Gem. at Ludington, Mich., 2.00. Rev. Markworth's Gem. in Wyandotte, Mich, 3.00. Past. Arendt's Gem. in Millers, Mich, 10.00. Past. Daib's Gem. in Oshkosh, Wis., 10.02. Rev. Karrer and sr. Parish in Hadley, Mich., 1.50.

Warmest thanks to the kind donors.

Lock Haven, Pa, November 1877, W. F. Seeger.

With thanks, the undersigned certifies to have received the following funds for the Deaf and Dumb Austall:

By Mr. Pastor Arendt from individual members of his congregation in Frazer \$12.50 for the purchase of firewood. Don dessen Canal-Gemcinde \$2.41. By the congregation of Mr. Pastor Wagner in Chicago, Collecte on the 1st Sunday of Advent on the occasion of the confirmation of a deaf-mute, \$69.00.

Norris, 4 Decbr. 1877.

G. Speckhard.

For poor students: By Mrs. Marie Buuck of the laudable women's association in the parish of the weil. Past. Jäbker, 24 bustle shirts, 12 handkerchiefs, 13 sheets, 12 pairs of socks, 1 Kovfkissen, 5 Aissenüberzüge, 18 towels, 7 pounds of soap; furthermore for F. Ehlers by Past. Dunsing 3.00, Kindtauf Collecte at C. Kull, to have received, certifies with cordial thanks
Springfield, Nov. 17, 1877. H. Wyrken.

The Seminary Library at Springfield received from Mrs. Rev. Wyneken at Zancsville, Ohio, a work, üVcttc ttistorieo-voclv- sinsticu, from the library of be. Mr. Past. Wyneken as a gift. Best thanks to the kind giver. G. Kröning.

The following gifts of love have been received into the fund for the Unrerstüyuna of poor students from the Southeastern Conference District of Missouri: From the worthy Virgins' Association of the congregation of Mr. Pastor Lenk here 820.00; from Mr. Pastor Bock 81.00; from Mr. Rev. Sandvoß 82.00; from my St. Paul's parish here 85.00; from Mr. L. W. in Lowell 82.50.

Heartfelt thanks to the dear givers. The merciful God fei them a retributor. E. C. E. Brandt.
North St. Louis, Mo., Dec. 4, 1877.

I hereby certify from the Rev. I. T. Böttichrr in Mount Pulaskt, Ill, Treasurer of the Honorable Synod of Illinois, HI00.00 as his synod's contribution to our synodical treasury (teachers' salaries).

St. LouiS, December 1877. E. F. W. Meier,
Kassirer der Allg. Synode "rn Miss., O. u. a. St.

For poor students, Pastor Hahn's congregation in Staunton, Ill, received a pair of woolen stockings and a quilt from the worthy women's club. C. I. W. Walther.

The receipts of Messrs. Eißfeldt, Birkner, Prof. Crämer, and those of NorriS, Mich. will appear in the next number.

Books - Display.

Twenty-first Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio and Other States. 1877.

The wish has often been expressed from many sides that the important doctrine of the election by grace should be discussed exclusively at one of our district synods. As the dear reader has already learned, this was done at the meeting of the western district in Altenburg. The negotiations about this, according to the theses reported in the "Lutheraner", have just left the press. And certainly only this announcement is needed to give this synodal report the widest circulation. For who would not like to become clear in this doctrine? Here one finds the doctrine set forth according to God's Word and the precious Concordia formula created from it, pure and clear, sweet and comforting, clear and understandable, so that everyone, even the most simple, can grasp it and rejoice and be comforted by it. Moreover, everyone will be able to convince himself that, as in every other doctrine, so also in this one, our dear Lutheran church gives all glory to God the Lord and is therefore the only true church. Since, especially here in America, the Lutheran doctrine on this article of faith is so completely unknown and one knows almost only about Calvinism and Arminianism, everyone who cares about the truth should make it his business to spread this synodal report widely.

The report comprises 123 pages and costs 40 cts. G.

Kirchweih sermon, delivered and submitted to print on request by Pastor H. C. Schwan.

Price: 5 Cts, per dozen 50 Cts.

K 6. will be sent only against sending the amount. -

The in No. 21 displayed

"Liturgical Children's Service

on Christmas Day in the Evangelical-Lutheran

St. Paul's Church of Baltimore."

is also available through Mr. Hermann Stürken, 262 N. Gay St., Baltimore.

Price: 5 cts, per dozen 50 cts, per hundred 83.00.

For your kind attention.

The sermon by Rev. E. A. W. Krauß displayed in "Lehre und Wehre":

"Can a believing, evangelical Christian in the state of Baden take the oath of homage m the legally prescribed .

Form afford?"

is available from the undersigned at a price of 10 cts.

Ms. Dette,

710 Franklin Ave, St. Louis, Mo.

NB. The same is also available from Siemon L Bro., Fort Wayne, Ind.

Correction.

In my receipt for the orphanage dated October 27 (Luth. Jahrg. 33 No. 23), it says: By Kassirer Eißfeldt not 875.50, but 875.00. H..
Bartling.

Changed addresses:

Rev. ss. Ll. Jokannes,

Kvwaunss Oo., FVis.

2lr. vV. FV. Iksoä. Kuockls,

Lkoboz-xnll, FVis.

Supplement to the "Luther

The following for the Christmas table honored plot available:

Memorial of the Third Jubilee Celebration of the Formula of Concord in the Year of Salvation 1877. Containing descriptions of this celebration, sermons relating to it, excerpts from such, sermon dispositions and songs. Published on behalf of the Lutheran Synodal Conference of North America. 400 pp. gr. 8. in Hlbfrz. wraps. \$1.40.

(See "Lutheran" of Nov. 15.)

Luther's Daily Home Devotions on all days of the church year. 720 pp. gr. 8th, heavily bound in Hlbfrz. \$2.50, with postage \$2.70.

(See "Lutheran," Dec. 1.).

Lochner, F. Passion Book. Devotions for the domestic celebration of the holy Passion season. 420 p. 8th, heavily bound in Hlbfrz. \$1.25, with postage \$1.35.

(Will be ready for mailing by Dec. 15).

Biblia, that is, the entire Holy Scripture of the Old and New Testaments, translated by Dr. Martin Luther, with his prefaces and marginal glosses, as well as with the summaries of M. Viti Dietrich, along with the prefaces and concluding prayers of Francisci Vierling. Unaltered, under the supervision of the German Evangelical Lutheran Bible Society in St. Louis, Mo. Three volumes in large encyclopedia format.

This is the large so-called **Altenburger Bibelwerk**. In addition, it contains the pure Bible text revised by Hopf with the usual summaries and parallel passages, an edifying introductory preface by the godly Vierling before each chapter, as well as a longer, briefly summarizing and interpreting the content of what has been read after each chapter by the famous friend of Luther Veit Dietrich, and at the end of each chapter a votum or prayer by the former: so that the work is a true family Bible for the preparation of a proper home service. In addition to Luther's splendid prefaces to the Old and New Testaments and to each biblical book, it also contains highly valuable prefaces by earlier editors, as well as the chronological table of the entire biblical history of the Old and New Testaments taken from the Weimar Bible and a list of the ancient expressions occurring in the Bible with explanations. The first volume contains 724 and XXX pages, the second 772 and the third, which contains the New Testament, 604 and XX pages, so the whole contains no less than 2150 pages in high imperial format! So that even the poorer can acquire the precious, incomparable work little by little, each volume is also available separately. The price is as follows: Volumes I and II 82.50 each, Volume III 82.25 in ordinary leather binding. In fine binding 1st and 2nd volume each 83.00, 3rd volume 82.75. In gilt with genuine morocco binding, volumes 1-3 \$16.00.

Biblia, oder die ganze heilige Schrift des Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luther. Electrotpe edition, St. Louis, Mo. Published and edited by the Lutheran Central Bible Society there. Small 8. in leather binding \$1.00.

The **New Testament** of our Lord and Savior Jesus Christ, according to Dr. Martin Luther's translation. Published by the British and Foreign Bible Society. Berlin 1866. 20 cts, in gilt 50 cts. to 81.00.

Bible in pictures by Schnorr von Carolsfeld. Indeed, a masterpiece, which is without a doubt

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No. 23 [177].

nde books and pictures suitable for the Christmas table are in the Synodal-Bucherätbig:

This is the first and foremost of the larger collections of biblical images. May this magnificent work displace many poor illustrated works from the tables of Christian families. \$11.50.

Hymnal for Lutheran congregations. Pocket size 75 Cts. In gilt cut to 81.85, 82.10 and 83.00. The same in small octavo 85 Cts. In gilt cut at 82.00, 82.25 and 83.00. The same in large octavo 81.10. In gilt cut 82.75.

Gebets-Schatz, Evangelisch-Lutherischer. Complete collection of prayers of Dr. Martin Luther and other orthodox, anointed prayers of the Lutheran Church in unchanged print. Nebst ein Hausgesangbüchlein, hundert und sechs alte rechtgläubige Lieder für den Hausbedarf enthaltend. Published by the German Lutheran Synod of Missouri, Ohio and other states. 12th edition. Two parts in one volume in large octavo.

This is a real prayer treasure. It contains first of all prayers in preparation for prayer, Luther's morning and evening blessings, table prayers and two prayers, one longer and one shorter, for each day of the week, as well as shorter ones for each Sunday and feast day of the church year, then professional prayers for those who are in the state of education, or teaching, or military service, prayers which contain intercessions for those for whom the Christian has to intercede according to his state and profession; This is followed by a large selection of penitential, confessional and communion prayers, prayers for every part of the Catechism, prayers for the weather, prayers for the cross, emergency, thanksgiving and praise, and finally prayers for the sick and dying: in total 482 prayers with a preceding list of them together with an indication of their authors or the sources from which they were taken, as well as with an appended alphabetical subject index, by means of which it is easy to find a prayer for any prayer.

can be sought out with diligence. There will hardly be anything that a Christian has to ask for or to avert, or a situation in which the Christian would like to pour out his heart before God, for which he should not find a corresponding prayer in this rich treasure of prayer. Luther's teaching, which instructs this mighty prayerful man to pray and awakens courage and joy, is placed in front. The at- This hymnal does not contain any hymns that are already found in our hymnal. The necessary melodies, which are not already found in our melody booklet, are enclosed. This prayer treasure should be in the hand of every Lutheran or in every Lutheran family. The price of the book, the first part of which

448 and XXII and its second 78, which thus comprises a total of 548 pages, is K1.60. In gilt 83.50.

The Little Prayer Treasure. Excerpt from the larger Lutheran Prayer Treasure published at St. Louis, Mo. along with new appendices. 30 Cts. In gilt and morocco \$1.00.

This is a collection of prayers taken from the larger "Evangelical Lutheran Prayer Treasure" and should be especially suitable for use while traveling. Along with a Bible or Testament, it is a delicious gift for children leaving home for ministry.

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Luther's People's Library. This work contains 14 double volumes, each of which is available separately, bound in canvas at 50 cts, in elegant half-fringed binding at 75 cts. For the Christmas season, special attention is drawn to the latter edition.

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A beautiful collection of small writings of Luther, very suitable as a gift for those who are "not far from the kingdom of God".

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Luther's Church Postilion. Gospel sermons. Large Dresden edition, well bound 83.50, with postage 83.75.

Walther, C. F. W. American Lutheran Gospel Postilla. 5te Anst. 1876. in Hlbfrz. b. 82.50, with postage 82.75. in fine leather binding with gilt edges 84.60, with postage 84.75.

Walther, C. F. W. The Concordia Formula Core and Star. Geb. 40 Cts, with postage 45 Cts.

There is still a small stock of the second edition of this jubilee book in hand.

Walther, C. F. W. Lutherische Brosamen. Sermons and speeches. St. Louis, 1876. 618 pp. 8th ed. in Hlbfrz. K2.25, with postage K2.45.

Highly recommended to all lovers of Lutheran sermons!

Fick, Hermann. "There is a God." Testified to responsibility. For the benefit of the Lutheran Orphanage in Boston. New York 1876. clothbound 75 cts, with postage 80 cts.

"... No preacher, no school teacher, no Christian, be he man, woman, youth or virgin, yes, even no unbeliever, if he is not yet of hardened mind, will read the book without great benefit. . ."

Fick, H. Das Lutherbuch, oder Leben und Thaten des theuren Mann Gottes Doctor Mar-. tin Luthers. 15th ed. St. Louis, 1875. 30 Cts.

Fick, H. Life and Deeds of Dr. M. Luther. Translated from the German by Prof. M. Loy. 60 Cts.

Fick, H. Das Geheimniß der Wickheit im römischen Pabstthum, aus seinen Lehren und Werken dargethan. 75 cts, with postage 80 cts.

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All who know this booklet, written in flowing, tender, intimate language, are familiar with its

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Supplement to the "Lutheran".

full of praise. The almost innumerable editions in Latin and the many translations into almost all languages of the educated world testify to its high value. The Lutheran theologian Joh. Mich. Dilherr thus judges it: "It is not a great book, but a golden one, which should be learned by heart."

Gerhard's (Joh.) Tägliche Uebung der Gottseligkeit. Translated from the Latin. 25 Cts.

In four parts, this delicious booklet contains everything that moves a Christian heart: it guides us to recognize our misery and to flee to Him who alone can save us; it draws our attention to all God's benefits and guides us to humble thanksgiving; it teaches us to ask for what we need, the preservation and increase of the gifts of the Holy Spirit; it shows us what we should ask for our neighbor from the pious God. So it contains petition, thanksgiving, prayer and intercession. How highly this booklet of heartfelt prayers was held is proven by the many editions of it. It was often published with the "Holy Contemplations".

Gerhard's (Joh.) Tröstliches Handbüchlein wider den Tod und die Anfechtungen beim Todeskampfe. Translated from Latin by C. I. Böttcher. Beautifully bound, 75 cts, with postage 80 cts.

This handbook of consolation is an extremely delicious booklet, written by the great theologian Dr. I. Gerhard in 1611, when he was still superintendent at Heldburg. He originally wrote it down in Latin for his own use. He was in great need of consolation at that time: he himself was often suffering, on January 10, 1611, his firstborn son died, his wife also began to ail and died on May 30. At the source of consolation of the divine value he found comfort. And what he found, there, he distinguished in this booklet. What makes it so valuable is that Gerhard speaks from experience. It needs no recommendation. Whoever knows Gerhard's "holy contemplations," whoever knows his "Exercise of Godliness," will hurry to acquire this booklet of consolation as well. No one will regret it. It is suitable for the healthy and the sick. The afflicted soul will find an answer to all kinds of complaints from God's Word. It is especially suitable for reading aloud at the bedside, so no pastor or nurse should be without it.

Attached to this new translation is a magnificent collection of "Trostsprüche und Trostgründen in allerhand Noth und Anfechtung," also written by Gerhard and taken from a book he published in 1634 under the title: "Frommer Herzen geistliches Kleinod. The above also applies to this "Tractätlein".

Dilherr, I. M. Betrachtungen und Seufzer eines Christenmenschen. Translated from the Latin by I. A. F. W. Müller, Lutheran pastor in Johnsburg, Pa. With a preface by C. F. W. Walther, professor of theology at St. Louis. St. Louis, Mo. In gilt 81.25.

This booklet is a good side piece to the incomparable booklets "Gerhard's Gottselige Betrachtungen" and "Uebung der 'Gottseligkeit'". Like Joh. Gerhard's, it contains many pearls from the writings of the best church fathers and, in addition to the author's preface and that of Professor Walther, 45 reflections on 328 pages in sedez. The equipment, as far as printing and paper is concerned, leaves nothing to be desired. It is accompanied by a steel engraving of Luc. 24, 28, 29.

Concordia Book, that is, Symbolic Books of the Evangelical Lutheran Church, namely: The Three Major Symbols, the Unmodified Augsburg Confession together with Apology, the Schmalkaldic Articles, Dr. Luther's Small and Large Catechism, the Concordia Formula together with the Saxon Visitation Articles. \$1.25.

Since this book contains the doctrine which our Lutheran church publicly and solemnly confesses as its own and has laid down therein for all time, and by which it differs from all other false-believing churches, from which therefore every man alone can certainly see what the Lutheran church actually believes and teaches; Since, furthermore, all ministers of the Lutheran Church are bound by this book and their preaching, teaching and practice is to be tested according to it, and since, finally, every Lutheran congregation, if it wants to bear this name without hypocrisy, should be founded on the doctrine confessed in this book, this book should not only be in the hand of every Lutheran preacher, but of every Lutheran, and should not only be read by everyone, but also studied with all seriousness.

Hommel, Fr. Geistliche Volkslieder aus alter und neuerer Zeit mit ihren Singweisen. Leipzig, by B. G. Teubner, 1864. K1.25.

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One address:

N. O. Oornnr of Wanri 8trs6t and Indiana ^,venns, 8t. Doni^, U

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